

## EXPLORATION 4: DO U BELIEVE THAT? pdf

### 1: Exploration - Wikipedia

*November 4, Does a fear of needles prevent you from getting a flu shot? November 3, Is it time to eliminate Daylight Savings Time? November 2, Do you believe allegations of harassment are preventing members of the House of Assembly from doing their work?*

Rationality in Tradition The Book of Mormon says that the prophet Nephi spoke with such great power that it was not possible for the people to disbelieve his words. When we reason about things we move from premises to conclusions in steps that logically follow one another. If all men are mortal and Socrates is a man then it follows that Socrates is mortal. But this only works if you accept the premise that all men are mortal. For the big questions the difficult part is getting to premises that everyone agrees on. On the most important issues like morality and religion our premises are given by tradition. This seems like a problem because the most difficult disagreements are between people from different traditions, people who start from different sets of premises [iii]. Tradition seems to be a great gulf. But with some familiarity with the terrain gulfs and canyons can be crossed, though still with difficulty. This reminds me of a fictional correspondence written by the Jewish thinker Samson Raphael Hirsch. In *Nineteen Letters of Ben Uziel*, a university student writes home to his rabbi with some challenging questions [iv]. The student challenges various tenets and rituals of Judaism and wonders how anyone educated in a modern, scientific society could continue to be Jewish. The rabbi responds that it is not possible to understand or appreciate Jewish rituals and tenets in isolation from each other; Judaism must be understood in its totality. The beliefs and practices are intelligible only in the context of the whole tradition. What Hirsch gave here was a method for understanding specific teachings, rituals, and norms of a tradition—“you have to dive in deep and view these things from within the tradition, seeing how the parts fit into the whole. Crossing the divide between traditions is possible though not simple. I think a better understanding of our traditions and the different premises that lead to different conclusions could help to avoid some of the misunderstanding and offense that sometimes results in our discussions. Speaking to each other from different traditions is a little like speaking in translation from different languages. If you consider all the things we do in English to make things sound more polite you can see how a person learning to speak English could inadvertently sound rude. When we make requests or express disagreement we have various ways to soften our language: Traditions are a lot like languages. They have words, symbols, rituals, roles, stories, texts, and values. These things taken as a whole are what make the tradition intelligible. These two traditions overlap at points but there are important differences. The traditions share many of the same words but the words have different meanings. As an American individualist I understand freedom to be my right to do what I want to do and to be what I want to be. I am free to do whatever I want as long as I am not hurting anyone else in the process. Whatever I achieve or become in life is up to me and I am not limited by anyone else. As a Mormon I understand freedom, or agency, as my power to act toward my divine purpose. My freedom expands as I act in accordance with divine principles but contracts as I deviate from them [v]. I also understand that my freedom includes accepting the results of my actions. These understandings of freedom are not diametrically opposed. They can be syncretized and often are. But they are different. Mormonism is a much more communal tradition. We think in terms of not only ourselves but also our families, ancestors, and descendants. Who we are and what we become is not solely up to us. We are all connected. In the parlance of scripture there must be a welding link of some kind between the fathers and the children, our ancestors cannot be made perfect without us and we cannot be made perfect without them. It is in this totality that family, marriage, husband, wife, sexuality, and love are to be understood. The tradition of American individualism is not necessarily opposed to this dense field of relationships and symbols in Mormonism but it is different. The Mormon understanding of sexuality is made intelligible by the way it fits into the practice of eternal marriage and the understanding of our divine nature as paired beings in the image of God, our heavenly parents. But outside of this context, translated into the tradition of American individualism, this view of sexuality could be understood principally, or exclusively, as just a prohibition, even an arbitrary prohibition [vii]. And for something as important and personal as sexuality such a prohibition feels like quite an unwarranted intrusion.

## EXPLORATION 4: DO U BELIEVE THAT? pdf

There is conceptual content lost in translation. The translated version of a concept may not mean the same thing as the concept in the context of its original tradition and this shift in meaning can lead to offense. This can happen with many issues. What can I do as a Mormon to communicate more effectively with people outside my tradition? Part of the process is mapping out the terrain, understanding our own traditions thoroughly, and understanding enough about other traditions to see the differences. This is usually fine. But to communicate effectively with people from other traditions we need to understand our own better. What is the connection between our physical bodies and the sacrament [ix]? How does marriage relate to the Atonement of Christ? How is our agency both individual and social? How does baptism bring us into the community of the church? How does the Spirit of Elijah [x] affect the way I understand my own identity? They have asked me things I never would have thought of asking. This process of reasoning and investigation is very rewarding for another reason: Traditions are not static, at least not if they are in good health. There are different ideas within traditions but unlike the differences between traditions the differences within traditions work with shared concepts, symbols, rituals, roles, stories, texts, and values. This means that as an American I work with the heritage of texts like The Declaration of Independence and the Constitution. The relationships between all these texts, symbols, and values are complex. Some passages of scripture may not fit easily with other passages or with other aspects of the tradition. For example, Mormons have a conception of what kind of life is of greatest value: But this ideal is not available to everyone for various reasons. What are we to make of this? Fortunately, the scriptures have resources we can use. For example, in the Gospel of Luke we find the parable of the lost sheep, the parable of the prodigal son, and the parable of the lost coin. These parables directly address the repentance of sinners but could also be interpreted more broadly to address other issues. This kind of language—the language of scripture, symbols, and the values of a tradition—is the kind of language that will be effective and intelligible within a tradition. The process of reasoning within and between traditions makes rational progress possible. The conversations within our traditions can generate novel concepts and find solutions to problems using the concepts, symbols, and values we already have as building materials. We can also appropriate ideas from other traditions that, by our own standards, we find useful and expand our understanding. Finally our experiences in the world, whether from the natural sciences or the existential challenges of our lives, also affect and inform our traditions. For example, with our expanded understanding of astronomy it would not be possible for one to believe, as did the ancient Greeks, in a geocentric universe with the planets embedded in rotating crystal spheres. In these experiences some ways of understanding the world and the resources provided by our traditions will be more helpful or more plausible than others. Thus traditions are not impenetrable walls that trap us into rigid, inflexible ways of seeing the world. They can adapt, appropriate, and expand through the history of a community or the life of an individual. Building relationships with people, within your own tradition or from another tradition is hard work. It requires patience and energy. But I think it can be very rewarding. Paul said that he became all things to all people. To the Jews he became a Jew. To those under the law he became as one under the law. To those outside the law he became as one outside the law. To the weak he became weak [xi]. In this I think he was imitating Christ. The Book of Mormon says that the Lord speaks to people according to their language and their understanding [xii]. There is a pattern in scripture of the Lord coming closer to us to enter into a more intimate relationship with us. He does this by speaking our language according to our understanding and he did this by becoming one of us as a mortal man. There is also a recurring call in scripture to imitate Christ, to die like Christ, and rise again like Christ in his life [xiii]. I wonder if we could imitate Christ in his efforts to speak to others according to their language and understanding, to imitate his incarnation by becoming what other people are to enter into a closer relationship with them. Even within Mormonism we sometimes put undue emphasis on prohibition without adequate doctrinal context.

## EXPLORATION 4: DO U BELIEVE THAT? pdf

### 2: Majority of Americans Believe Space Exploration Remains Essential

*SS6H6 European Exploration SS6H6 The student will analyze the impact of European exploration and colonization on various 4. Do you believe Prince Henry.*

Getty Images I know a few extremely confident--not cocky, confident--people. The rest of us sometimes lack confidence--and we often lack belief in ourselves when we need it most. Anyone can be more confident. But building self-confidence takes time. So if you need a quick shot of it, here are some great motivational quotes that will inspire you to feel more self-assured: Then get to work. Courage is what makes you do it. Do not go out and look for a successful personality and try to duplicate it. It will never be perfect. There will always be challenges, obstacles, and less than perfect conditions. With each step you take, you will grow stronger and stronger, more and more skilled, more and more self-confident, and more and more successful. Self-confidence can be learned, practiced, and mastered--just like any other skill. Once you master it, everything in your life will change for the better. Create the kind of self that you will be happy to live with all your life. Make the most of yourself by fanning the tiny, inner sparks of possibility into flames of achievement. An important key to self-confidence is preparation. And no important endeavor that required innovation was done without risk. You have to be willing to take those risks. They sparkle and shine when the sun is out, but when the darkness sets in their true beauty is revealed only if there is light from within. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. You know more than you think you do. Benjamin Spock "Successful people have fear, successful people have doubts, and successful people have worries. Robert Anthony "It is not the mountain we conquer, but ourselves. I did not have a good self-image at first. And I chose to love myself. Then everything kind of sprung from there. Confidence makes you sexy. Action breeds confidence and courage. If you want to conquer fear, do not sit home and think about it. Go out and get busy. Nothing can be done without hope and confidence. Do not overestimate the competition and underestimate yourself. You are better than you think. This is precisely how much life loves you and wants you to nurture yourself. The deeper you love yourself, the more the universe will affirm your worth. Then you can enjoy a lifelong love affair that brings you the richest fulfillment from inside out. So throw off the bowlines. Sail away from the safe harbor. Catch the trade winds in your sail. Who else is there better to be? Unfold your own myth. But the truly dire consequences in our lives come from avoiding things that we need to learn about or discover. Their joy is being who they are, not in being better than someone else. Nov 5, Like this column?

### 3: Exploration: Conquistadors and Explorers | [www.enganchecubano.com](http://www.enganchecubano.com) - HISTORY

*Do you believe there is such a thing as a "truly transgender" child or adolescent? Why or why not? It's hard to answer a question when the terms of each word haven't even been defined well.*

Toward a more nuanced exploration: We interviewed Sasha via email for this post. She uses an exploration-based approach to seek out underlying issues and help her teen clients move towards self-awareness, resilience, and long-term well being. She also conducts occasional consultations for parents whose teens present with rapid onset gender dysphoria ROGD. She also offers advice for parents as they guide and support their gender-questioning teen. Sasha has a full caseload and long waiting list, so is unable to take on new clients. However, Sasha offers a subscription-based Patreon account with videos designed to help parents engage in trusting and productive dialogue with their rapid-onset teen. As her time permits, Sasha is available to interact in the comments section of this interview post. Tell us something about your background, training, and work as a therapist. In undergraduate school, I studied psychology and history. My graduate program was focused in counseling psychology, or the clinical practice of therapy. I spent many years working with young children on the autism spectrum through applied behavioral therapy. In the field of domestic and sexual violence, I worked as an individual and group therapist with women and children. I also developed and ran the first counseling program at a state-supported residential facility for adults with intellectual disabilities and concurrent mental illness. In recent years, I worked as a school counselor for underserved populations at a top-ranking charter school. I am now working in my private practice full-time, based here in Houston. Most of my work is conducted online, and I see teen and young adult clients from all over the country and internationally. I specialize in working with adolescents who are struggling with gender and most of my clients are female. I also conduct occasional consults for families who have children presenting with Rapid Onset Gender Dysphoria, and create content for my monthly newsletter and video series. What specifically sparked your interest in working with adolescents and adults who have gender identity issues? My interest in this population developed and grew organically out of my own desire to better understand the growing phenomenon. When I was a young graduate student, my understanding of this issue was limited and I was only marginally familiar with the conventional, textbook examples of childhood gender dysphoria: Around I began more deeply investigating this idea of gender identity purely out of personal interest and professional curiosity. Keep in mind, this was before the huge boom of trans-identified kids in the years to come. As time went on, I eventually discovered the work and writings of detransitioned people. I became very disturbed by what seemed to be a failure of mental health practitioners, who were responsible for their care, to look at these young people as whole and complex individuals. And looking at the sheer number of young girls suddenly adopting a trans identity around puberty, it became obvious that something tremendously important and peculiar was happening. I eventually stumbled upon this brilliant podcast interview with Lisa Marchiano , and my jaw dropped to hear another professional bravely speaking her mind and echoing some of the same fears I held. I reached out to her immediately and soon got connected with your work at 4thWaveNow, Transgender Trend, and many other fantastic resources. I arranged several meetings with my manager at the time, the head of the counseling program – my goal was to educate her about the wider phenomenon and some of the less obvious problems with the training we were receiving. At that point I decided I would no longer take part in organizations that are committed to this belief system, with no real openness to other ways of looking at gender dysphoria. Further, some of these organizations promote this one-sided view unquestioningly to their mental health staff and the children they claim to serve. I also realized there is a scarcity of therapists working with these children in a manner that is not unconditionally affirmative. Other therapists seemed to avoid or block any type of gender and sexuality exploration, which is also harmful to the client. So, I decided to build the kind of therapy practice I thought was lacking for trans-identified youth. I started my practice part-time in and have been working independently in private practice full-time since July Do you have a personal interest in this issue? Do you have relatives or friends who are affected by the current wave of transgender identifying children and adolescents? A few years ago, when I worked as a middle school counselor, there was one child

## EXPLORATION 4: DO U BELIEVE THAT? pdf

who was especially memorable; I spent much time with her, both as my counseling client and during extracurricular activities during my three years at the school. She stood out from her peers in multiple ways. Despite having many brilliant and creative peers, she excelled in so many disparate domains, being a fantastic sketch artist, dancer, writer, and academic learner. She had impeccable grades in every subject and treated her peers with kindness and fairness. She created logos and t-shirt designs for clubs and school events, and played leadership roles in many campus groups: Her appearance was also creatively inspired: I always praised her for carving out her own sense of style and individuality. She identified as bisexual at the time, and she was a great student-leader in my GSA club, showing initiative and often taking responsibility for large portions of our meetings. I was always careful in how we navigated conversations about gender and gender identity and she seemed to be well-grounded in her own unique expression of female identity. She was never particularly feminine, especially as a seventh grader, when there is immense social pressure to look a certain way. I imagined her starting a graphic design company one day, or maybe being a video game software engineer. Really, her options are limitless. It feels like our best and brightest, our most creative and unique girls, are being sucked up into this vortex of confusion. I tell them something like this: I believe my job is to help you explore who you are on a much deeper level. Then we will work together to figure out what your problems are and how to solve them. That will require me to be really honest about what I see and for you to be really honest too, and sometimes counseling can be hard for those reasons. We also work together to really face your pain and see if it has something important to teach you about yourself. We can also look for ways to loosen the grip that pain has over your life so that you can find more confidence and purpose. I always start with trust and initial bonding, which can be hard with some clients who understand gender affirmation as a prerequisite to feelings of trust and safety. With more open clients, who are less defensive and more conversationally or intellectually predisposed, we might discuss the philosophy of gender identity and I give them space to sort through any doubts they might bring to the table. With other clients, who are in a more sensitive or fragile place, I may approach their identity indirectly, focusing instead on the underlying pain that is somehow finding relief in this new self-concept. The ideas that influenced my perspective at this point are quite eclectic and not restricted to the field of psychology. I draw from Acceptance and Commitment Therapy, behaviorism, social psychology, anthropology, history, and Taoism. I also work closely with parents while respecting the confidentiality of the teen client. Having calls with my caseload parents every six weeks or so has proven to be incredibly important to the therapeutic progress of the teen client. Speaking with teens often gives me insights into ways that parents can deepen their relationship with their teen and to engage in more effective communication with them. Are you able to work across state lines, or must your clients be in the state of Texas? Unlike clinical psychologists, LPCs can see clients in other states and outside the country, though I practice based on the regulations in the state of Texas. I make this clear in my initial consent conversations and documentation with new clients. How has your your practice been going so far? Have you received any hateful or angry pushback? If so, how have you handled that? But these instances have not impacted my practice or my clients, as far as I can tell. When I speak with people about my practice face-to-face, I am typically met with far more inquiry and curiosity than hateful responses. Online though, people seem to respond with a great deal of assumptions, accelerated vitriol, and regurgitated one-liners from the trans advocacy playbook. That being said, I have been blocked on social media by a few real-life acquaintances, which was eye opening for me. Being treated this way by others on the left of the political spectrum has helped me to question many of my own long-held beliefs. Why or why not? To cover all my bases, let me include a question the gender therapist might ask too: Discomfort and biological limitations are ubiquitous and necessary teaching tools that have been a part of human existence throughout history, and felt particularly acutely in adolescence. The struggle between budding aspects of femininity and masculinity, independence and safety, social cohesion and isolation, assertiveness and passivity, and every other fundamental human developmental endeavor requires us to grapple with our own pain and limitations. That being said, it may be that classic cases of absolute insistence on being the opposite sex from the age a child could walk and talk are a different story. Are certain traits or behaviors literally incompatible with being a girl in society, or a man in society? Well, what does this say about our capacity to broaden independence and make room for personal

preferences? And if someone does take on non-conformist roles, should they not also develop the personal resilience and emotional fortitude to stand firm in their own presentation with strength and individuality? Since when do emotionally unstable, demanding children get to use threats to dictate decisions as important as fertility and surgery? Furthermore, if a child is that disturbed or troubled, then they are clearly in no position to make good choices about their long-term well being. The use of this threat by transgender-affirmation advocates is incredibly manipulative and has no precedent whatsoever in the field of psychology. These behaviors can serve many functions, not the least of which are expressing psychic pain, gaining attention and care from adults, or trying to manipulate people in power into making a concession of some sort. But these are reflections we must take very seriously as clinicians. So giving into these types of threats does far more harm than good for the child. We need to instead, conduct thorough risk assessments, create conscientious collaborative plans with the child and their family, and work through underlying issues if we really care about their safety and well-being as therapists have always done with suicidal ideation. Do you think the concern is overblown? This is a touchy area so I want to start by saying that I can understand the pressures therapists feel from their institutions to make politically favorable choices and statements. And what does the collective and cumulative impact of lying and silence about this issue amount to in the long run? Standing up for good always involves a risk and personal responsibility, a burden which I feel deeply committed to shoulder. I strongly encourage other clinicians to speak the truth and be honest about what they are seeing, because complicit silence only makes more room for absurdity and confusion. What will it take for more therapists to come out publicly in offering alternatives to the transgender-affirming approach to therapy? Individuals listening to their gut, questioning actively, educating themselves, and finally, acting with honesty and courage. If not, how does an APA member go about recommending changes to them?

## EXPLORATION 4: DO U BELIEVE THAT? pdf

### 4: Exploration Synonyms, Exploration Antonyms | [www.enganchecubano.com](http://www.enganchecubano.com)

*The era known as the Age of Exploration, sometimes called the Age of Discovery, officially began in the early 15th century and lasted through the 17th century. The period is characterized as a time when Europeans began exploring the world by sea in search of new trading routes, wealth, and.*

Majorities say the International Space Station has been a good investment for the country and that, on balance, NASA is still vital to the future of U. These survey results come at a time when NASA finds itself in a much different world from the one that existed when the Apollo astronauts first set foot on the moon nearly half a century ago. The Cold War space race has receded into history, but other countries including China, Japan and India have emerged as significant international players in space exploration. Strong public support that the U. Each generational group, for example, expresses nearly equal levels of strong support for continued U. Indeed, on most issues regarding NASA and space exploration, there are no more than modest differences among the generational cohorts. See the Appendix for details. The findings “ support for the U. While the ISS has proven to be an enduring legacy of the U. And the Trump administration has been exploring the possibility of turning the space station into a commercially run venture after As Americans consider the future of the U. Around one-third of U. However, compared with other NASA programs, fewer Americans say such space exploration should be a top priority. Some space experts argue that the life support systems required to sustain astronauts on a long interplanetary journey would be so expensive that it would be more cost-effective to send robotic probes. Republicans are also less likely than Democrats to see basic scientific research to further knowledge of space as a top priority. In addition, while about half or more of men and women believe human astronauts are essential for the U. This finding is in keeping with a Pew Research Center survey, which used somewhat different question wording and polling methods. Also see Appendix for views on these issues by gender. There are no more than modest differences by education level in agency priorities. See Appendix for details. Most Americans express confidence that private space companies will be profitable, but are skeptical that those companies will minimize hazardous space debris Private companies such as SpaceX, Blue Origin and Virgin Galactic continue to develop space exploration capabilities that were once the sole purview of government agencies such as NASA. Although most Americans believe that NASA still has an essential role to play in the exploration of space, they also express confidence that private companies can make meaningful contributions in such areas as developing safe spacecraft and conducting research to expand scientific knowledge. Americans, however, tend to be skeptical about whether private companies will minimize human-made space debris, which increasingly poses a hazard to orbiting satellites and space stations. Americans most attentive to space news especially value U. When thinking about priorities for NASA, Americans who are highly attentive to space news put more priority than other Americans on research missions such as basic scientific research and learning about the health effects of space travel. Those who have heard a lot about space news also tend to express more confidence in private space companies to handle key aspects of space exploration, especially building safe and cost-effective spacecraft. But the public is divided over the prospects for space tourism in the next 50 years. Interest in orbiting the Earth is greater among younger generations, men and those who are more attentive to space news.

## EXPLORATION 4: DO U BELIEVE THAT? pdf

### 5: Do astronauts live longer than earthlings? - Space Exploration Stack Exchange

*The story of North American exploration spans an entire millennium and involves a wide array of European powers and uniquely American characters. It began with the Vikings' brief stint in.*

Visit Website But between and a series of interconnected developments occurred in Europe that provided the impetus for the exploration and subsequent colonization of America. These developments included the Protestant Reformation and the subsequent Catholic Counter-Reformation, the Renaissance, the unification of small states into larger ones with centralized political power, the emergence of new technology in navigation and shipbuilding, and the establishment of overland trade with the East and the accompanying transformation of the medieval economy. Protestantism emphasized a personal relationship between each individual and God without the need for intercession by the institutional church. Thus, the rise of Protestantism and the Counter-Reformation, along with the Renaissance, helped foster individualism and create a climate favorable to exploration. At the same time, political centralization ended much of the squabbling and fighting among rival noble families and regions that had characterized the Middle Ages. With the decline of the political power and wealth of the Catholic church, a few rulers gradually solidified their power. Portugal, Spain, France, and England were transformed from small territories into nation-states with centralized authority in the hands of monarchs who were able to direct and finance overseas exploration. As these religious and political changes were occurring, technological innovations in navigation set the stage for exploration. Bigger, faster ships and the invention of navigational devices such as the astrolabe and sextant made extended voyages possible. But the most powerful inducement to exploration was trade. The Orient became a magnet to traders, and exotic products and wealth flowed into Europe. Those who benefited most were merchants who sat astride the great overland trade routes, especially the merchants of the Italian city-states of Genoa, Venice, and Florence. The newly unified states of the Atlantic—France, Spain, England, and Portugal—and their ambitious monarchs were envious of the merchants and princes who dominated the land routes to the East. The desire to supplant the trade moguls, especially the Italians, and fear of the Ottoman Empire forced the Atlantic nations to search for a new route to the East. Portugal led the others into exploration. Encouraged by Prince Henry the Navigator, Portuguese seamen sailed southward along the African coast, seeking a water route to the East. They were also looking for a legendary king named Prester John who had supposedly built a Christian stronghold somewhere in northwestern Africa. Henry hoped to form an alliance with Prester John to fight the Muslims. His school developed the quadrant, the cross-staff, and the compass, made advances in cartography, and designed and built highly maneuverable little ships known as caravels. Dias sailed around the tip of Africa and into the Indian Ocean before his frightened crew forced him to give up the quest. A year later, Vasco da Gama succeeded in reaching India and returned to Portugal laden with jewels and spices. Born in Genoa, Italy, around 1451, Columbus learned the art of navigation on voyages in the Mediterranean and the Atlantic. Columbus, hoping to make such a voyage, spent years seeking a sponsor and finally found one in Ferdinand and Isabella of Spain after they defeated the Moors and could turn their attention to other projects. After ten weeks he sighted an island in the Bahamas, which he named San Salvador. Thinking he had found islands near Japan, he sailed on until he reached Cuba which he thought was mainland China and later Haiti. But the territorial disputes between Portugal and Spain were not resolved until when they signed the Treaty of Tordesillas, which drew a line leagues west of the Azores as the demarcation between the two empires. Despite the treaty, controversy continued over what Columbus had found. He made three more voyages to America between 1492 and 1498, during which he explored Puerto Rico, the Virgin Islands, Jamaica, and Trinidad. Each time he returned more certain that he had reached the East. In 1499 and Pedro de Mendoza went as far as present-day Buenos Aires in Argentina, where he founded a colony. Religious Motivations The impulse for exploration was further fueled by the European imagination. That idea had two parts: Ancient tales described distant civilizations, usually to the west, where European-like peoples lived simple, virtuous lives without war, famine, disease, or poverty. Such utopian visions were reinforced by religious notions. Early Christian Europeans had inherited from the Jews a powerful prophetic tradition that

## EXPLORATION 4: DO U BELIEVE THAT? pdf

drew upon apocalyptic biblical texts in the books of Daniel, Isaiah, and Revelations. They connected the Christianization of the world with the second coming of Christ. If secular and religious traditions evoked utopian visions of the New World, they also induced nightmares. The ancients described wonderful civilizations, but barbaric, evil ones as well. European encounters with the New World were viewed in light of these preconceived notions. To plunder the New World of its treasures was acceptable because it was populated by pagans. As European powers conquered the territories of the New World, they justified wars against Native Americans and the destruction of their cultures as a fulfillment of the European secular and religious vision of the New World. In 1492, Giovanni da Verrazano was commissioned to locate a northwest passage around North America to India. He was followed in by Jacques Cartier, who explored the St. Lawrence River as far as present-day Montreal. In 1565, Jean Ribault headed an expedition that explored the St. Johns River area in Florida. But the Spanish soon pushed the French out of Florida, and thereafter, the French directed their efforts north and west. Instead, the French traded with inland tribes for furs and fished off the coast of Newfoundland. New France was sparsely populated by trappers and missionaries and dotted with military forts and trading posts. Although the French sought to colonize the area, the growth of settlements was stifled by inconsistent policies. Initially, France encouraged colonization by granting charters to fur-trading companies. Then, under Cardinal Richelieu, control of the empire was put in the hands of the government-sponsored Company of New France. The company, however, was not successful, and in 1663 the king took direct control of New France. Although more prosperous under this administration, the French empire failed to match the wealth of New Spain or the growth of neighboring British colonies. The Netherlands The Dutch were also engaged in the exploration of America. Formerly a Protestant province of Spain, the Netherlands was determined to become a commercial power and saw exploration as a means to that end. In 1614 the newly formed New Netherland Company obtained a grant from the Dutch government for the territory between New France and Virginia. About ten years later another trading company, the West India Company, settled groups of colonists on Manhattan Island and at Fort Orange. The Dutch also planted trading colonies in the West Indies. By the mid-sixteenth century, however, England had recognized the advantages of trade with the East, and in 1482 English merchants enlisted Martin Frobisher to search for a northwest passage to India. Between 1575 and 1583 Frobisher as well as John Davis explored along the Atlantic coast. Gilbert headed two trips to the New World. He landed on Newfoundland but was unable to carry out his intention of establishing military posts. By the seventeenth century, the English had taken the lead in colonizing North America, establishing settlements all along the Atlantic coast and in the West Indies. This colony was short-lived, however, and was taken over by the Dutch in 1672. Croix and other islands in the cluster of the Virgin Islands. The Northern Voyages, a. Parry, The Spanish Seaborne Empire ; 2nd ed. Eric Foner and John A.

*UMG (on behalf of Walt Disney Records); SOLAR Music Rights Management, ARESA, Exploration Group (Music Publishing), UBEM, Audiam (Publishing), CMRRA, EMI Music Publishing, UMPI, Abramus Digital.*

Community Science Night Main Content Large-scale community science programs and events that focus on innovative, hands-on science activities led by collaborations between Penn State faculty and students, local school district administrators, teachers, and students, and community businesses and partners. Bellefonte-Tuesday, November 13, Exploration-U: Penn State graduate students, undergraduates, faculty, and the Science Outreach office collaborate with administrators, teachers, and students at Bald Eagle Area to bring exciting hands-on activities to the general public. This is the second year that Penn State Science Outreach has collaborated with Bald Eagle Area on a family science night and it was equally as successful as our other local events! Bellefonte Bellefonte Family Science Night is a community based program with the goal of promoting community and family support of STEM education in local schools. Penn State graduate students, undergraduates, faculty, and the office of Science Outreach bring hands-on activities to a local school for an evening presentation to the general public. Teachers and students from the school also participate and contribute activities. This annual event has reached thousands of elementary. In collaboration with State College area school district teachers and students who came to display work and interest in science, technology, engineering, and math STEM , the Penn State faculty, undergraduate and graduate students showcase their research or general science topics with hands-on activities for families and children. Each year, over people attend this 2 hour STEM extravaganza! Youth groups also attend, such as scouts, 4-H, and community organizations are invited to explore STEM fields. Funds for this event originally came from NASA, which provided support for astronomy-themed presentations. However, this program is now funded through other means. These costs includes accommodating the planetarium and food. Response for this event is always overwhelmingly positive, with numbers of participants growing each year. How to get involved! The cost of funding a single Family Science Night is generally covered through multiple small grants and in-kind donations from the school district. The Science Outreach office has partnered with local businesses, which provide monetary donations as well as door prizes and food for volunteers, in order to defray the cost of the event. Community partners or PSU students, staff, or faculty interested in participating in our family science nights, please contact the outreach office at [sciencecamps@science.psu.edu](mailto:sciencecamps@science.psu.edu). Teachers or administrators in local school districts who are interested in organizing a Family Science Night should contact us outreach@science.psu.edu.

### 7: 10 Reasons Why Space Exploration Matters to You | HowStuffWorks

*But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. John In this series Alistair Begg leads us through several unique and transforming encounters that people had with Jesus - the Light of the World.*

The Romans organized expeditions to cross the Sahara desert with five different routes: All these expeditions were supported by legionaries and had mainly a commercial purpose. Only the one done by emperor Nero seemed to be a preparative for the conquest of Ethiopia or Nubia: One of the main reasons of the explorations was to get gold using the camel to transport it. Romans organized several explorations also in Northern Europe, and as far as Asia up to China. Ptolemy writes of the Golden Chersonese i. The Chinese historical texts describe Roman embassies, from a land they called Daqin. For example, it is known that the Norwegian Viking explorer, Erik the Red , sailed to and settled in Greenland after being expelled from Iceland , while his son, the Icelandic explorer Leif Ericson , reached Newfoundland and the nearby North American coast, and is believed to be the first European to land in North America. Austronesian expansion map Polynesians were a maritime people, who populated and explored the central and south Pacific for around 5, years, up to about when they discovered New Zealand. The key invention to their exploration was the outrigger canoe , which provided a swift and stable platform for carrying goods and people. Based on limited evidence, it is thought that the voyage to New Zealand was deliberate. It is unknown if one or more boats went to New Zealand, or the type of boat, or the names of those who migrated. Polynesians may have used the prevailing north easterly trade winds to reach New Zealand in about three weeks. The Cook Islands are in direct line along the migration path and may have been an intermediate stopping point. Early Maori had different legends of their origins, but the stories were misunderstood and reinterpreted in confused written accounts by early European historians in New Zealand trying to present a coherent pattern of Maori settlement in New Zealand. Mathematical modelling based on DNA genome studies , using state-of-the-art techniques, have shown that a large number of Polynesian migrants , including women, arrived in New Zealand around the same time, in about Otago University studies have tried to link distinctive DNA teeth patterns, which show special dietary influence, with places in or nearby the Society Islands. Then in , he visited North Africa and East Africa. European Age of Discovery[ edit ] The Transatlantic voyages of Christopher Columbus The Age of Discovery , also known as the Age of Exploration, is one of the most important periods of geographical exploration in human history. It started in the early 15th century and lasted until the 17th century. Portugal and Spain dominated the first stages of exploration, while other European nations followed, such as England , Netherlands , and France. The first voyage is shown in red, second voyage in green, and third voyage in blue. Long after the golden age of discovery, other explorers completed the world map, such as various Russians explorers, reaching the Siberian Pacific coast and the Bering Strait , at the extreme edge of Asia and Alaska North America ; Vitus Bering who in the service of the Russian Navy, explored the Bering Strait , the Bering Sea , the North American coast of Alaska , and some other northern areas of the Pacific Ocean; and James Cook , who explored the east coast of Australia, the Hawaiian Islands , and circumnavigated the Antarctic continent. Space exploration[ edit ] Humanity is continuing to follow the impulse to explore, moving beyond Earth. Space exploration started in the 20th century with the invention of exo-atmospheric rockets. This has given humans the opportunity to travel to the moon , and to send robotic explorers to other planets and far beyond. Both of the Voyager probes have left the Solar System , bearing imprinted gold discs with multiple data types. It has been suggested that this section be split out into another article titled Mobilities. Discuss May Further information: Individual mobility A study, performed on mobile phone data and on GPS tracks of private vehicles in Italy , demonstrated that individuals naturally split into two well-defined categories according to their mobility habits, dubbed "returners" and "explorers".

## EXPLORATION 4: DO U BELIEVE THAT? pdf

### 8: How Religion Can Influence on the Future of Space Exploration

*do girls receive medical treatment to stunt their growth at a young age? The studies on growth hormones suggest that there is a powerful cultural reason for girls to avoid becoming tall, which.*

Your question is difficult to answer because it is ambiguous and conflates several ideas. Does being in space change anything regarding time? There is nothing special about space itself that changes the perception of time. An altitude of km is commonly accepted. Can time pass faster or slower for yourself? From your perspective, the rate at which time passes never changes. If you have a working clock with you, nothing you can do will alter the speed of the second hand. Can time pass faster or slower for yourself compared to somebody else? It is possible for two people with identical clocks to meet again at a later time and see a difference in what the clocks indicate. This can happen even though neither individual ever saw a change in how fast the second hand moves. This phenomenon is called time dilation. It happens when there is a difference in either velocity "speed" or gravity. If I go faster than you, or if I am on a planet that has greater gravity than yours, then when we meet again, my clock will show a time earlier than yours. This will happen even though both of us felt the time pass at the same rate. Does this affect astronauts at all then? It will affect anything that moves at a different speed or experiences a different gravitational field. Therefore, their clock would show a time earlier than yours when they come back down on Earth. Less gravity means that their clock would show a time later than yours when they come back. The effects are opposite, but not equal. Does that mean they age less than people on Earth? I will have aged less than you. Does that mean they live longer? This is the ambiguous part and it is more of a language issue. No, in the sense that if we were born at the same time and we both died at 80, we will both have lived the exact same time. If we had counted every second since our birth, we would end up with the same number. Yes, in the sense that after we reunited on Earth, I would die 50 years after you did. But once I die at 80, my second count will be the same as yours.

### 9: Toward a more nuanced exploration: An interview with Sasha Ayad | 4thWaveNow

*55 Motivational Quotes That Will Inspire You to Believe in Yourself Inspiration Chronicles Inspirational quotes that will motivate you to feel confident and self-assured when you need it most.*

## EXPLORATION 4: DO U BELIEVE THAT? pdf

*The eye of the artist. Collection and publication of tobacco statistics. Question #6 of seven questions that can change your life The Apeman Grows Fat with Discontent Innovation and expansion: Real time: reaping the whirlwind Groovy for domain-specific languages The Transformed Mind Stories of Notable Women for Readers Theatre (Teacher Ideas Press) Option for the poor in Christian theology Memoirs of William Smith, LL. D. author of the / Team-building exercises Lotion bullwhip giraffe Developing Professional Information Security Competencies How to Buy an Excellent Used Car Global health 101 essential public health 3rd edition Pink martini sympathique sheet music Newborn Conspiracy Entrepreneurship question papers and answers Steel richard matheson short story It came from Massachusetts Barney's Happy Valentines Day Some poets and their resources Down the Lane Tales Mechanical account of the non-naturals Surgery of the aortic valve Tirone E. David Power of Commitment (Christian character library) The international boundaries of Nigeria, 1885-1960 Country life a handbook for realists and dreamers Works, in reduced facsimile from the famous first folio edition of 1623. Leadership and training for the fight In the apple tree The Great Wall of Forgetfulness Ap world history chapter 11 test Shklovsky theory of prose You can keep a wireless connection to your baby from work Chicken other birds Who-Me? Do a Program? Bulletproof home defense Workshop on Controlled Reproduction of Cultivated Fishes Ivories from Nimrud 5*