UNIT-5

UNIVERSAL HUMAN VALUES

Love and Compassion

Love and Compassion are two positive feelings that help to make the world a better place.

Love: Love, often described as a deep affection and attachment, is an emotion we feel towards a close person. It is often associated with strong positive feelings like warmth, happiness, and caring. Most of us tend to think of romantic love when we hear the word "love." However, it can refer to the love for friends, parents, siblings, children, etc. In fact, love has a wide variety of feelings and emotions to different people. Caring, liking, warmth, affection, and attachment are primarily among these feelings. The love we feel towards a person differs according to the familiarity and relationship with that person. For example, the love you feel towards your child is different from the love you have for your spouse.

Compassion: Compassion is sympathetic pity and concern for the sufferings or misfortunes of others. This is a feeling of wanting to help someone who is in an unfortunate situation, i.e., someone sick, hungry, in trouble, etc. When you feel compassion, your heart moves for another's situation. Disabilities, diseases, pain, poverty, violence, and sadness are some situations that evoke our compassion. When someone is in such a situation, we feel sympathetic towards that person and want to help to alleviate his or her distress. People often associate compassion with virtues such as patience, wisdom, kindness, and perseverance. Moreover, compassion is the main component of altruism. Although compassion is also similar to pity, sympathy, and empathy, these qualities are not the same. When you are compassionate, you will feel a strong compulsion to ease the suffering of another or feel empathetic towards them.

Difference Between Love and Compassion

Love	Compassion
Love is deep feelings of affection and attachment towards our close ones	Compassion is a sympathetic pity and concern for sufferings of others
Love is an intense feeling of deep affection	Compassion is the sympathetic consciousness of others
Love is associated with feelings like warmth, affection, caring etc..	Compassion is associated with feelings like sympathy, pity, kindness etc..

Love and compassion are definitely the essences of human life. We cannot imagine humanity without them. Even animals, who have less thinking capability than us, exhibit their nature that has love and care for their race. The way a mother monkey carries her dead infant even after its death is nothing but a sign of love and attachment. Quite the same is with humans. Even before the beginning of our human life, love and compassion came in. When a baby is in the womb of a mother, he is completely at her love and care. From the air that he breathes to the nutrition that he receives, it is received from the mother. Then after he is born, a baby is completely dependent on his mother. An infant is not capable of doing anything on its own. Hence it is the love and care of his mother that makes him live. So, being a mother itself is the greatest example of love and compassion. The amount of sacrifice a mother has to do to raise a child is enormous and cannot be compared to anything in the world.

Some people would disagree, saying it's the duty of a parent to do so, and hence there is nothing extraordinary about what parents do for a child. But then they should not forget about the cases we hear when infants are found lying in the dustbins and to the mercy of the Lord.

Why are Love and Compassion so Important?

The world, if we look from a human life perspective, is full of tragedies, problems, pains, and sufferings. Most of the people are surrounded by problems that ail their happiness. So somewhere we all suffer. The reason and magnitude can differ. But if we only care about our problems and sufferings, then humanity itself will be questioned. Here comes the need for

compassion.

When we try to understand the pain of others and how they are feeling in the painful situation, then we try to help them. If not more, we at least don't try to increase their problems. Empathy and compassion are the need of the hour. People confuse these states of mind with sympathy. People in pain do not need sympathy, but they want to be empathized with. Trying to feel what others are going through and then helping them in any manner possible is what is required. It is for this reason that love and compassion are not a luxury but a necessity.

When are Love and Compassion Needed?

There is no particular moment in time when we need love and compassion. Rather, they are a part of our basic nature. The basic essence of being a human being is to be empathetic, loving, and compassionate. When we see a person who is in pain or some trouble, we should try to put ourselves in his shoes and then try to feel what he or she must be going through. This process makes us aware of what our ideal behaviour should be like.

For example, if we see a physically disabled person, then we should try to be compassionate towards them. Here we are not telling you to show them sympathy. This is the least that is needed. Rather, we should understand the sufferings they are going through and try to lessen their pain by being genuinely empathetic and treating them normally and not doing things that would discourage them.

Further, if we see a pregnant lady on a bus or train, we should offer her a seat. It is not just a part of chivalry for men but is also applicable to women. If a woman will not be compassionate for other women, how can we expect men to be empathetic for women since they are physically different and therefore understanding the pains and hardships of a pregnancy is more difficult?

Love and Compassion are Necessities

We should, at all times, try to feel what another person is going through. This will help us understand their condition and will enable us to be thoughtful. There are instances when people mock someone's ailments. This is nothing but the lack of compassion in them. Doing this increases the hardships of the person already in pain. Love and compassion are a state of mind that should be with us all the time. We don't need to be a saint to practice this in life. There are endless moments when we can shower love and care on others.

The feelings of compassion and love are not restricted to other humans but also apply to animals and other living beings. Since we are the most developed of all the creatures on the planet, it is an extra responsibility for us to be considerate to animals and other lower species. It is only these

feelings that make us different and above any other living organism on the planet.

Truth

Truth is the property of being in accord with fact or reality. In everyday language, truth is typically ascribed to things that aim to represent reality or otherwise correspond to it, such as beliefs, propositions, and declarative sentences. Truth is usually held to be the opposite of falsehood.

"Never be afraid to raise your voice for honesty and truth and compassion against injustice and lying and greed. If people all over the world... would do this, it would change the earth." - William Faulkner

Types of Truths

There are four types of truths. They are objective, normative, subjective, and complex truth. These four truths help you understand different perspectives that influence individual and group action. When you recognize and consider the possible perspectives in any situation, you try are better able to navigate the differences that limit open dialogue and free action. The four truths provide you a way to consider multiple perspectives and then identify the one that is best fit to your purpose.

In any situation, there can be as many descriptions of an event as there are people who experience it. Let us talk about one by one.

Objective Truth: Objective Truth is what exists and can be proved in this physicality. (The sun moves across the sky each day.)

Normative Truth: Normative Truth is what we, as a group, agree is true. (English speakers agreed to use the word "day" to name that time when the sky is lit by the sun.)

Subjective Truth: Subjective Truth is how the individual sees or experiences the world. (Today is a good day for me.)

Complex Truth: It recognizes the validity of all those truths and allows you to focus on the one that is most useful at any given time. (The sun is up; the day is bright. Today is a good day for MOM, so let's take advantage of that and ask for ice cream for dinner.)

Four Truths represent the various perspectives or ways we claim truth. It becomes the basis for inquiry and questioning as individuals and groups seek to: • Identify their similarities and differences • Find common ground for problem-solving and decision-making. • Understand

others' perspectives and actions

Non-Violence

To be able to live a peaceful and non-violent life, an individual must first have their basic survival needs met. They must have food, shelter, and water. Alleviating the poverty of our people in our world is one of the first steps to creating a culture of peace and non-violence. For this to ever happen, it has to be a worldwide effort. However, it can start with individuals and on a small scale. The simplest step is sharing your own time and resource to help others. This can be done in our own lives, in our homes, at our workplaces, in classrooms. If everyone contributes a small amount of their time and resources to the cause of alleviating the poverty of others, there would be a drastic change in the number of impoverished people in our world.

Another impediment to peace is the intolerance of other people. Intolerance can be to differences of race, religion, cultures, and lifestyles. Through education, this can be changed. By educating children about different religions, races, cultures, and lifestyles in our world, we can help them understand the similarities between everyone. They will understand how insignificant these differences are, how they are not a reason for discrimination or prejudices. We can promote respect and tolerance of others.

Partners can join UNESCO in its efforts to promote a culture of peace and non-violence through activities geared to the following objectives:
 • Strengthening Peace and non-violence through education, advocacy, and media, including ICTs and social networks
 • Developing the use of heritage and contemporary creativity as tools for building peace through dialogue
 • Strengthening social cohesion and contributing to the African Renaissance through the introduction of the General History of Africa into formal and non-formal education settings
 • Promoting scientific and cultural cooperation for the management of natural transboundary resources
 • Empowering and engaging young people, women, and men
Since its inception, UNESCO has been working towards a truly global movement for fostering a culture of peace and non-violence worldwide and has been designated by the UN General Assembly as the lead agency for many prominent global initiatives for promoting peace.
Almost everyone says the world must end war forever and come to ideas and ideals of non-violence. This increased awareness of "nonviolence" has come despite the fact that many of the

ideas, ideals, and methods of nonviolence run counter to established orthodoxies and socially approved behaviour. They also stand in contrast to modern developments of violence: totalitarianism and nuclear weapons.

Despite this growing awareness of non-violence, there is widespread confusion about what non-violence is. It's simple meaning is fighting for political or social change without using force or by not obeying laws. Non-violence is the practice of not causing harm to others under any condition. It may come from the belief that hurting people, animals, and the environment is unnecessary to achieve an outcome, and it may refer to a general philosophy of abstention from violence.

In modern times, nonviolent methods have been a powerful tool for social protest and revolutionary social and political change. The term "nonviolence" is often linked with peace. Nonviolence specifically refers to the absence of violence, and it is always the choice to do no harm or to do the least amount of harm.

Mahatma Gandhi's five pillars of nonviolence: respect, understanding, acceptance, appreciation, and compassion are basic to our existence.

Six Principles of Nonviolence:

- Non-violence is a way of life for courageous people.
- Non-violence seeks to win friendship and understanding.
- Non-violence seeks to defeat injustice, not people.
- Non-violence holds that suffering can educate and transform.
- Non-violence chooses love instead of hate.
- Non-violence believes that the universe is on the side of justice.

Importance of non-violence:

Applying the principles of non-violence can reduce conflict, anger, and violence on personal, local, national, and global levels. Nonviolence has come to be recognized as a powerful strategy for students, communities, and whole societies in addressing and transforming conditions.

Righteousness:

Righteousness is acting in accord with divine or moral law. It is free from guilt or sin. Righteousness brings a man closer to God, as it enhances fellowship with the almighty God. Adam enjoyed divine fellowship with God before he fell because of unrighteousness. There is also power and authority in righteousness, as it gives victory in battles. It always brings God's

presence and brings about boldness.

Righteousness is the quality or state of being morally correct and justifiable. It can be found in Indian religions and Abrahamic traditions, among other religions, as a theological concept. For example, from various perspectives in Hinduism, Buddhism, Islam, and Christianity, it is considered an attribute that implies that a person's actions are justified and can have the connotation that the person has been "judged" or "reckoned" as leading a life that is pleasing to God.

Hinduism:

In Bhagavad Gita Chapter 4: Text 7, "whenever there is a decay of righteousness, O Bharata, and there is an exaltation of unrighteousness, then I Myself come forth." Whenever and wherever there is a decline in righteousness/religious practice, Oh descendant of Bharata, and an increase of evil/religion - Then at that time, I manifest Myself. In Hindu philosophy and religion, major emphasis is placed on individual practical morality, which is called dharma. The Ramayana, the epic hero Rama lived his whole life by the rules of dharma. In Mahabharata, the other major Indian epic, dharma is central.

Buddhism:

In Buddhism, dharma means cosmic law and order but is also applied to the teachings of Buddha. In Buddhist philosophy, dharma is also the term for "phenomena."

Islam:

Righteousness is mentioned several times in the holy book Quran. The Quran says that a life of righteousness is the only way to go to heaven. Righteousness is the one who believes in God, the Last Day, and the Prophets; who give his wealth in spite of love for it to kinsfolk, orphans, the poor, the wayfarer, pay alms, honor their agreements. Such are the people of truth, honor their agreements. Such are the people of truth Quran.

Christianity:

In the New Testament, the word righteousness, a translation word for the Greek "dikaiosunē," is used as 'being righteous before others' or 'being righteous before God.' The Sermon of the Mount contains the memorable commandment "Seek ye first the kingdom of God and His righteousness." Jesus asserts the importance of righteousness by saying, "For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."

Kinds of Righteousness:

Being righteous literally means to be right, especially in a moral way. Religious people often talk about being righteous. In their view, the righteous person not only does the right thing for other people but also follows the laws of their religion. Heroes like Mahatma Gandhi, Martin Luther King are often called righteous.

There are two kinds of righteousness. The first kind of righteousness is the righteousness of faith, the righteousness of God. A righteous person has a right relationship with God and the forgiveness of sins through faith. This righteousness is passive and comes apart from the Law. The second kind of righteousness is righteousness in the eyes of the world. The Reformers also called it active righteousness, righteousness, the righteousness of the Law, and the righteousness of reason, etc., are called righteousness of character because it deals with a person's attitude and behaviors.

A person is righteous when he is in a right relationship with the rest of creation, and this is done through man's actions. This righteousness is active and informed by law (i.e., the goodwill of God). Unlike the first dimension where the Law only accuses, in the second dimension, the Law acts as a guide.

The righteousness of the Law is defined by the person's vocation. God does not expect the same kinds of works from all people. Furthermore, this righteousness extends to all of creation. Humans have responsibilities to the entire earth and not just their human neighbors.

Peace:

Peace is a concept of societal friendship and harmony in the absence of hostility and violence. In a social sense, peace is commonly used to mean a lack of conflict and freedom from the fear of violence between individuals or groups.

Literally, the word peace is derived from the Latin word "pax," which means a pact, a control, or an agreement to end war or any dispute and conflict between two people or two groups or two nations. According to the American military history, the word peace essentially means "the absence of war." Whenever war occurs, people need peace and ask for peace.

According to Albert Einstein's view, "Peace is not merely the absence of war but the presence of justice, of law, of order - in short, of government."

Martin Luther King Jr., a famous human rights activist, said, "True peace is not merely the absence of tension. It is the presence of justice." His Holiness, the 14th Dalai Lama, said, "Peace in the sense of the absence of war is of little value... peace can only last where human rights are respected, where people are fed, and where individuals and nations are free."

Jawaharlal Nehru emphasized peace in the sense of a state of mind. In his view, "Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can come only to peaceful people."

According to the definitions or the explanations of Wikipedia encyclopedia, peace can be a state of harmony or the absence of hostility. "Peace" can also be a non-violent way of life. Peace can mean a state of quiet or tranquility, an absence of disturbance or agitation. Peace can describe calmness, serenity, justice, goodwill, and silence.

The definitions and explanations given by experts and by encyclopedias, dictionaries, or similar sources shown above, peace is defined and explained in different ways. Peace described during war or the time after war is the thing that is opposite to war. During the time without war, it does not mean people are at peace, and society is peaceful. Problems or hostilities are still there. Peace is a presence of more other good things like virtue, justice, order, good law, good government, good relationship, well-being, freedom, respect for human rights, security, etc., or an absence of violence. On the other hand, if we focus on the state of mind, peace is calm, serenity, tranquility, or peacefulness of mind. Furthermore, if we refer to the state of a place, peace means quietness and silence.

Types of Peace

Generally, peace is classified into two types: Internal peace and External peace.

Internal peace is a state of calm and serenity of mind that arises due to having no sufferings or mental disturbances such as worry, anxiety, greed, desire, hatred, ill-will, etc. Internal peace is peace within oneself. It is stressed in the field of religion. This type of peace can be

reached by means of prayer, meditation, wisdom, and other ways. Internal peace is essential. It is generally regarded as true peace and a real foundation of peace in society or peace in the world. The Dalai Lama said, "We can never obtain peace in the outer world until we make peace with ourselves."

External peace is peace that occurs in society, nations, and the world. It is a state of peaceful and happy co-existence of people as well as nature. External peace, in order to see it clearly, can be described in its negative and positive sense as follows:

Positive sense: a state of harmony, social justice, social equality, friendship or friendly relation, concord, public order and security, respect for human rights, and ecological balance.

Negative sense: the absence of war, hostility, agitation, violence, violation of human rights, riot, terrorism, ecological imbalance, etc. Here, external peace is the absence of all social evils as well as the presence of all social virtues.

Internal peace and external peace are interrelated. Both are interdependent and help support each other. Internal peace represents individual's peace, while external peace represents peace in society.

Service and Renunciation

Swami Vivekananda declared that renunciation and service are the national ideals of India. Man has boldly experimented to see with how little he can manage to live and not with how much.

The Hindu scriptures keep before all human beings the four Purusharthas or goals to be striven for in life: Dharma (righteousness), Artha (wealth and goods), Kama (desires of the flesh), and Moksha (liberation from transmigration). Poverty is considered an enemy of the Purusharthas. Poverty forces a person to commit heinous sins.

While a poor man is exhorted to work hard to attain wealth, the social responsibility of the well-to-do towards the poor is also greatly stressed. The Mahabharata says, "Support the poor. Do not give monetary help to the rich." This brings us to the concept of Dana or

giving gifts, a fundamental concept that has contributed greatly to social well-being. The Taittriya Upanishad urges to produce food in large quantities and give it to deserving persons along with lodging facilities if they ask for it. Concern for the poor and the needy has been an article of faith in Hinduism.

Giving gifts to the poor is an ancient institution in Hinduism. The Rigveda castigates a person who consumes food without sharing it with other hungry people. The Dhannasastras or religious law-books declare that Dana is one of the ten Samanyadharmas or primary

duties of every householder, irrespective of his caste.

Every householder - especially an able-bodied earning member of the society - is expected to perform five sacrifices every day (known as Panchayajnas), out of which feeding the poor is an important item. Digging wells or building free food distribution systems, clothing, giving money, household articles, land, etc., are acts of Dana. Gifts should be made not merely with a philanthropic attitude but as a religious duty. The gift should be given unobtrusively, in all humility, to the right person at the right time.

The Impact of Zakat (Dana) on social life

Zakat is obligatory on all Muslim men and women who possess a specified limit of wealth, to pay each other 2.5% from their savings of their business, agriculture, industry. The holy book Quran has mentioned Zakat more than eight times and has mentioned in detail the people who are eligible to receive Zakat. The Zakat (Alms) are only for the poor and needy.

Zakat (Dana) is obligatory on the wealthy people. If they pay Zakat, they are just performing their duty assigned by almighty god. They are not doing any favor on the poor or destitute. If they do not pay due share of their income, they will have to face the wrath of God on the day of judgment. If everyone pays Zakat from among the haves, no poor and the unfortunate would have to suffer for their needs.

Zakat ensures social justice by bringing financial balance among various strata of society. It decreases the crime rate in the society, strives together, and achieves development and prosperity.

In conclusion, it may be stated that concern for the poor and attempts at alleviating their miseries have always been a part and parcel of our nation.

Self-Science Curriculum

Self-Science is a curriculum and a process for teaching social and emotional skills. It is a flexible framework where students do activities or experiments that lead to discussion and learning. The students' own experiences, concerns, and questions drive the content, so the process works with people from all kinds of backgrounds, all ages, and all levels. Self-Science fuses cognitive and affective learning: students build feeling and thinking skills at the same time. Rather than telling children what not to do, Self-Science provides multiple options of what to do. It helps children become more aware of themselves and make more conscious decisions about the ways they think, feel, and act independently and interdependently.

Nationally and internationally, parents and teachers are increasingly concerned about school culture and emotional intelligence competencies. Issues of exclusion, violence, depression, and underachievement addressed within this preventative, comprehensive intelligence grows from the study of ourselves and our relationships - is one of the few comprehensive developmental, and research-based curricula for creating a school-wide culture of emotional intelligence.

The Self-Science program creates a fundamental shift in the structure of the school toward collaboration, inclusion, and humanism. Part of the power of Self-Science is its flexibility. Once a facilitator understands how a lesson flows, she or he can easily adapt any current topics, other exercises, and even academic subject matter into the lessons. In addition, Self-Science can be taught as a "stand-alone" class or folded into existing programs such as class meetings, advisory, life-skills, or community service.

Para Curriculum I Experiential Learning
In recognition of the value of acquiring certain skills and participating in various activities, the college has established a group of personal skill and creative activity courses called the para curriculum. It is a pedagogical method where students learn by doing something. Instead of listening to the teacher talk about how to do something, the students learn through the experience of doing the task.

Definition of Experimental Learning
According to Kolb, experimental learning includes four cycles. They are concrete experience, reflective observation, abstract conceptualization, and active experimentation.

This happens in a cycle. However, it is more than just doing the activity.

Concrete Experience: Trying something out and using your senses to see what happens.

Reflective Observation: Reflecting on the experience to see what went well, what did not, and what surprised you.

Abstract Conceptualization: Comparing the experience with existing knowledge, changing your conceptualization of the topic based on the experience, and coming up with new hypotheses or questions based on your new knowledge.

Active Experimentation: Coming up with a new experiment to test new hypotheses or explore new questions that arose during the cycle.

Examples of Para Curriculum
- A Lesson about pollination or photosynthesis

If the students grow a garden, they may develop more of the passion for nature and ecological conservation than if they simply learned from textbooks.

- A Lesson on animals and birds

Going to the zoo to learn about animals and birds can create a concrete experience for students. They can make naturalistic observations of animals and birds in person rather than just looking at pictures of them in books. Here the students can closely observe how animals play, walk, and eat. This experience is likely to give them a more immersive and distinct view of the animals than watching television or reading a book.

Furthermore, a zoo excursion is a true experience that children will remember far more than learning out of a book. Therefore, para curriculum has the compound effects of being both memorable and more instinctive.

- Role Plays

Role-playing involves not just thinking about a scenario but actually acting it out to get a feel for the experience. This could be playing out a Shakespeare play or a real-life situation

like an interview you are preparing for.

- STEM Programs

A STEM program is the perfect example of para curriculum. Students never sit still during one of these types of programs. Every lesson, every day, is full of working on projects, usually in a team. The teacher plays a minimal role and often starts a class by outlining the project objectives and providing the necessary materials, and then letting the students take it from there.

- Field Trips

Going on a field trip to a local historical location, waterway, or other valuable location to learn on-the-spot can be an example of para curriculum.

The Teacher as a Facilitator

The Role of a regular traditional teacher is a content provider. They impact the knowledge through a variety of ways to their students.

A facilitator is the person who assists a group of people in grasping at their common targets and in achieving them without any intervention on his/her behalf. When we say the teacher has to play the role of a facilitator in the classroom, this means that the teacher should not be the king who controls the activities of the learners. He/she should grant the learners some space to let the spirits of creativity and innovation i.e. the learners must get involved in active participation that would be represented in argumentative discussions and teamwork activities, so that the process of learning becomes comprehensive.

As a facilitator, the teacher's job is to support every student to do their best thinking and practice. As a facilitator, the teacher encourages the full participation of students, promotes mutual understanding, and cultivates shared responsibility among students. By supporting every student to do their best thinking, a facilitator enables all students in a group to search for inclusive solutions and build sustainable agreements.

As a facilitator, teachers also require a good understanding of processes, how to enable group decision-making, structuring agendas for appropriate results, problem-solving skills, etc. Teachers who are the high facilitator have the following characteristics, namely effective listening, genuineness, understanding, respect, intelligence, interpersonal communication, etc.

Teachers' role as a Facilitator of Learning

The teacher's role as a facilitator of learning refers to the one who guides, assists, and manages discussions between the students effectively. The teacher strengthens the student's thinking, ensures participation, and allows them to engage themselves in their own learning process.

A facilitator of learning is a teacher who promotes assistance, guidance, and assures support to the students in their learning process. This form of teaching helps the students in finding answers to various questions (all by themselves), by letting them form an opinion, work on self-exploration, etc.

In this learning process, when students raise questions on various topics, they automatically engage themselves in their own learning by forming an understanding or opinion of their own. Now, this is where the role of the teacher is considered significant. In this situation,

there is a gradual transition from being a teacher to adapting to the role of a facilitator, the one who is ready to provide the necessary resources, encourages the learners, helps them in problem-solving, and monitors their progress.

Qualities of a facilitator as a teacher guide:

Teacher is a guide, philosopher, and friend of the student. Teachers should guide the student enthusiastically in various activities of the school.

- counselor:

Teacher understands and knows his students' problems. Students may have study habit problems, poor achievement, frustration, family problems, economic problems, etc. Teacher helps students in the above problems as a counselor.

- Information provider

Teachers should update his knowledge in subject areas, educational systems of the state, around the country, and around the world. Teachers should understand new trends and research in the field of education. Teachers should provide correct information to students on demand.

- Patience

No matter what grade level you are, your patience will be tested while working as a facilitator. Whether you are managing a classroom, working with colleagues,

communicating student issues or progress with parents, patience is one of the most important skills to practice as a facilitator.

- Lifelong learner

One of the skills needed to be a facilitator is a dedication to continued education and love of learning.

Continuing to expand your knowledge is key to expanding that of your students.

To be a facilitator, you should have the following skills:

• Experience of writing and delivering training

• Excellent communication and presentation skills

• Good interpersonal and management skills

• Analytical skills

• Great at bringing people together

• A strong understanding of local and national culture and identity.

• A commitment to your local community.

• A value for learning, diversity, and working effectively.

Teachers vs Facilitator

TEACHER	FACILITATOR
The teacher delivers information usually through a lecture.	The facilitator enhances learning for everyone through discussions, role play etc..
The teacher is the expert in sharing knowledge of the subject matter.	The facilitator provides opportunities for members of the group of share knowledge and learn from one another
The teacher is usually on stage or at the front of the room.	The facilitator is usually moving around the classroom to help address learners questions or monitor how activities are progressing.

The teacher is deals a particular subject.	The facilitator is deals all school subjects.
The teacher spends most of the time talking.	The facilitator spends most of the time asking questions, encouraging others to speak and answering learners questions during activities.

Agencies of Life Skill Education

I. UNESCO The United Nations Educational, Scientific and Cultural Organisation is a specialized agency of the United Nations aimed at promoting world peace and security through international cooperation in education, arts, sciences, and culture. The idea of UNESCO was largely developed by Rab Butler, the Minister of Education for the United Kingdom. UNESCO's mission is to contribute to the building of a culture of peace, the eradication of poverty, sustainable development, and intercultural dialogue through education, the sciences, culture, communication, and information. It was born on 16th November 1945. UNESCO has 195 Members and 8 Associate Members and is governed by the General Conference and the Executive Board. The Secretariat, headed by the Director-General, implements decisions of these two bodies. The Organization has more than 50 field offices around the world, and its headquarters are located in Paris.

UNESCO works to create the conditions for dialogue among civilizations, cultures, and peoples, based upon respect for commonly shared values. It is through this dialogue that the world can achieve global visions of sustainable development encompassing observance of human rights, mutual respect, and the alleviation of poverty, all of which are at the heart of UNESCO's mission and activities.

UNESCO focuses on a set of objectives:

- Attaining quality education for all and lifelong learning

- Mobilizing science, knowledge, and policy for sustainable development

- Addressing emerging social and ethical challenges

- Fostering cultural diversity, intercultural dialogue, and a culture of peace

- Building inclusive knowledge societies through information and

communication.

UNESCO's programs are divided into five major sectors:

1. Education

2. Natural Sciences

3. Social and Human Sciences

4. Culture

5. Communication and information

UNESCO's Education Sector promotes education as a way of encouraging economic and social development around the world. The "Education for All" program is its largest program. It aims to expand early childhood care and education, provide free education for all children, increase adult literacy, and set global learning standards in reading and math. The United Nations Girls' Education Initiative (UNGEI) aims to ensure that girls and boys have an equal opportunity to succeed in school. In many parts of the world, girls are discouraged from completing their education. Economic development can be slow in these regions because half the population (women) is unable to reach its potential. Making sure girls receive a fair education enriches not just girls but the entire community.

UNGEI focuses on the educational obstacles and opportunities that girls face at home and in their communities. In Chad, for example, the initiative gears literacy programs toward girls who aren't attending school and adult women. In the most undeveloped part of this African country, teaching girls and women to read is more important than focusing on girls who are already enrolled in school. Additionally, the initiative promotes girls' education through radio, audio-visual, and theatrical programs written in French, Arabic, and other local languages.

EDUCAIDS, UNESCO's HIV and AIDS education program, helps communities educate people about the causes of HIV and the dangers of AIDS. For instance, HIV can be transferred from a mother to her unborn child. However, pregnant women can take steps to reduce the infection rate from 25 percent to one percent. EDUCAIDS helps provide communities the ability to take these steps. In Cambodia, EDUCAIDS has worked with the Cambodian Ministry of Education, Youth, and Sport to

implement Community Learning Canters that focus on HIV/AIDS education. They have developed and produced materials - such as teachers' manuals, textbooks, and charts - in Cambodia's official language, Khmer.

2. Natural Sciences : UNESCO's Natural Sciences Sector organizes international programs and research in science, engineering, and renewable energy. Its programs are designed to respond to the scientific aspects of international issues, such as climate change and poverty. The sector focuses on low- and middle-income countries (LMICs), especially those on the African continent, and on natural disasters.

One of the sector's main initiatives is the Intergovernmental Oceanographic Commission (ICO). The ICO helps scientists from all over the world understand and manage ocean resources. Early in 2010, it held a series of workshops in the Republic of Benin on managing the impact of human activities and natural hazards on the coastal zones of Africa. These workshops focused on strengthening observation systems. Observation systems can measure human impact on coastal areas, including pollution and oil drilling. Observation systems can also document the impacts of climate change on Africa's water resources through tracking currents and weather patterns.

The Natural Sciences Sector also has a program that focuses on small island countries that are in the process of economic development. These countries are known as Small Island Developing States (SIDS) and include such nations as Samoa, Fiji, Tonga, and Grenada. The sector aims to strengthen each island's unique economy, society, and culture while also unifying them into a collective identity. One program, Youth Visioning for Island Living, trains young people in skills that emphasize local and sustainable development. Topics have ranged from environmental planning in small villages of Madagascar to sustainable fish farming in Papua New Guinea.

3. Social and Human Sciences

The mission of UNESCO's Social and Human Sciences sector is to improve the social conditions of member countries. The sector does this by encouraging intellectual cooperation on the values of justice and freedom.

Through this sector, UNESCO supports human rights. The Universal Declaration of Rights says, "All human beings are born free and equal in dignity and rights." The

sector leads the fight against all forms of discrimination to guarantee human rights all over the world.

The European coalition of cities against racism is one part of the sector. In 2009, representatives from more than 50 European cities met with human rights organizations to discuss how to better address racism and discrimination. Their discussions focused on improving employment and housing opportunities for discriminated groups, such as North African and Arab immigrants. It also encouraged these groups to increase their participation in the social and political life of their city.

UNESCO's Social and Human Sciences Sector is also committed to eradicating or ending poverty. One of its current projects supports ecotourism in mountain areas in Central and South Asia. This region includes parts of India, Iran, Kazakhstan, Nepal, and Pakistan. The program trains local people in mountain guiding, hotel or restaurant management, and the production of high-quality craft items, such as rugs. The program encourages tourists to visit the area and invest in the local economy by taking tours, staying in local hotels, and buying local arts and crafts. Increased tourism could reduce poverty in the region.

4.Culture

UNESCO's Culture Sector protects and manages world heritage in all its forms. UNESCO defines heritage in six categories: cultural and tangible, and intangible; and movable and immovable. Most heritage items fall into more than one category.

Cultural heritage is usually made up of pieces of art, such as Leonardo da Vinci's famous painting of Mona Lisa, which is displayed at the Louvre Museum in Paris, France. Natural heritage is usually defined as a unique ecosystem, such as a coral reef. A piece of tangible heritage is something you can see and touch, such as ancient Egyptian manuscripts written on papyrus. Intangible heritage is something you can't see or touch, such as language or regional music. Movable heritage includes artwork in museums that can travel. Immovable heritage includes entire buildings or geographic sites, such as Uluru, or Ayers Rock, in Australia.

In addition to physical places, the list includes cultural expressions, traditions, and languages - intangible heritage. The tango, a type of dance that originated in Uruguay and Argentina, was recently included in the Intangible Cultural Heritage List, for

example.

Finally, the Culture Sector provides emergency assistance to damaged or threatened World Heritage sites. In 2010, for instance, UNESCO provided support to help restore a minaret - a tall tower from which Muslim prayers are called - that collapsed in the World Heritage city of Meknes, Morocco.

Some World Heritage sites have been damaged by human activity. Virunga National Park, in the Democratic Republic of Congo, is the oldest national park in Africa. For years, the plants and animals of Virunga, including mountain gorillas (Gorilla beringei beringei), were threatened by the civil war taking place in the country. The conflict ended in 2007, and Congolese communities are working with UNESCO's culture sector to help restore the mountain forest ecosystem of Virunga National Park.

5. Communication and Information

UNESCO's Communication and Information Sector has two main objectives: promoting universal access to information and encouraging diverse expressions in the media.

The sector's Initiative Babel supports a number of projects aimed at increasing multilingual content on the internet. One of the initiative's projects is a multilingual web browser. This web browser was originally designed to create and view web pages in the Burmese language but is now available to software developers so they may write the program in their own language.

The Communication and Information Sector also helps improve the training of media professionals. After the 2010 earthquake in Haiti, for instance, UNESCO allowed journalists to work from UNESCO offices. The journalists' own offices had been destroyed by the quake. People could stay informed about the recovery effort in Haiti through newspapers, radio, and the internet. UNESCO now hopes to develop a more diverse media sector in Haiti, including community radio stations, multimedia centers, and a public broadcaster that can reach the whole country.

UNESCO provides global and regional leadership in education, strengthens education systems worldwide, and responds to contemporary global challenges through education with gender equality as an underlying principle. Its work encompasses quality educational development from pre-school to higher education and beyond.

UNESCO has played an important role in the development of human rights education in India. It encourages education among children because it believes in education being a basic human right. It has provided assistance and international cooperation among artists, scientists, and scholars in India.

UNESCO's office in India is in New Delhi. It covers six countries of South Asia - Bangladesh, Bhutan, India, Maldives, Nepal, and Sri Lanka.

World Heritage Sites

World Heritage Sites are cultural and/or natural sites considered to be of 'Outstanding Universal Value,' which have been inscribed on the World Heritage List by the World Heritage Committee. As of January 2023, a total of 1,157 World Heritage Sites exist across 167 countries. Italy is the country with most sites on the list. There are 40 UNESCO World Heritage sites in India. Maharashtra has the most sites on the list. Chola temple Tanjore and mountain railway of Mettupalayam to Udagamandalam are Heritage sites in Tamil Nadu.

UNICEF

UNICEF, originally called the United Nations International Children's Emergency Fund, now officially United Nations Children's Fund, is an agency of the United Nations responsible for providing humanitarian and development aid to children worldwide. It was established in 1946. UNICEF works in over 190 countries and territories to save children's lives, to defend their rights, and to help them fulfill their potential, from early childhood through adolescence.

UNICEF works in the world's toughest places to reach the most disadvantaged children. It is the world's largest provider of vaccines. They support child health and nutrition, safe water and sanitation, quality education and skill-building, HIV prevention and treatment for mothers and babies, and the protection of children and adolescents from violence and exploitation.

UNICEF has been working tirelessly for the past 75 years for Child rights and for the well-being of every child. Whoever they are, wherever they live. They have been at the frontlines of humanitarian crises, armed conflict, and natural disasters.

UNICEF won the Nobel Peace Prize in 1965. Its headquarters is in New York, United

States of America.

UNICEF-India

UNICEF works to promote and protect the rights of children across India. Its office is in New Delhi. They have spent 70 years in India working to improve the lives of children and their families. UNICEF India is committed in its continued support to the Government in this extraordinary journey of development to reach every child everywhere in India. Their goal is to enable every child born in India to have the best start in life, to thrive, and to develop to her or his full potential. To achieve this, they use their technical expertise together with partners to tackle the root of several deeply entrenched structural challenges. With 450 staff members working in states that together cover 90 percent of India's child population - the largest field presence among UN agencies - they are well positioned to reach the country's most vulnerable children.

UNICEF relies on voluntary contributions through the generous support of people and organizations across India and the world so that they can make a difference for every child.

WHO Founded in 1948, the World Health Organisation is a specialized agency of the United Nations, responsible for international public health, keeping the World safe and serving the Vulnerable. Headquartered in Geneva, Switzerland, it has six regional offices and 150 field offices worldwide. WHO leads global efforts to expand universal health coverage. We direct and coordinate the world's response to health emergencies. We promote healthier lives - from pregnancy care through old age. Our Triple billion targets outline an ambitious plan for the world to achieve good health for all using science-based policies and programmes.

Working with 194 Member States across six regions and on the ground in 150+ locations, the WHO team works to improve everyone's ability to enjoy good health and well-being.

Collaboration From governments and civil society to international organizations, foundations, advocates, researchers, and health workers, we mobilize every part of society to advance the health and security of all.

Administration WHO's work remains firmly rooted in the basic principles of the right to health and well-being for all people, as outlined in our 1948 Constitution. The

World Health Assembly is the decision-making body of WHO and is attended by delegations from all Member States.

Accountability and funding We are committed to the principle of accountability, a core value for an organization that is entrusted by countries and other donors to use limited resources effectively to protect and improve global health.

Transformation WHO's Transformation agenda modernizes our ways of working while strengthening our connection and collaboration with the Member states and communities we serve.

Important Functions of the WHO

1. Proving Leadership on Global Health

2. Shaping the Research Agenda for Public Health

3. Setting the Standards for Global Health

4. Advocating for Evidence-Based and Ethical Policy

5. Monitoring and Assessing Health Trends and Concerns

WHO continues to be a symbol of integrity, rationality, and hope for the communities around the world that face global health crises. During COVID-19 Pandemic, it has an amazing service to global communities.

IV. National Skill Development Corporation (NSDC)

National Skill Development Corporation (NSDC) is a not-for-profit public limited company incorporated on July 31, 2008, under the Companies Act. NSDC was set up by the Ministry of Finance as a Public-Private Partnership (PPP) model.

NSDC aims to promote skill development by catalyzing the creation of large, quality, and for-profit vocational institutions. Further, the organization provides funding to build scalable and profitable vocational training initiatives. Its mandate is also to enable a support system which focuses on quality assurance, information systems, and train-the-trainer academics either directly or through partnerships. NSDC acts as a catalyst in skill development by providing funding to enterprises, companies, and organizations that provide skill training. It also develops appropriate models to enhance, support, and coordinate private sector initiatives.

NSDC was set up as part of a national skill development mission to fulfil the growing need in India for skilled manpower across sectors and narrow the existing gap between the demand and supply of skills. "There is a compelling need to launch a world-class skill development program in a mission mode that will address the challenge of imparting the skills required by a growing economy. Both the structure and the leadership of the mission must be such that the program can be scaled up quickly to cover the whole country."

Mission

- Upgrade skills to international standards through significant industry involvement and develop necessary frameworks for standards, curriculum, and quality assurance.

- Enhance, support, and coordinate private sector initiatives for skill development through appropriate Public-Private Partnership (PPP) models; strive for significant operational and financial involvement from the private sector.

- Play the role of a market-marker by bringing funds, particularly in sectors where market mechanisms are ineffective or missing.

- Prioritize initiatives that can have a multiplier or catalytic effect as opposed to one-off impact.

   > Overview The NSDC facilitates initiatives that can potentially have a multiplier effect as opposed to being an actual Operator in this space. In doing so, it strives to involve the industry in all aspects of skill development. NSDC strives to:

- Develop ultra-low-cost, high-quality, innovative business models.

- Attract significant private investment.

- Ensure that its funds are largely "re-circulating" i.e. loan or equity rather than grant.

- Create leverage for itself.

- Build a strong corpus.

V. Tamil Nadu Skill Development Corporation (TNSDC) Tamil Nadu Skill Development Corporation (TNSDC) is the Nodal Agency for the skill development-related activities in the State, and it aims to converge the activities of various stakeholders including industries, industrial associations, training partners, sector skill councils, and assessment agencies, apart from various other State and Central Government bodies. TNSDC strives to ensure placement-oriented quality skill training by empanelling private and government training partners. Tamil Nadu Skill Development Corporation was formed with a vision to transform the state into a skill hub, skilling the youth to enhance their employability and match the expectations of the industry. Since 2013, it is functioning as a corporation under the labour and employment department.

Tamil Nadu Skill Development Corporation, Chennai conducts various free skill development programs for both men and women through Institute of Road Transport (Training partner). It conducts free skill development program in Automobile Mechanic Training.

Govt. Medical College Erode is established to train medical students through a primary healthcare approach with special emphasis on health promotion, diseases prevention, early detection, diagnosis, and management of diseases, including rehabilitations and social integration of transport workers, their families, and rural population.

Purpose of TNSDC acts as a key-supporting element of e-Governance initiatives and businesses for delivering services to the citizens with greater reliability, availability, dependability, and serviceability. TNSDC provides better operations and management control and aims to minimize the overall cost of Data Management, IT Management, Deployment, Power requirement, and other costs.

Tamil Nadu State Data Centre (TNSDC) facilitates consolidated hosting of department applications to provide efficient delivery of e-governance services of the state. These services are extended to government agencies, citizens, and business through intranet connectivity by Tamil Nadu State Wide Area Network (TNSWAN) also through the internet.

Tamil Nadu Disaster Recovery Centre (TNDRC) has been established at Thiruchirapalli to ensure business continuity of various critical e-Governance applications hosted at Tamil Nadu State Data Centre. The TNDRC ensures continuity

of services during risks pertaining to natural disasters.

Other Establishments ThamizMegam - Tamil Nadu Cloud computing services Cyber Security Architecture for Tamil Nadu.

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