



Erasmus+



**SCHERIER CLÉMENTINE - 1G05**  
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In the story, the conception of the world has changed with wars, books and also technologies. At first, scientists and philosophers did research, why does the world look like this and why are we? After, the consumption of information creates the image for people since the invention of printing offered thousands of people the opportunity to discover. But that's not all, for example, world war one and world war two are at the origin of many inventions. However, they are the origin of older ideology's destruction. Every little thing can make the history and conception of the world. Karl Marx, german born in the 19<sup>th</sup> century said : « Philosophers have only interpreted the world in different ways; what counts is transforming it. ». We can interpret this quote by the fact that no thinker actually makes his idea to change the world and separates his reflection and engagement. Do you think it's a commitment to make the world a better place with values? We start with the interpretation of the world, after we will see news brings changes, and we will finally see values that serve as a common basis.

The world is the summation of realities, the total of reality, or everything that exists. The nature of the world has been conceptualized else in different fields. Some generalizations see the world as unique while others talk of a "plurality of worlds". Some treat the world as one simple object while others dissect the world as a complex made up of corridor. Proponents inherited this seductiveness from ancient myths and persuasions, maintaining it with great care. exploration in gospel is generally not empirical. Yet it too makes distinctive benefactions to the tone- understanding and capacities of individualities and societies. It does so in two particular ways. gospel is the discipline that does most to probe and ameliorate patterns and norms of argument and virtually put them to the test. Normative logic is a matter not of seeking to establish what's the case, but of relating which norms we've the stylish reasons to legislate. Debates by which the world is changed be in numerous surrounds, but logic about why certain changes matter and should be made, and also logic about norms of logic, are both anchored in gospel. These are the feathers of philosophical exploration that have contributed to changing the world. The great indigenous and legal ideals that reoccur in conversations of policy are further than vagrancy or preference, they're the present survivors of hard- fought arguments about justice and liberty, equivalency and republic, in which other formerly- cherished ideals have failed, and which may in their turn be shown in need of modification. The myth of the creation of the world out of what was firstly chaos inspired the early Hellenic wise men in their attempts to establish a beautiful order of all effects grounded on the first principle with the arche. Their training on the macrocosm transfused the early centuries of their reflections fully. They were patient in their reflections on the reason why everything in the world could be traced back to an ultimate substance or a primitive measure. It's from this that doubts arose whether the world was eternal or created, whether there was only one or numerous worlds, whether it moved or was at rest, whether it was in an ongoing process of change or remained inflexible, whether it was finite or horizonless, whether it was rational and well- ordered or a complete mess and chaos. In Western gospel, similar questions led to the thoughtful hunt for the early substance, primitive ground, arche, ensigns, order and the verity of all effects. What came into the focus of considerations after macrocosm was the mortal being, anthropos. This bond between the world and the mortal being has remained central in gospel to date. The world has been elevated to the notion of motherland, to the known and inhabited world. In the ultramodern period, once mortal beings sailed around the earth and globalisation was unleashed, the worldview changed significantly. The desire for the horizonless dissolved the finitude of the world. Humans lost their privileged position in the world, and Earth was« displaced» from the centre of the macrocosm. After cosmological ideas were abandoned making way for a return to regula- tive ideas which in Kant's critical gospel reflect absolute summation in a conflation of marvels posterior romantic systems again tried to open the world to the absolute origin. We can conclude that the study of the world in colorful aqueducts of study

in ultramodern gospel provides a dialogical and multi-perspectival frame. It produced some veritably different and indeed opposed theoretical views and philosophical exposures in our approach to reflections and debates about common bournes . The question on the world seems to have, thus, retained a pervasive effect of deliberation in the present, with which it can prompt further philosophical exploration operations and initiate new thinking adventures in the future.

Science is a way of knowing about the world around us. Environmental wisdom focuses on gaining an understanding of how the terrain, with all of its biotic and abiotic factors, functions as well as how humans impact it or are impacted by it. In other words, our conduct may alter the terrain in a way that impacts us, similar as when we contaminate water through our artificial conditioning and latterly discover that there are health counteraccusations that arise from being exposed to or consuming that weakened water. Science is an exertion that attempts to enable us to get near to true beliefs about the world. Its system is to begin with observation of the world and the conformation of suppositions( possible explanations for why effects are the way they are). It also requires us to ask what would be if such a thesis were true and make prognostications that we can test. It demands that we test those prognostications – with trials – in order to look for substantiation that our thesis is correct. The further substantiation we have, the more confident we can be that our thesis is true. The status and prestige of wisdom rests not on the authority of individual scientists, but on the rational base behind the styles they use. The claims they make are always open to questioning and disquisition. We might not be suitable to test every claim for ourselves, but that a claim is testable is of great significance. Science is one of the veritably many mortal conditioning – maybe the only one – in which crimes are totally criticised and fairly frequently, in time, corrected. That's why we can say that, in wisdom, we frequently learn from our miscalculations, and why we can speak easily and sensibly about making progress there. For humanists, it's scientific disquisition that provides the most dependable system of explaining how the world works. There's no single path that leads to scientific knowledge, and scientists don't follow a fixed set of way when trying to discover the answer to scientific questions. In wisdom, it's assumed that the macrocosm is a vast single system governed by introductory rules, and therefore, effects that are learned from studying one part of the macrocosm can be applied to other corridor of the macrocosm. For illustration, the same principles of stir and solemnity that explain the stir of falling objects on Earth also explain the route of the globes around the sun, and worlds, as shown in the Figure below. therefore nature, and what happens in nature, can be understood. still, as banded below, as further and further information and knowledge are collected and understood, scientific ideas can change. Indeed though scientific knowledge generally stands the test of time, it can not answer all questions. Scientists suppose of nature as a single system controlled by natural laws. Scientists strive to increase their understanding of the natural world by discovering natural laws. Laws of nature are expressed as scientific laws. A scientific law is a statement that describes what always happens under certain conditions in nature. An illustration of a scientific law is the law of graveness, which was discovered by Sir Isaac Newton. The law of graveness states that objects always fall towards Earth because of the pull of graveness. Grounded on this law, Newton could explain numerous natural events. He could explain not only why objects similar as apples always fall to the ground, but he could also explain why the moon orbits Earth. In addition to the laws of graveness, Newton also discovered the laws of stir. His laws of stir allowed him to explain why objects move as they do. The proposition of elaboration by natural selection is a classic illustration of a natural proposition that has resisted the test of time. Developed over 150 times ago , a myriad of data has been collected to support Charles Darwin's proposition. So far, no scientific information has been uncovered to contradict or offset this scientific proposition. Science thus can not explain anything about the natural world that's beyond what's observable by current means. Supernatural effects can not be explained by scientific means.

Culture excursionists are trippers seeking to explore and witness a different culture, motivated by artistic gests and conditioning. Erasmus is the EU's programme to support education, training, youth, and sport in Europe. The Erasmus flagship EU programme represents one of Europe's most palpable achievements uniting people and creating a European sense of belonging and solidarity, through life- changing literacy gests . Considering the work of specialists, we can state that Erasmus scholars ' benefits were perfecting their foreign language chops, enhancing their intercultural understanding, making transnational musketeers, getting more independent,

mobile, tone-confident, and feeling further European. Thanks to the Erasmus program of the European Union, numerous scholars and faculty members move to the universities of the European Union depending on the bilateral agreements they make among themselves. The profile of Erasmus excursionists has been studied by colorful experimenters who have collected the following features Erasmus excursionists are educated, always eager to learn new effects; they look for authenticity, therefore, the more authentic the places, the lesser the interest; want musketeers and commerce with locals and allocate some time for passages and traveling in the host country; they're curious, bold, clever, audacious and involved in decoding the mystifications of life. Erasmus scholars are excursionists with artistic intentions who want to know further about the country they're in. They manage to acclimatize more fluently and integrate briskly. New substantiation shows that Erasmus makes scholars more successful in their particular and professional lives and helps universities to come more innovative, according to two new independent studies released moment by the European Commission. The programme is named after the Dutch champion, Desiderius Erasmus of Rotterdam. He came one of the main numbers of European intellectual life during the Renaissance. Erasmus travelled extensively across Europe, and he was a colonist of the European Republic of Letters. Now, further than nine million people have shared in the Erasmus programme since its creation. The design that started as a dream and unclear vision, is now a reality and it serves youthful people each over Europe. I believe in a better future because of that, because I see it with my own eyes every day. Why? Because I'm a part of that generation, and I love every nanosecond of it. I see people who work harder doing levy work, than others, who have a full-time jobs. I see people who try their bestest (I know it's not a real word, but believe me – in this case, it applies), to produce a home for foreign scholars and to make them feel welcome in our country. I see it every day in my original section, I see it every day in my country and I know it'll only get better. The provocation noway dies when you do commodity with your whole heart. Those youthful people will come overgrown-up Europeans, with veritably different fancies for their future, and the future of the world in general, than the bones moment. Those openings weren't given to the generations before the Erasmus programme, which leads us to the point of how different we're being raised. In that case, the future of Europe will be different but full of like-inclined people who accept their differences and beliefs. I see a veritably bright unborn brought to us by the Erasmus Generation, and I'm thankful to be living in that time. It's because of that vision that a whole generation of youthful people grew up. But we talked about what it brings to Europe. It brings indeed further to the world since thousands of unborn citizens will change the world and define it in a new way in the future.

We can thus certify that the world has been defined by multiple ideas. However, the proponents distributed it, If the lores could physically say what the world was. still, it's only moment with the Erasmus generation that the world will evolve with a new testament.

What's war? Why does it keep passing? War is an violent fortified conflict between countries, governments, societies, or civil groups similar as mercenaries, mutineers, and regulars. It's generally characterized by extreme violence, destruction, and mortality, using regular or irregular military forces. Warfare refers to the common conditioning and characteristics of types of war, or of wars in general. Total war is warfare that isn't confined to purely licit military targets, and can affect in massive mercenary or other non-combatant suffering and casualties. It was nationalism that helped to motivate the grand armies of the Napoleonic Wars, shattered the Muscled of Nations previous to WWI, and drew in the combatants in WWII and after. In the nineteenth century, it was in large part due to nationalist rhetoric and an appetite to organize for war that European powers came into conflict before 1914 in malignancy of unknown profitable and political integration. The war also rewrote the world chart. Russia quit the war as domestic uneasiness touched off the Bolshevik revolution, rise of Communism and the Cold War. The Middle East changed with the defeat of Turkey and Britain's pledge for a Jewish state in Palestine. The Western powers, fatigued by war, yielded to isolationism and conciliation as the Third Reich surfaced, driving World War II and the Holocaust. But WWI was a time when the stylish croakers and experimenters were in the service, not in mercenary life, minding for cases, so that led to great discoveries that made a huge difference for public health. We can see

points out that complaint mindfulness and forestallment bounded forward during WWI, first to heal dogfaces and latterly for civilians. Medical advances included webbing for tuberculosis, treatment for tetanus, vaccines for typhoid, forestallment of venereal complaint and disinfection for surgery. Triage for medical attention surfaced from the fosses of WWI to come a institution in battlegrounds and other disasters. And mobile field hospitals and medical trains were inventions that helped void casualties and save thousands of lives, ways now common on battlegrounds. War has always been a force for change between countries and within society. The relationship between society and war is cyclical as war influences the language people use, how places are named, and encourages social changes. Despite being a substantially destructive force, war forces all individualities to contribute to their society occasionally in non-traditional ways. Positive societal changes include women's working and voting rights following their benefactions during World Wars I and II. Prof. MacMillan reflected that while elaboration gave humans the capability to avenge violently, it also gave humans the capability of altruism and killing another person is substantially unnatural to people. Also, if a society celebrates battleground heroism regularly, also their people will be more likely to support a war. Overall, societies can be invested to come quarrelsome; still, they can transition back to a peaceful society over time. Prof. MacMillan reflected that group cohesion and culture is a crucial factor in a population's will to fight. The global popular shift in governance during the 19th century allowed people to see themselves as citizens, rather than subjects. This association as a member of a large stakeholder group led to an increased amenability to fight for one's country; indeed in a war like World War I. War itself is veritably different from arbitrary acts of violence. rather, war is largely systematized and pre-planned. Because of the systematized nature of war, dogfaces mustn't only be willing to kill, but more importantly operate as part of a largely intertwined platoon. Societies have indeed made rules on how to immorally conduct war which includes how to treat civilians and captured dogfaces. Because of the relationship between societies perception of war and a country's capability to conduct war, information warfare will come decreasingly important for rallying support and demoralizing adversaries in unborn conflicts. Marguerite Duras said, "War is daily." presently, we can talk about a lot of war in the world for religion, homes or ideas, as in Gaza. No one can conclude with the mortal side that wants to show its power, so the world must change to acclimatize to the gospel of war.

Climate is the general weather over a long period. Today, philosophers and scientists must think about the future with the changes that go with it. Climate change has led to roughly 1.2 degrees Celsius of warming so far, making the earth hotter now than it has ever been in the long history of civilization. And the devastating impacts are everywhere. We know what put us in this predicament: more than one trillion tons of carbon produced by human activity now suspended in our atmosphere. Not very long ago, scientists warned that this could cause four or five degrees Celsius of warming, giving rise to existential fears about apocalyptic futures. But in just the past few years, the future has begun to look somewhat different. thanks to a global political awakening, an astonishing decline in the price of clean energy, a rise in global policy ambition and revisions to some basic modeling assumptions. When scientists talk about the path we're on today, they are often referring to warming between two and three degrees Celsius, or between 3.6 and 5.4 degrees Fahrenheit, a little more than half as much as was projected to be the "business as usual" future a decade ago. The United Nations confirmed that range in a report released this week. To stabilize the world's temperatures at the cooler end of that range, two degrees, will require a near-total transformation of all the human systems that gave rise to warming: energy, transportation, agriculture, housing and industry and infrastructure. But, while ambitious and difficult, it now seems possible, a very different sort of future, neither a best-case nor a worst-case scenario. Though it would mean environmental upheaval and climatic disruption unprecedented in the long sweep of human history, this is a more hopeful outcome than many dared to believe less than a decade ago. It is also much harsher than many had hoped for. What follows is a partial, hopscotching geography of the jagged new world that climate change is making. As much as our planet has already been transformed by climate change, it will be transformed far more in the decades to

come. Let's begin at the microscopic level. In the next half century, it's projected that there will be at least 4,000 new spillover events, as viruses cross from one animal species to another, including to humans, because of migrations of wildlife, which will roughly double the number of first encounters among species compared with today. Covid-19 has given us a sense of how disruptive just one global pandemic can be, but a new "pandemicine" could deliver several at once. Humans will move, too. The I.P.C.C. estimates that more than three billion people live today in places "highly vulnerable" to climate change. How many will move? How many will adapt? How many will suffer? The range of estimates is huge, a sign of how much uncertainty about human response hangs over everything we think we know about the climate future. Some studies suggest, at two degrees, that there will be tens of millions of climate migrants. Others, hundreds of millions. Regardless of the figure, mass climate migrations will become a fact of life. It could work, she says, like a humane system, extending citizenship rights and effectively promoting, amid the tragedy of abandoned homelands, overall human flourishing. And though the future will be hard everywhere, wealth will enable many places to adapt. In some places, life could even grow more pleasant, as the end of fossil fuels also eliminates the millions of premature deaths caused each year by burning them. Cities may turn increasingly away from cars and toward biking and green space. Some buildings will be designed around the challenges of heat, fewer windows and glass facades, for example. But as bad as all that is, the biggest questions about the oceans are: How high will they rise, and how fast? The range of expected sea-level elevation by the end of this century, at two degrees, is quite large: The I.P.C.C. has given a median projection of just 47 centimeters, though other estimates are several multiples of that. Perhaps the most striking feature of sea-level rise is that we know that it will never stop, the water will only keep rising, forever. It is also a world in which, no matter what we do, droughts could double in length in some places, 420 million additional people might experience record heat and a quarter of a million could die annually from climate-related causes. But less than a decade ago, the world that lay ahead seemed even more disastrous than the one we've just taken a tour of; truly apocalyptic scenarios for all of humanity seemed plausible. Today we are faced with something different: climate upheaval big enough to terrify and intimidate and yet open-ended enough to be wrangled and even managed by politics and human design, as well. That's because, as we have seen, climate impacts represent only half the story. The other half is human response, how we manage those impacts and build a future beyond and around them. We have lost our chance to forestall disaster, and there are reasons to fear the world to come. But it remains ours to make. Nevertheless, it is not the only thing impact people in difficulties.

Still, it'll also change the societies necessary to live for men, If climate can change the way of life of the population. But what's shortage? This is the nearly total lack of food coffers in a country or region, performing in the death or suffering of the population. To combat this, the United Nations is covering the elaboration of this problem. After decades of progress in combatting hunger, the number of people facing acute food instability is rising again due to the concerted impact of fortified conflict, climate change and the cost- of- living extremity. Despite global commitments, the number of people facing acute hunger has doubled over the last five times and in some corridor of the world the trouble of shortage has re-emerged, with ruinous consequences for the most vulnerable. The philanthropic and development system, including UN agencies, NGOs and other actors, are working with governments to meet the most critical requirements and address the motorists of rising food instability and shortage threat in the longer- term. In 2022 alone, philanthropic actors handed life- saving backing to nearly 160 million people. Despite these sweats, the compounding impacts of conflict, climate and profitable shocks continue to drive adding requirements, while backing and other coffers are ever more limited. We need coordinated and gauged - up sweats to get back on track towards achieving the Sustainable Development Goals, and make sure we leave no bone before. shortage is basically a specialized term, pertaining to a population that faces wide malnutrition and hunger- related deaths due to a lack of access to food. We say there's a shortage when three conditions come together in a specific geographic area, whether a city, vill, megacity, indeed a country to begin at least 20 per cent of the population in that particular area are facing extreme situations of hunger; also 30 per cent of the children in the same place are wasted, or too thin for their height; and incipiently the death, or mortality, rate has doubled, from the normal, surpassing two deaths per 10,000 daily for grown-ups and four deaths per 10,000 daily for children. We can easily see that in a way, shortage is admission of collaborative failure. We should act way before the shortage, so people do n't starve, children aren't wasted and people do n't die of hunger- related causes. moment, we see heads in

real time, so we can not say we didn't know. The onus is much advanced moment than it has ever been ahead. Climate- related food instability is now nearly covered thanks to a detailed shadowing system used by transnational philanthropic agencies wherever they work, and moment, dearths or pitfalls of one developing are now largely driven by conflict, as seen in South Sudan, Yemen and now in the enthralled Palestine Territory. In the 21st century, climate- related dearths have largely been prevented thanks to an innovative tool to track acute hunger, developed during the extremity in Somalia in 2004 by the UN Food and Agriculture Organization and now used by philanthropic agencies worldwide. What's the IPC? The IPC is an innovative multipartner action for perfecting food security and nutrition analysis and decisionmaking. The IPC bracket and logical approach facilitates governments, UN Agencies, non-governmental associations, civil society and other applicable actors in working together to determine the inflexibility and magnitude of acute and habitual food instability and acute malnutrition situations in a country according to internationally recognised norms. With over 20 times of operation, the IPC has proved to be one of the stylish practices in the global food security field. It's also a model of collaboration in over 30 countries in Latin America, Africa and Asia. The IPC tracks hunger but can also raise admonitions ahead of implicit wide acute malnutrition before it transforms into more serious life- hanging conditions. The information can cover food security, nutrition, mortality and people's livelihoods as well as calorie input, what kind of managing strategies people use to find food and the measures of children's arms to cover malnutrition, known as the middle- upper arm circumference, or MUAC. philanthropic agencies use these inestimable IPC groups to plan and to help people from the phase three extremity position onwards, with the specific thing of avoiding afamine. However, the easiest way would be to stop the conflicts, " If we're going to avoid these dearths. But if that's going to take time, also it's our responsibility that we're suitable to feed the innocent people, are suitable to give the water and musts like drug to those people who are stuck in those places or may be displaced from those places. Jacques Sternberg, a Belgian author, said« Hunger justifies means, but we infrequently have the means when we're empty.». We've to fight for them, everyone has to have the same rights.

The world has been reshaped by the values that some men espouse. It isn't always for the good of all. Just as nature responds to our surpluses. It's the weakest who suffer the consequences, so we must put forward values that serve as a common base for enhancement. Gandhi said« The difference between what we do and what we're able of doing would serve to break utmost of the world's problems.»

The conception of commitment is extensively used. It contains an implicit explanation of one medium producing harmonious mortal geste . Commitments come into being when a person, by making a side bet, links extraneous interests with a harmonious line of exertion. Side bets are frequently a consequence of the person's participation in social associations. One of the effects everybody on Earth is later is the respect of others. No human being wants to be disrespected. However, they're lying to themselves, If they say they don't watch. It's only natural to want to connect with others, but numerous people believe they've to watch what people suppose about them. Commitment plays a large part in gaining the respect of others. We as people admire a couple who have been happily married for 50 times. Why? Commitment. Not all people like some leaders of the last 200 times, but people followed them. Leader of the civil rights movement, Martin Luther King Jr., wasn't loved by everyone. He was committed to his ideas. He participated his vision of America's future by saying, " I've a dream." With his vision he was suitable to produce a culture of stopgap and trust. His commitment allowed people to trust him. At its core, perseverance is a testament to the mortal spirit, an insuperable force that pushes us beyond our limits. It's the unnoticeable hand that guides us through the maze of trials, empowering us to crop victorious against the odds. Perseverance is about maintaining a grim march forward, anyhow of the steepness of the mountain we aim to conquer. Indeed, the substance of perseverance extends well beyond grandiose achievements and into the realm of particular battles. Whether it's prostrating a fear, learning a new skill, or recovering from a reversal, perseverance is the machine that powers our particular growth. Throughout the annals of history, the narrative of mortal progress is pointed by remarkable tales of perseverance. These stories transcend the particular and frequently come lights of stopgap and adaptability for entire societies. Mahatma Gandhi, with his dogged determination, charted a non-violent path to India's independence, leaving an unforgettable mark on the fabric of an entire nation. also, the quiet yet recalcitrant act of Rosa Parks in refusing to give



up her seat on a segregated machine came a vital moment in the American civil rights movement. Martin Luther King Jr. said « If you can not fly also run, if you can not run also walk, if you can not walk also bottleneck, but whatever you do you have to keep moving forward.». Achilles wanted to have his name known for centuries. Alexander the Great's vision was to reach the ends of the world. Marcus Aurelius had a participated vision with Plato, being a champion king. Genghis Khan aspired to consolidate all vagrant lines under his rule. Marie Curie noway lost her determination to exceed in her scientific career in a manly- dominated field. Nicholas Tesla pictured of wireless electricity. Martin Luther King Jr. had a dream. When we turn our aspect to the realm of invention and invention, the virtue of perseverance shines with an incandescent gleam, much like the luminous hair of a light bulb. It's through the tenacious spirit of formulators like Thomas Edison that we witness the transformative power of loyal resoluteness. Edison's trip to construct the light bulb was bestrew with obstacles and failures, each a stepping gravestone towards his monumental achievement. Imagine the scene the late 19th century, a time of rapid-fire technological change. In his laboratory, girdled by myriad glass bulbs, cables, and curious outfit, Edison toiled. His days and nights were consumed by trials, each an attempt to conquer darkness with a dependable and safe source of light. The air was thick with expectation, but also the specter of disappointment as innumerable trials fell suddenly of success. For exemple, Perseverance is a NASA modul's. He takes the coming step in Mars Exploration by looking for the signs of once life itself. The rover has made discoveries about the earth's stormy history, climate, face, interior, habitability, and the part of water in Jezero Crater. The arena of sports has always been a important conceit for the trip of life, where the spirit of perseverance is frequently the defining factor between palm and defeat. In this high-stakes world, athletes like Serena Williams and Michael Phelps stand as towering testaments to what unwavering resoluteness can negotiate. That's the vision of the Olympic values. They can change the world with the will to be better people for others and for the earth. We can make strength of mind to fight against global heads.

Courage involves making good choices in the face of fear or obstacles. It's another term for frippery. Flash back frippery does not mean fearlessness. It means we don't let fear hold us back from exploring new openings, developing our chops, and doing what's right. What would it be like to live without fear? As we continue to deal with the impacts of a global epidemic, political query and adding pitfalls of climate change, it can feel, at times, that fear is everpresent. In a world where fear is an ineluctability and indeed a necessity for survival, how do we move beyond it rather than come paralysed by it? Courage is what allows us to transfigure fear into action and eventually, continue to produce and introduce in the face of fear or adversity. As Nelson Mandela said, "Courage isn't the absence of fear, but the triumph over it." In discrepancy, the speech of Luther King allowed a whole population to rally to dream by his side. Martin Luther King Jr said " The forces that hang to negate life must be challenged by courage, which is the power of life to affirm itself in malignancy of life's inscrutability. This requires the exercise of a creative will that enables us to hew out a gravestone of stopgap from a mountain of despair. " It takes courage to dream dreams and cast vision for commodity that others aren't relatively suitable to see yet. It takes courage to stand for commodity that other well- meaning folks including other Christians and fellow church — suppose is wrong. It takes courage to " go public " with a dream that has been born in places as tender and private as the dream that, " my four little children will one day live in a nation where they won't be judged by the color of their skin but the content of their character. ". rather of wishing fear down, we must exercise collaborative courage in order to break the world's wicked problems. Courage is at the very heart of humanity and the word itself has roots in the Latin word for ' heart' and Brene Brown says that courage firstly meant " To speak one's mind by telling all one's heart." Choosing a valorous mindset is an important part of maintaining the stamina to face these challenges. It's worth flashing back that " Courage does not always roar. occasionally courage is the quiet voice at the end of the day saying ' I'll try again hereafter.'" by Mary Anne Radmacher. We've talked about politicians who have shown courage, but this isn't the only discipline that's impacted by this value. To change the world, scientists had the audacity to seek to ameliorate. Albert Eistein said " A person who noway made a mistake noway tried anything new. ". He was a German- born theoretical physicist, extensively conceded to be one of the topmost physicists of all time. Einstein is best known for developing the proposition of reciprocity, but he also made important benefactions to the development of the proposition of amount mechanics. Einstein published four remarkable papers in the time 1905 that converted the way the generalities of space, time, mass, and energy was understood. These papers were on the motifs of ' Special



proposition of Relativity', 'Understanding of the parity of Mass and Energy', 'proposition of Brownian Motion', and 'Photoelectric miracle'. In 1921, Albert Einstein won the Nobel Prize for Physics for his photoelectric law and work in the 'sphere of theoretical physics'. Einstein's scientific propositions accelerated the development of the world like no way ahead and he gave scientists the tools to earth nearly every observable aspect of life as we live moment. From nuclear energy product to synchronization of GPS satellites to computers to numerous everyday consumer products; all can be traced or linked to Einstein's work. Today, it allows youthful people to be interested in the world and its marvels. Thanks to him, a new generation has opened up to wisdom to break global problems with the sole will of values similar as the courage that motivates their commitment. Still, there's also a cerebral side to punctuate. To be a valorous person, you have to have a strength of mind and be ready to fight the trials. Occasionally we need help to get there. That's why "courage" came into being. Women and girls are disproportionately impacted by the mortal trafficking assiduity and marketable sexual exploitation. With a severe lack of devoted safe houses for this population, survivors face an uphill battle to pierce care and coffers. That is where Courage House comes by. For example, Brenda is a Courage house occupant's and she said « I feel favored and I feel free because people are minding for me. They saw me for what I could be successful and prosperous.» On a diurnal base, we all need courage to move forward and ameliorate. This same value has allowed us to get where we're moment and will allow us to produce a better world.

Citizenship is generally used as a reverse for nation. Where citizenship is used in a meaning that's different from nation it refers to the legal rights and duties of individualities attached to nation under domestic law. In some public laws, citizenship has a more specific meaning and refers to rights and duties that can only be exercised after the age of maturity or to rights and duties that can only be exercised in the public home. The topmost challenge facing the world community as it mobilizes to apply Agenda 21 is to release the enormous fiscal, specialized, mortal and moral coffers needed for sustainable development. These coffers will be freed up only as the peoples of the world develop a profound sense of responsibility for the fate of the earth and for the well-being of the entire mortal family. This sense of responsibility can only crop from the acceptance of the oneness of humanity and will only be sustained by a unifying vision of a peaceful, prosperous world society. Without such a global heritage, people will be unfit to come active, formative actors in the world-wide process of sustainable development. People need to suppose of themselves as world citizens and understand their particular responsibility to promote sustainable development. Unlike citizenship, special rights, boons and liabilities related to "belonging" to a particular nation or state, the global citizenship conception is grounded on the idea we're connected not just with one country but with a broader global community. So, by appreciatively contributing to it, we can also impact change on indigenous, public and original situations. Global citizens do not have a special passport or sanctioned title, nor do they need to travel to other countries or speak different languages to come one. It's further about the mindset and factual conduct that a person takes daily. A global citizen understands how the world works, values differences in people, and works with others to find results to challenges too big for any onenation. Citizenship and global citizenship don't count each other. Rather, these two generalities are mutually buttressing. The conception of citizenship first arose in municipalities and megacity-countries of ancient Greece, where it generally applied to property possessors but not to women, slaves, or the poorer members of the community. The conception of public citizenship nearly faded in Europe during the Middle periods, replaced as it was by a system of feudal rights and scores. In the late Middle periods and the Renaissance, the holding of citizenship in colorful metropolises and municipalities of Italy and Germany came a guarantee of impunity for merchandisers and other privileged persons from the claims and birthrights of feudal overlords. Ultramodern generalities of citizenship formed in the 18th century during the American and French Revolutions, when the term citizen came to suggest the possession of certain liberties in the face of the coercive powers of absolutist monarchs. Like men, the conception of citizenship has evolved to more fit our gospel and the world. But his main thing has remained the same. He wants to encourage youthful people to develop youthful people so that their reflection pushes towards a better world. Our scholars are the coming generation of world-changers and future makers. They're the leaders of hereafter; the big-picture thinkers and energetic generators, the people who are going to shape our world for the better. Like men, the conception of citizenship has evolved to more fit our gospel and the world. But his main thing has remained the same. He wants to encourage youthful people to develop

youthful people so that their reflection pushes towards a better world. According to an impact check, 95 of sharing scholars report feeling further European at the end of the design, and the same proportion feel more tolerant and open- inclined towards other societies. This stint of the Mont Blanc also allowed to forge links between the sports preceptors of the different mate universities, and particularly within Unita which was in the launch phase. European openness is an asset for youthful people. Development of language and intercultural chops, strengthening employability. Openness to the transnational and the development of European citizenship are regulators of success for youthful people. It's in this perspective that IES was created, an education module for Europe. It was born from the common work of two high seminaries, French and Italian, faced with the problem of powerhouse among their scholars, and eager to strengthen the attractiveness of their technological and professional training. Using digital technologies as well as innovative and cooperative tutoring styles, they designed a course transmittable to any other European high academy. In addition to an enrichment in terms of openness and confidence in their language practice, the design offers actors a better understanding of the European Union. We organized debates around citizenship, but also administrative simulations, swapping scholars around concrete issues similar as the fat content in chocolate. This type of exercise makes Europe palpable for them and allows them to understand decision- makingchains.Citizenship has come an essential value in academy classes. This is the case for Jean Bart, who advocates the future of scholars with inventions.

Values today represent a commitment for tomorrow. The world can evolve with people who have the courage to lead the way for Generation Z. With this in mind, solutions can be found to respond to current issues.

We could see that the world has evolved thanks to the values advocated throughout history. Whether scientists, young people or philosophers, one can compare to the cave theory developed by Plato. The cave would be like the Earth through the ignorance that man has suffered as well as his illusion of happiness. But as with the news that has shaped the world, there is a notion of reality. Does reality exist or is it only the fruit of our experience. Moreover, the path to knowledge is a necessity even if it is complicated, it brings to beautiful innovations like IES+. Finally, access to wisdom leads to the use of values to make the world a better place.