

Chapter 1 : Respect (Stanford Encyclopedia of Philosophy)

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Miller himself regards as a unit of society. For him, family does not simply depict the emotional bonds between the family members and the relations. Miller thinks the problem that confronts men is how man can make a home for himself in the vastness of strangers and how may he change that vastness into a home. Miller believes and demonstrates that home is the starting point for every individual. The job of the dramatist is to inform the unformed about the present. Miller does not regard family as an isolated microcosm. It serves an important psychological function. The dramatist relates the family to a larger group, the society. We witness the disintegration of the family in the dramas of Arthur Miller. In the Loman home, jealousy, disapproval and guilt shake the family ties. For an American individualistic mind, disintegration of the family is not painful. Miller also asserts this American individualism. His plays are based on the thesis that an individual who can survive the disintegration of the family and who can find another role for himself in the larger social group can be "at home in the world". It is the tragedy of the family, of Linda and of Biff. Biff worships his father and looks up to him for ideals. But he finds filth and corruption which shocked him and compelled him to sever the bond of filial respect and love. After trust has been betrayed, shame and disapproval come in the way of a real reconciliation. In this process of discovery and shock, both Willy and Biff get some self-knowledge. Willy is attempting to gain self-fulfillment by making Biff into a loyal and worthy son. Thus, both Willy and Biff are opposite characters who want to do well to each other but their directions are contra-posed. Another aspect of family relationship that the dramatist explores is that of the husband and the wife. But she is a failure when it comes to understanding Willy. She sympathizes and supports Willy blindly without really knowing about his dreams and why they are such.

Chapter 2 : Filial Dictionary Definition and More from calendrierdelascience.com

Filial Respect: Honoring Father and Mother. Compiled by Dr. Ron Epstein Philosophy Department San Francisco State University. Please send all comments, suggestions, and corrections to namofo@calendrierdelascience.com

Ancestors are acknowledged and honoured in Indian Subcontinent among Hindus. A year thence, they observe the ritual of Tarpan, in which the family makes offerings to the deceased. During these rituals, the family prepares the food items that the deceased liked and offers food to the deceased. They offer this food to crows as well on certain days as it is believed that the soul comes in the form of a bird to taste it. Only after these rituals are the family members allowed to eat. On Shradh days, people pray that the souls of ancestors be appeased, forget any animosity and find peace. Each year, on the particular date as per the Hindu calendar when the person had died, the family members repeat this ritual. Apart from this, there is also a fortnight-long duration each year called Pitru Paksha "fortnight of ancestors" , when the family remembers all its ancestors and offers "Tarpan" to them. This period falls just before the Navratri or Durga Puja falling in the month of Ashwin. Mahalaya marks the end of the fortnight-long Tarpan to the ancestors. Indonesia[edit] In Indonesia ancestor worship has been a tradition of some of the indigenous people. Podom of the Toba Batak , Waruga of the Minahasans and the coffins of the Karo people Indonesia are a few examples of the forms the veneration takes. Anito Various Igorot bulul depicting anito or ancestor spirits c. Ancestor spirits were known as umalagad lit. They can be the spirits of actual ancestors or generalized guardian spirits of a family. Ancient Filipinos believed that upon death, the soul of a person travels usually by boat to a spirit world. Which place souls end up in depends on how they died, the age at death, or conduct of the person when they were alive. There was no concept of heaven or hell prior to the introduction of Christianity and Islam ; rather, the spirit world is usually depicted as an underworld that is a mirror image of the material "upper" world. Souls reunite with deceased relatives in the underworld and lead normal lives in the underworld as they did in the material world. In some cases, the souls of evil people undergo penance and cleansing before they are granted entrance into a particular spirit realm. Souls would eventually reincarnate after a period of time in the spirit world. Paganito rituals may be used to invoke good ancestor spirits for protection, intercession, or advice. Vengeful spirits of the dead can manifest as apparitions or ghosts mantiw and cause harm to living people. Paganito can be used to appease or banish them. Every household had a taotao stored in a shelf in the corner of the house. In the present day, ancestor veneration is expressed in having photographs of the dead by the home altar, a common fixture in many Filipino Christian homes. Candles are often kept burning before the photographs, which are sometimes decorated with garlands of fresh sampaguita , the national flower. Ancestors, particularly dead parents, are still regarded as psychopomps, as a dying person is said to be brought to the afterlife Tagalog: It is said that when the dying call out the names of deceased loved ones, they can see the spirits of those particular people waiting at the foot of the deathbed. Filipinos traditionally observe this day by visiting the family dead, cleaning and repairing their tombs. Common offerings are prayers, flowers, candles, and even food, while many also spend the remainder of the day and ensuing night holding reunions at the graveyard, playing games and music or singing. It includes offerings for ancestors with spirit mediums sword fighting, spirit-possessed dancing, and spirit mediums cock fighting in a spiritual cockfight. On that day, families go to cemeteries to light candles for their dead relatives, leave them flowers, and often to picnic. Brythonic Celtic cultures[edit] In Cornwall and Wales , the autumn ancestor festivals occur around Nov. In the United States and Canada, flowers, wreaths, grave decorations and sometimes candles or even small pebbles are put on graves year-round as a way to honor the dead. In the United States, many people honor deceased loved ones who were in the military on Decoration Day also known as Memorial Day. In the national cemeteries , like Arlington and Gettysburg , it is common for volunteers to place small American flags at each grave. Memorial Day is observed on the last Monday in May, allotting for a 3 day weekend in which many memorial services and parades take place not only across the country, but in 26 American cemeteries on foreign soil ; in the countries of France, Belgium, United Kingdom. It is also common practice among veterans to memorialize fallen service members on the dates of their death. That practice is also common in other countries when

remembering Americans who died in battles to liberate their towns in the World Wars. Ofrendas altars are set up, with calaveras sugar skulls , photographs of departed loved ones, marigold flowers, candles, and more. In Judaism, when a grave site is visited, a small pebble is placed on the headstone. While there is no clear answer as to why, this custom of leaving pebbles may date back to biblical days when individuals were buried under piles of stones. Today, they are left as tokens that people have been there to visit and to remember. Increasingly, many roadside shrines may be seen for deceased relatives who died in car accidents or were killed on that spot, sometimes financed by the state or province as these markers serve as potent reminders to drive cautiously in hazardous areas. Members of The Church of Jesus Christ of Latter-day Saints perform posthumous baptisms and other rituals for their dead ancestors, along with those of other families, with the permission of their descendants. Islam[edit] Islam has a complex and mixed view on the idea of grave shrines and ancestor worship. The graves of many early Islamic figures are holy sites for Muslims, including Mohammed , Ali , and a cemetery with many companions and early caliphs. Many other mausoleums are major architectural, political, and cultural sites, including the National Mausoleum in Pakistan and the Taj Mahal in India. However, the religious movement of Wahhabism views this veneration of graves as a form of idolatry. Followers of this movement have destroyed many gravesite shrines, including in Saudi Arabia and in territory controlled by the Islamic State.

Chapter 3 : Discuss 'Death of a salesman' as a family drama - BA English Notes : Dr. Deepak Choudhary

Filial piety definition, (in Confucianism) the important virtue and primary duty of respect, obedience, and care for one's parents and elderly family members. See more.

Share Lie yourself down, kid, this is gonna be a long story. I think you ought to take it off. What story am I going to be telling this time? Contents [show] What is filial piety, Grandpa? I was just about to get into that, Jimmy. Filial piety is a simple enough concept, often embraced by popular religions such as Confucianism and Christianity. Anyway, filial piety is basically having love and respect for your parents and ancestors. You mean loving your parents is like some kind of video game? You see, there are many different levels of love, and filial piety covers them all. Kind of goes on a points system, though; the more the better. Would you do other stuff for your parents? Did I mention this extends to other extended family members too, no pun intended? So if you ever wanted to do some other stuff with your grandparents, like me for example, or something You mentioned something else about respect? Respect also works kind of like love, but in a different way. Respect is the key factor to the ideals to filial piety, and like love, it also has several planes of depth. Filial piety is more like a video game than you think, Jimmy. One of them relates to showing respect and tribute to your ancestors, that is, your great-grandfather and his father and all of your old relatives who are dead. They went through hard, tough times and I guess hot, raunchy times as well. Personally, I like going commando. But, uh, forget all that. Back to the lecture One just like yourself. Always imaginative and adventurous, constantly thrill-seeking and finding new challenges to overcome. Would you ever turn down a dare, Jimmy? Want to make a dare now? Ever seen a grown man naked? Maybe we should just stick to the lecture for now But of course, of course. Now where was I? Well, I already know what it means. This sort of respect ranges from simply saying "please" and "thank you", all the way to doing the dishes on their command. Do you feel comfortable now? What if I put my hand here? Where did this whole Filial Piety thing start, anyway? Sounds cool, I guess. Is there a prize if I beat it? It started long, long ago in China, little Jimmy, birthplace of the fortune cookie. He was a very smart, peace loving old man, and during this time of troubles he invented a new philosophy that bore his name, called Confucianism. One of the biggest ideas of the philosophy, also known as one of the "pillars", was filial piety. And with his belief in filial piety all the Chinese people managed to get their act together and stop warring. Why did Confucius think filial piety would end all the wars? You see, this was before there was television and radios and all sorts of luxuries available to families, so all the kids had to do as they were told to make all the crops for the family, or they would all starve! Yes, it sounds tough, but with filial piety all the families started to work better, and everyone got so happy enough to stop killing each other. I guess that came to Confucius in a dream, or something. Confucius must have dreamed a lot to come up with all of his ideas What do you dream about, anything you might feel Well, back to the history of filial piety and Confucius. You see, this Time of Troubles thing meant a great deal to Chinese history, and was widely considered to be the indirect birthplace of filial piety. Even people go through similar " times of troubles " themselves, maybe even you Jimmy. Are you going through one right now? Maybe I can try to Only on Hard mode, Jimmy. Only on Hard mode. Fine, fine, things like that can wait. Back to filial piety Every single family was very close together through what Confucius called "the five relationships", which basically put the good of your family over your own personal desires. Kids were very close with their grandparents You know, they used incest to be in touch with their ancestors. Wait, I mean incense! Oh, come on kid. Do you want me to show you some martial arts, Jimmy? Hey, where are you going? I thought you were tired? To mommy, you say. I think I best be leaving now. Just remember what I told you Forget the rest of it for now, but call me when you start to "respect" me enough, alright?

Chapter 4 : Filial piety - Wikipedia

The filial photo, on the other hand, is an acid nightmare of lime green and putrid pink.: Allow me to bend the protocol, Your Beatitude, so that now, towards the end of this address, I may turn my grateful and filial thoughts to you.

I was just about to get into that, Jimmy. Filial piety is a simple enough concept, often embraced by popular religions such as Confucianism and Christianity. Anyway, filial piety is basically having love and respect for your parents and ancestors. You mean loving your parents is like some kind of video game? You see, there are many different levels of love, and filial piety covers them all. Kind of goes on a points system, though; the more the better. Would you do other stuff for your parents? Did I mention this extends to other extended family members too, no pun intended? So if you ever wanted to do some other stuff with your grandparents, like me for example, or something You mentioned something else about respect? Respect also works kind of like love, but in a different way. Respect is the key factor to the ideals to filial piety, and like love, it also has several planes of depth. Filial piety is more like a video game than you think, Jimmy. One of them relates to showing respect and tribute to your ancestors, that is, your great-grandfather and his father and all of your old relatives who are dead. They went through hard, tough times and I guess hot, raunchy times as well. Personally, I like going commando. But, uh, forget all that. Back to the lecture One just like yourself. Always imaginative and adventurous, constantly thrill-seeking and finding new challenges to overcome. Would you ever turn down a dare, Jimmy? Want to make a dare now? Ever seen a grown man naked? Maybe we should just stick to the lecture for now But of course, of course. Now where was I? Well, I already know what it means. This sort of respect ranges from simply saying "please" and "thank you", all the way to doing the dishes on their command. Do you feel comfortable now? What if I put my hand here? Where did this whole Filial Piety thing start, anyway? Sounds cool, I guess. Is there a prize if I beat it? It started long, long ago in China, little Jimmy, birthplace of the fortune cookie. He was a very smart, peace loving old man, and during this time of troubles he invented a new philosophy that bore his name, called Confucianism. One of the biggest ideas of the philosophy, also known as one of the "pillars", was filial piety. And with his belief in filial piety all the Chinese people managed to get their act together and stop warring. Why did Confucius think filial piety would end all the wars? You see, this was before there was television and radios and all sorts of luxuries available to families, so all the kids had to do as they were told to make all the crops for the family, or they would all starve! Yes, it sounds tough, but with filial piety all the families started to work better, and everyone got so happy enough to stop killing each other. I guess that came to Confucius in a dream, or something. Confucius must have dreamed a lot to come up with all of his ideas What do you dream about, anything you might feel Well, back to the history of filial piety and Confucius. You see, this Time of Troubles thing meant a great deal to Chinese history, and was widely considered to be the indirect birthplace of filial piety. Even people go through similar " times of troubles " themselves, maybe even you Jimmy. Are you going through one right now? Maybe I can try to Only on Hard mode, Jimmy. Only on Hard mode. Fine, fine, things like that can wait. Back to filial piety Every single family was very close together through what Confucius called "the five relationships", which basically put the good of your family over your own personal desires. Kids were very close with their grandparents You know, they used incense to be in touch with their ancestors. Wait, I mean incense! Oh, come on kid. Do you want me to show you some martial arts, Jimmy? Hey, where are you going? I thought you were tired? To mommy, you say. I think I best be leaving now. Just remember what I told you Forget the rest of it for now, but call me when you start to "respect" me enough, alright?

Chapter 5 : The Fourth Commandment

Joseph, when he enjoyed in Egypt the highest station and the most ample power after the King himself, received with honor his father, who had come into Egypt.(18) Solomon rose to meet his mother as she approached; and having paid her the tribute of filial respect, placed her on a royal throne on his right hand.(19).

The Concept of Respect Among the main questions about respect that philosophers have addressed are these: Philosophers have variously identified it as a mode of behavior, a form of treatment, a kind of valuing, a type of attention, a motive, an attitude, a feeling, a tribute, a principle, a duty, an entitlement, a moral virtue, an epistemic virtue: Can an object come to deserve less or no respect? What, if anything, does it add to morality over and above the conduct, attitudes, and character traits required or encouraged by various moral principles or virtues? For example, answers concerning one kind of respect can diverge significantly from those about another kind. Much philosophical work has gone into explicating differences and links among the various kinds. One general distinction is between respect simply as behavior and respect as an attitude or feeling which may or may not be expressed in or signified by behavior. We might speak of drivers respecting the speed limit, hostile forces as respecting a cease fire agreement, or AIDS as not respecting national borders, and in such cases we can be referring simply to behavior which avoids violation of or interference with some boundary, limit, or rule, without any reference to attitudes, feelings, intentions, or dispositions, and even, as in the case of the AIDS virus, without imputing agency. In such cases the behavior is regarded as constitutive of respecting. In other cases, we take respect to be or to express or signify an attitude or feeling, as when we speak of having respect for another person or for nature or of certain behaviors as showing respect or disrespect. In what follows, I will focus chiefly on respect as attitude or feeling. Before looking at differences, however, it is useful first to note some elements common among varieties. An attitude of respect is, most generally, a relation between a subject and an object in which the subject responds to the object from a certain perspective in some appropriate way. Respect necessarily has an object: While a very wide variety of things can be appropriate objects of one kind of respect or another, the subject of respect the respecer is always a person, that is, a conscious rational being capable of recognizing and acknowledging things, of self-consciously and intentionally responding to them, of having and expressing values with regard to them, and of being accountable for disrespecting or failing to respect them. Though animals may love or fear us, only persons can respect and disrespect us or anything else. Respect is a responsive relation, and ordinary discourse about respect identifies several key elements of the response, including attention, deference, judgment, acknowledgment, valuing, and behavior. Thus, respecting something contrasts with being oblivious or indifferent to it, ignoring or quickly dismissing it, neglecting or disregarding it, or carelessly or intentionally misidentifying it. The respect one accords her in each case will be different, yet all will involve attention to her as she really is as a judge, threat, etc. It is in virtue of this aspect of careful attention that respect is sometimes thought of as an epistemic virtue. As responsive, respect is object-generated rather than wholly subject-generated, something that is owed to, called for, deserved, elicited, or claimed by the object. It thus is motivational: When we respect something, we heed its call, accord it its due, acknowledge its claim to our attention. Thus, respect involves deference, in the most basic sense of yielding: At the same time, respect is also an expression of agency: In particular, the subject judges that the object is due, deserves, or rightfully claims a certain response in virtue of some feature of or fact about the object that warrants that response. This feature or fact is the ground or basis in the object, that in virtue of which it calls for respect. The basis gives us a reason to respect the object; it may also indicate more precisely how to respect it. Respect is thus reason-governed: Rather, we respect an object for the reason that it has, in our judgment, some respect-warranting characteristic, that it is, in our view, the kind of object that calls for that kind of response. Cranor ; but see Buss for disagreement. Respect is thus both subjective and objective. But, as object-generated, the logic of respect is the logic of objectivity and universality, in four ways. First, in respecting an object, we respond to it not as an extension of feelings, desires, and interests we already have, but as something whose significance is independent of us. Second, we experience the object as constraining

our attitudes and actions. Third, our reasons for respecting something are, we logically have to assume, reasons for other people to respect it or at least to endorse our respect for it from a common point of view. Respect is thus, unlike erotic or filial love, an impersonal response to the object. Fourth, respect is universalizing, in the sense that if F is a respect-warranting feature of object O, then respecting O on account of F commits us, other things equal, to respecting other things that also have feature F. In respect, then, subjectivity defers to objectivity. There are many different kinds of objects that can reasonably be respected and many different reasons why they warrant respect; thus warranted responses can take different forms beyond attention, deference, and judgment. Some things are dangerous or powerful and respect of them can involve fear, awe, self-protection, or submission. Other things have authority over us and the respect they are due includes acknowledgment of their authority and perhaps obedience to their authoritative commands. Other forms of respect are modes of valuing, appreciating the object as having an objective worth or importance that is independent of, perhaps even at variance with, our antecedent desires or commitments. Valuing respect is kin to esteem, admiration, veneration, reverence, and honor, while regarding something as utterly worthless or insignificant or disdaining or having contempt for it is incompatible with respecting it. Respect also aims to value its object appropriately, so it contrasts with degradation and discounting. The kinds of valuing that respect involves also contrast with other forms of valuing such as promoting or using Anderson , Pettit

Indeed, regarding a person merely as useful treating her as just a sexual object, an ATM machine, a research subject is commonly identified as a central form of disrespect for persons, and many people decry the killing of endangered wild animals for their tusks or hides as despicably disrespectful of nature. Respect is sometimes identified as a feeling; it is typically the experiencing of something as valuable that is in focus in these cases. Finally, respect is generally regarded as having a behavioral component. In respecting an object, we often consider it to be making legitimate claims on our conduct as well as our thoughts and feelings and are disposed to behave appropriately. Appropriate behavior includes refraining from certain treatment of the object or acting only in particular ways in connection with it, ways that are regarded as fitting, deserved by, or owed to the object. And there are very many ways to respect things: On the other hand, certain kinds of feelings would not count as respect if they did not find expression in behavior or involved no dispositions to behave in certain ways rather than others, and if they did not spring from the beliefs, perceptions, and judgments that the object is worthy of or calls for such behavior. The attitudes of respect, then, have cognitive dimensions beliefs, acknowledgments, judgments, deliberations, commitments , affective dimensions emotions, feelings, ways of experiencing things , and conative dimensions motivations, dispositions to act and forbear from acting ; some forms also have valuational dimensions. The attitude is typically regarded as central to respect: In what follows, three sets of distinctions will be discussed. Its objects are dangerous things or things with power over the subject. It is *respekt* that woodworkers are encouraged to have for power tools, that a city dweller might have for street gangs, a new sailor might be admonished to have for the sea, a child might have for an abusive parent. *Respekt* contrasts with contemptuous disregard; it is shown in conduct that is cautious, self-protective, other-placating. It involves regarding the object as making a rightful claim on our conduct, as deserving moral consideration in its own right, independently of considerations of personal well being. It is *observantia*, Feinberg maintains, that historically was extended first to classes of non-dangerous but otherwise worthy people and then to all persons as such, regardless of merit or ability. *Observantia* encompasses both the respect said to be owed to all humans equally and the forms of polite respect and deference that acknowledge different social positions. Feinberg sees different forms of power as underlying the three kinds of respect; in each case, respect is the acknowledgment of the power of something other than ourselves to demand, command, or make claims on our attention, consideration, and deference. Hudson draws a four-fold distinction among kinds of respect, according to the bases in the objects. Consider the following sets of examples: The respect in a , evaluative respect, is similar to other favorable attitudes such as esteem and admiration; it is earned or deserved or not depending on whether and to the degree that the object is judged to meet certain standards. The objects of c directive respect are directives: The objects of d institutional respect are social institutions or practices, the positions or roles defined within an institution or practice, and persons or things that occupy the positions or represent the institution. Institutional respect is shown by

behavior that conforms to rules that prescribe certain conduct as respectful. These four forms of respect differ in several ways. Each identifies a quite different kind of feature of objects as the basis of respect. Each is expressed in action in quite different ways, although evaluative respect need not be expressed at all, one can have institutional respect for an institution e. Evaluative respect centrally involves having a favorable attitude toward the object, while the other forms do not. Hudson uses this distinction to argue that respect for persons is not a unique kind of respect but should be conceived rather as involving some combination or other of these four. Care respect involves regarding the object as having profound and perhaps unique value and so cherishing it, and perceiving it as fragile or calling for special care and so acting or forbearing to act out of felt benevolent concern for it. This analysis of respect draws explicitly from a feminist ethics of care and has been influential in feminist and non-feminist discussions of respecting persons as unique, particular individuals. Darwall distinguishes two kinds of respect: Appraisal respect, by contrast, is an attitude of positive appraisal of a person or their merits, which are features of persons that manifest excellences of character. Individuals can be the objects of appraisal respect either as persons or as engaged in some pursuit or occupying some role. Evaluation is always done in light of some qualitative standards, and different standards can apply to one and the same individual. Thus, appraisal respect is a matter of degree, depending on the extent to which the object meets the standards so, we can respect someone more or less highly and respect one person more highly than another, and it can co-exist with some negative assessments of an individual or her traits judged in light of other standards. Darwall distinguishes appraisal respect, which is based on assessment of character traits, from esteem, another attitude of positive assessment whose wider basis include any features in virtue of which one can think well of someone. If it is, then it should encompass the other distinctions although some fine-tuning might be necessary. And indeed, evaluative respect and perhaps reverentia for morally good persons are essentially the same as appraisal respect, while respect, obstacle respect, observantia, directive respect, institutional respect, and care respect can be analyzed as forms of recognition respect. Neither reverentia for the moral law nor the felt experience of reverential respect for the sublimity of persons as such Buss are forms of appraisal respect, yet because recognition respect is analyzed, first, as holding only in deliberative contexts, and second, as not essentially involving feeling, reverentia seems also not to be a form of recognition respect. In particular, valuing persons intrinsically is widely regarded as the heart of the respect that all persons are thought to be owed simply as persons. Respect in the appraisal sense is not just evaluating but also valuing the object positively. Appraisal respect is a form of valuing respect, but recognition respect includes both valuing and non-valuing forms. There are, of course, different modes of valuing, and at least three distinctions are relevant to respect: A complete account of respect would need to work out a taxonomy that incorporates these valuing distinctions. In everyday discourse, the valuing sense of respect, especially when used about people, most commonly means thinking highly of someone, i. However, philosophical attention to respect has tended to focus on recognition or, sometimes, reverential respect that acknowledges or values the object from a moral point of view. These discussions tend to relate such respect to the concepts of moral standing or moral worth. Moral standing, or moral considerability, is the idea that certain things matter morally in their own right and so are appropriate objects of direct fundamental moral consideration or concern Birch, P. Some form of recognition respect is, on some accounts, a primary mode of such moral consideration. Discussions that focus on moral standing or moral worth address questions such as: What things fall within the domain of basic moral consideration or have this distinctive moral worth? What confers moral standing on objects, or what is the basis of their moral worth? Are there different levels of moral standing and, if so, do objects at different levels warrant different modes of moral respect? And what sorts of treatment are constitutive of, express, or are compatible with such moral respect?

Chapter 6 : Filial Respect: Honoring Father and Mother

The most formal and ceremonial tribute of respect one can pay to another is called "ä, %æ'œä'â•©"(3 bowing and 9 kowtow). This tribute can only be used when people request a formal audience with the emperor and pay tribute to him at the beginning and end during the most formal state ceremonies.

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Chapter 7 : Under One Roof: Chinese Americans and Filial Piety - AARP Bulletin

Filial piety is the ways of respect, deference and loyalty to one's parents. It is known as "Xiao" in Confucianism and a primary virtue from which, according to the related teachings, all other virtues emanate.

Chapter 8 : Filial Piety | Uncyclopedia | FANDOM powered by Wikia

The respect part of it became a mantra for the civil rights movement and for people everywhere." Credit: Fans pay tribute to Aretha Franklin at New York subway station.

Chapter 9 : respect | Definition | Mandarin Chinese Pinyin English Dictionary | Yabla Chinese

China / Chapter 14 / Section 3. STUDY. as a tribute to the love and care the parent gave the child. filial piety, or the respect and devotion of children to.