

Chapter 1 : A Guide in Humane Awareness - Witnessing Humaneness - Kenneth Hemmerick

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Li also means religious rites which establish relations between humanity and the gods. According to Stephan Feuchtwang, rites are conceived as "what makes the invisible visible", making possible for humans to cultivate the underlying order of nature. Correctly performed rituals move society in alignment with earthly and heavenly astral forces, establishing the harmony of the three realms—Heaven, Earth and humanity. Among all things of creation, humans themselves are "central" because they have the ability to cultivate and centre natural forces. Confucius includes in his discussions of li such diverse topics as learning, tea drinking, titles, mourning, and governance. Xunzi cites "songs and laughter, weeping and lamentation Confucius envisioned proper government being guided by the principles of li. Some Confucians proposed that all human beings may pursue perfection by learning and practising li. Overall, Confucians believe that governments should place more emphasis on li and rely much less on penal punishment when they govern. Confucius himself did not propose that "might makes right," but rather that a superior should be obeyed because of his moral rectitude. In addition, loyalty does not mean subservience to authority. This is because reciprocity is demanded from the superior as well. As Confucius stated "a prince should employ his minister according to the rules of propriety; ministers should serve their prince with faithfulness loyalty. If the ruler is evil, then the people have the right to overthrow him. Like filial piety, loyalty was often subverted by the autocratic regimes in China. Nonetheless, throughout the ages, many Confucians continued to fight against unrighteous superiors and rulers. Many of these Confucians suffered and sometimes died because of their conviction and action. This may be true especially in times of social chaos, such as during the period of the Ming-Qing transition. Filial piety In Confucian philosophy, filial piety Chinese: Filial piety is considered a key virtue in Chinese culture , and it is the main concern of a large number of stories. These stories depict how children exercised their filial piety in the past. While China has always had a diversity of religious beliefs, filial piety has been common to almost all of them; historian Hugh D. Baker calls respect for the family the only element common to almost all Chinese believers. Reciprocity or responsibility renqing extends beyond filial piety and involves the entire network of social relations, even the respect for rulers. There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son. Analects XII, 11, tr. The individual stands simultaneously in several different relationships with different people: While juniors are considered in Confucianism to owe their seniors reverence, seniors also have duties of benevolence and concern toward juniors. The same is true with the husband and wife relationship where the husband needs to show benevolence towards his wife and the wife needs to respect the husband in return. This theme of mutuality still exists in East Asian cultures even to this day. The Five Bonds are: Specific duties were prescribed to each of the participants in these sets of relationships. Such duties are also extended to the dead, where the living stand as sons to their deceased family. All these duties take the practical form of prescribed rituals, for instance wedding and death rituals. Junzi The junzi Chinese: In the I Ching it is used by the Duke of Wen. In Confucianism, the sage or wise is the ideal personality; however, it is very hard to become one of them. Confucius created the model of junzi, gentleman, which may be achieved by any individual. Later, Zhu Xi defined junzi as second only to the sage. There are many characteristics of the junzi: The junzi disciplines himself. Ren is fundamental to become a junzi. To Confucius, the junzi sustained the functions of government and social stratification through his ethical values. Despite its literal meaning, any righteous man willing to improve himself may become a junzi. The petty person is egotistic and does not consider the consequences of his action in the overall scheme of things. Should the ruler be surrounded by xiaoren as opposed to junzi, his governance and his people will suffer due to their small-mindedness. Examples of such xiaoren individuals may range from those who continually indulge in sensual and emotional pleasures all day to the politician who is interested merely in power and fame ; neither sincerely aims for the long-term benefit of others. The junzi

enforces his rule over his subjects by acting virtuously himself. It is thought that his pure virtue would lead others to follow his example. The ultimate goal is that the government behaves much like a family, the junzi being a beacon of filial piety. Rectification of names Main article: Rectification of names Confucius believed that social disorder often stemmed from failure to perceive, understand, and deal with reality. He gave an explanation of zhengming to one of his disciples. Zi-lu said, "The vassal of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done? Why must there be such rectification? The superior man [Junzi] cannot care about the everything, just as he cannot go to check all himself! If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success. When affairs cannot be carried on to success, proprieties and music do not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot. Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect. Since social harmony is of utmost importance, without the proper rectification of names, society would essentially crumble and "undertakings [would] not [be] completed. It symbolises the supreme godhead, Di or Tian, at the north ecliptic pole, around which it coils itself as the homonymous constellation. It is a symbol of the "protean" supreme power which has in itself both yin and yang. Confucians are marked by triangles in dark red. In Zhou theology, Tian had no singular earthly progeny, but bestowed divine favour on virtuous rulers. Zhou kings declared that their victory over the Shang was because they were virtuous and loved their people, while the Shang were tyrants and thus were deprived of power by Tian.

A series of articles on how a Maryland school system utilized the team conference concept in fostering humaneness in its schools. Discussions on the role of the principal; an alternative program for disruptive, low-achieving students; a teaching program in human behavior; and a sociopsychological approach to drug education were included.

Witnessing Humaneness A Guide in Humane Awareness In the last chapter on cruelty to oneself, I noted that when the term "cruelty" is googled, the search results primarily relate to animals and animal protection. Similarly, when "humane" is entered as a search term, the majority of items found deal with animals. But "humane" is a term that needs to be more frequently used in our discussion of the way humans treat each other and themselves. In the section entitled, "How this Course Works," I showed how the Humane Movement provides a good model to consider humane concepts. The humane movement promotes: Being kind to others animals 2. Refraining from harming others animals 3. Preventing or alleviating the suffering of others animals In my suggestion that a Spectrum of Kindness is based on degrees of awareness in a kind act, the eighth level was designated as Proactive Kindness. In a sense, true humaneness is proactive kindness, for in promoting kindness and harmlessness, or in preventing cruelty and alleviating suffering, one is essentially controlling a situation by causing something to happen rather than waiting to respond to it after it happens. When we witness someone being humane towards another, our innate humane sensibility is activated and we are motivated to be humane as well. Whether or not we choose to act on this impulse is another matter. Yes, humaneness is a right. We all have the right to be treated with humane respect, and the right to treat others humanely. According to Wikipedia, "At its most fundamental, a right is a claim, on other persons, that is acknowledged and reciprocated among the principles associated with that claim. The most basic of rights is a principle of interaction between people which amounts to the simplest version of the Golden Rule do unto others as you would have them do unto you. What were you aware of? What thoughts were you thinking? What were you feeling? What were you doing at the time? Here is my personal experience in which I witnessed someone being humane towards another: An interaction between a father, son and their dog. This boy is fortunate to have a caring and wise parent. Resting in the park after a bike ride. Not many people would disagree with the fact that we should promote kindness in children, starting from an early age. However, we need to promote kindness in all people, young and old, all the time. Learning about kindness, cruelty and humane concepts is not just for kids. When we explore and reflect upon these concepts, we are activating and stimulating our innate humaneness, leading us towards carrying out humane acts towards others and ourselves. As a delegate to the World Kindness Movement, which includes various nations, the Foundation is spreading kindness and compassion throughout the world. The organization also prepares and disseminates school and community lesson aids and programs which help people discover, for themselves, the power of kindness to effect positive change in the world and in oneself. In promoting Random Acts of Kindness Weeks and Days throughout the world, the Foundation notes that "it is the completely unexpected gestures to or from total strangers that have the most impact on our lives. This group "stresses a way of life based upon three common principles taught by the great sages of all religions: Simple living, a dedication to service, and a commitment to personal spiritual practice. The program "inspires and encourages prisoners and prison staff to recognize their depth as human beings, and to behave accordingly. In leading people to be kind, these organizations make us stop to think about the presence or lack of humaneness in our lives, leading us towards making the decision to be humane. We strengthen our humane spirit when we promote kindness through being kind and humane in our relations with our friends, family members, co-workers, neighbours and strangers. One may have a thought, for example, that someone we know would benefit from an act of kindness. This thought can remain a thought or it can be transformed into an action. In seizing the occasion to be kind and humane to others and oneself, we also provide the opportunity for others to witness humaneness, and to recognize this quality in themselves.

Chapter 3 : Confucius: Ritual and Humaneness

Yes, humaneness is a right. We all have the right to be treated with humane respect, and the right to treat others humanely. According to Wikipedia, "At its most fundamental, a right is a claim, on other persons, that is acknowledged and reciprocated among the principles associated with that claim."

One often hears that ren means "how two people should treat one another". While such folk etymologies are common in discussions of Chinese characters, they often are as misleading as they are entertaining. In the case of ren - usually translated as "benevolence" or "humaneness" - Humaneness is Human-ness, the essence of being human. The Master said it is loving people. Fan Chi asked about wisdom. Another common interpretation of the graphical elements is Man or a man connecting Heaven and Earth. When a human is unable to be humane, he or she does not qualify to be a human but an animal. But when a human is able to be humane, he or she qualifies to be a human. Li is often translated as "ritual" while yi is often translated as "righteousness". These three interrelated terms deal with agency as Confucians conceive it. Li is the action which has been deemed appropriate by society, yi is the action that is indeed correct, while ren deals with the relationship between the agent and object of the action. Often li and yi are the same; however, that is not always the case. According to Hopfe and Woodward: Li also has religious and social connotations. When a society lives by li, it moves smoothly: It represents an inner development towards an altruistic goal, while simultaneously realizing that one is never alone, and that everyone has these relationships to fall back on, being a member of a family, the state, and the world. Confucius believed that the key to long-lasting integrity was to constantly think, since the world is continually changing at a rapid pace. There have been a variety of definitions for the term ren. Ren has been translated as "benevolence", "perfect virtue", "goodness" or even "human-heartedness". Confucianism says that if the ruler lacks ren, it will be difficult for his subjects to behave humanely. Ren is the basis of Confucian political theory; the ruler is exhorted to refrain from acting inhumanely towards his subjects. An inhumane ruler runs the risk of losing the Mandate of Heaven or, in other words, the right to rule. A ruler lacking such a mandate need not be obeyed, but a ruler who reigns humanely and takes care of the people is to be obeyed, for the benevolence of his dominion shows that he has been mandated by heaven. Confucius himself had little to say on the active will of the people, though he believed the ruler should definitely pay attention to the wants and needs of the people and take good care of them. Confucians basically held the view that government should be run by junzi who concentrate solely on the welfare of the people they govern.

Chapter 4 : Confucianism - Wikipedia

The ASCD conference identified some of the major barriers to implementation of humaneness in contemporary secondary schools.

Systems approach popularity had grown quickly. Andrew and Goodson reported on 40 different models. Reiser, Reiser noted these developments: Growing interest in the application of cognitive psychology principles in the instructional design process to make it more effective. Performance technology movement emphasized front-end analysis, on-the-job performance, business results, and non-instructional solutions to performance problems. The ratio of computers in public schools reduced to 6: Enrollments in distance courses in higher education nearly doubled from Reiser, Survey of teachers reported that computers were rarely used for instruction, but were used in elementary schools for drill and practice and in secondary schools for computer-related skills such as word processing Reiser, Educational technology became one of the six top issues in schools Roberts, , the National Educational Association emphasized the importance of preparing new teachers to use technology, and the Office of Educational Research and Improvement awarded five grants for Regional Technology Centers to provide technical assistance to schools. The National Education Goals stated that only half of all teachers described any professional development opportunities addressing classroom technology applications; educational technology was perceived as a major vehicle in the educational system reform movement. Advances in computer technology, especially multimedia, enabled constructivist educators to design more learner-centered educational experiences Reiser, It has been a common belief that advances in technology could solve all of the problems in learning. This prediction has not become a reality. When a new medium entered the educational scene, there was much initial enthusiasm and interest which eventually faded. An examination revealed that this medium actually had only a minimal impact on instructional practices. It is also logical to expect that such changes are likely to happen more slowly and be less extensive than currently predicted by media enthusiasts Reiser, For further information, see the following timelines: Instructional Technology Global Resource Network, n. Retrieved November 17, , from <http://www.itglnet.org/>: The presence of computers in American schools: Teaching, learning and computing: Center for Research on Information Technology and Organizations. The classroom use of technology since Mastery learning in public schools. Paper prepared for PSY The field of educational technology: A dozen frequently asked questions. Retrieved November 16, , from <http://www.eric.ed.gov/fulltext/ED381000.pdf>: Advances in faculty, instructional, and organizational development. Cost-effective support for university students via the web? Association for Learning Technology Journal, 6 3 , History of instructional technology. Retrieved November 16, from <http://www.eric.ed.gov/fulltext/ED381000.pdf>: Retrieved November 17, from <http://www.eric.ed.gov/fulltext/ED381000.pdf>: Instruments and media of instruction. Gage Ed , Handbook of research on teaching. Educational technology, programmed learning, and instructional science. University of Chicago Press. Issues and trends in instructional technology: Slow growth as economy recovers. In Educational media and technology yearbook National Education Goals Report. The educational technology is technology education manifesto. Retrieved November 18, , from <http://www.eric.ed.gov/fulltext/ED381000.pdf>: Trends in educational technology A history of instructional design and technology. Upper Saddle River, NJ: A transformation of learning: Use of the national information infrastructure for education and lifelong learning. What is instructional design? A systematic approach 3rd ed.

Chapter 5 : humaneness - Dictionary Definition : calendrierdelascience.com

Humaneness definition, characterized by tenderness, compassion, and sympathy for people and animals, especially for the suffering or distressed: humane treatment of prisoners.

Chapter 6 : Top 10 schools in Gurugram | Best Schools in Gurgaon

zoology on primary-school children. The study focused on school children, aged years, who had no impairment. The project consisted of four minute meetings conducted by the authors in the classroom. Lessons discussed dogs, cats,

and rabbits; the teaching modules focused on behavior, communication, and ethological needs of these species.

Chapter 7 : Ren (Confucianism) - Wikipedia

During her illustrious career of more than three-and-a-half decades, she was the Principal of Bhartiya Vidya Bhawan school at Chandigarh, the founder Principal of Eicher School at Parwanoo and the Principal of Modern School Barakhamba Road, New Delhi for the last fourteen years.

Chapter 8 : Major Developments in Instructional Technology During the 20th Century

Removing Barriers to Humaneness in the High School. Association for Supervision and Curriculum Development, Washington, D.C. 71 p.