



DEPARTMENT OF EDUCATION
SCHOOLS DIVISION OF NEGROS ORIENTAL
REGION VII

Kagawasan Ave., Daro, Dumaguete City, Negros Oriental



Introduction to World Religions and Belief Systems

Quarter 2 – Module 12: Confucianism



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Introduction to World Religions and Belief System – Grade 12
Alternative Delivery Mode
Quarter 2 – Module 12: Confucianism
First Edition, 2020

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Published by the Department of Education
Secretary: Leonor Magtolis Briones
Undersecretary: Diosdado M. San Antonio

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Printed in the Philippines by _____

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Introduction to World Religions and Belief Systems

**Quarter 2 – Module 12:
Confucianism**



Introductory Message

For the facilitator:

Welcome to the Introduction to World Religions and Belief System – 12 Alternative Delivery Mode (ADM) Module on Confucianism!

This module was collaboratively designed, developed and reviewed by educators both from public and private institutions to assist you, the teacher or facilitator in helping the learners meet the standards set by the K to 12 Curriculum while overcoming their personal, social, and economic constraints in schooling.

This learning resource hopes to engage the learners into guided and independent learning activities at their own pace and time. Furthermore, this also aims to help learners acquire the needed 21st century skills while taking into consideration their needs and circumstances.

In addition to the material in the main text, you will also see this box in the body of the module:



Notes to the Teacher

This contains helpful tips or strategies that will help you in guiding the learners.









As a facilitator, you are expected to orient the learners on how to use this module. You also need to keep track of the learners' progress while allowing them to manage their own learning. Furthermore, you are expected to encourage and assist the learners as they do the tasks included in the module.




For the learner:

Welcome to the Introduction to World Religions and Belief System-Grade 12 Alternative Delivery Mode (ADM) Module on Confucianism!

This module was designed to provide you with fun and meaningful opportunities for guided and independent learning at your own pace and time. You will be enabled to process the contents of the learning resource while being an active learner.

This module has the following parts and corresponding icons:

 <i>What I Need to Know</i>	This will give you an idea of the skills or competencies you are expected to learn in the module.
 <i>What I Know</i>	This part includes an activity that aims to check what you already know about the lesson to take. If you get all the answers correct (100%), you may decide to skip this module.
 <i>What's In</i>	This is a brief drill or review to help you link the current lesson with the previous one.
 <i>What's New</i>	In this portion, the new lesson will be introduced to you in various ways; a story, a song, a poem, a problem opener, an activity or a situation.
 <i>What is It</i>	This section provides a brief discussion of the lesson. This aims to help you discover and understand new concepts and skills.
 <i>What's More</i>	This comprises activities for independent practice to solidify your understanding and skills of the topic. You may check the answers to the exercises using the Answer Key at the end of the module.
 <i>What I Have Learned</i>	This includes questions or blank sentence/paragraph to be filled in to process what you learned from the lesson.
 <i>What I Can Do</i>	This section provides an activity which will help you transfer your new knowledge or skill into real life situations or concerns.

 Assessment	This is a task which aims to evaluate your level of mastery in achieving the learning competency.
 Additional Activities	In this portion, another activity will be given to you to enrich your knowledge or skill of the lesson learned.
 Answer Key	This contains answers to all activities in the module.

At the end of this module you will also find:

References

This is a list of all sources used in developing this module.

The following are some reminders in using this module:

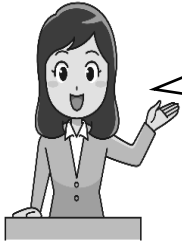
1. Use the module with care. Do not put unnecessary mark/s on any part of the module. Use a separate sheet of paper in answering the exercises.
2. Don't forget to answer *What I Know* before moving on to the other activities included in the module.
3. Read the instruction carefully before doing each task.
4. Observe honesty and integrity in doing the tasks and checking your answers.
5. Finish the task at hand before proceeding to the next.
6. Return this module to your teacher/facilitator once you are through with it.

If you encounter any difficulty in answering the tasks in this module, do not hesitate to consult your teacher or facilitator. Always bear in mind that you are not alone.

We hope that through this material, you will experience meaningful learning and gain deep understanding of the relevant competencies. You can do it!



What I Need to Know



Good day, this is Teacher Tina. Take a moment and ponder about this question, “What can be done to achieve harmony in society according to Confucianism?”

This is quite a challenging question, right? But don't worry, because the learning activities in this module will guide you in finding out the answer to the above-mentioned question. Are you up for it? Then, let's go!

<https://bit.ly/2CTRcJs>

MOST ESSENTIAL LEARNING COMPETENCY:

Analyze the brief history, core teachings, fundamental beliefs, practices, and related issues of Confucianism

At the end of the module, you should be able to:

K: identify the essential elements of Confucianism such as its founder, sacred texts, core teaching, and related issues;

S: presents a character sketch of a person who personifies the Confucian virtues; and

A: show importance to Confucianism's legacy to world culture.



What I Know

Direction: Match Column A with Column B. Read each item carefully and use your notebook to write the letter of the correct answer.

Column A

- ___1. It is the Latinized version of Kongzi and the honorific Kong Fuzi both meaning “Master Kong.
- ___2. These are a group of books which was regarded as early Confucianism’s basic texts.
- ___3. It is also known as the I-Ching, and is believed to have existed at the time of Confucius and is the oldest of the Classics.
- ___4. It is a collection of sayings and ideas attributed to Confucius and his contemporaries, traditionally believed to have been written by Confucius’ followers.
- ___5. According to Confucius, people must play their assigned roles in society which was called the zhengming or _____.
- ___6. Also known as the Five Classical Virtues, or Wuchang, these are the five most important Confucian ethics mentioned in the Analects and the Book of Mencius.
- ___7. These are ceremonies held to signify that a young person has reached the marriageable age and could join the different activities of his/her clan as an adult.
- ___8. An issue in Confucianism where women, being at the bottom of the Confucian hierarchy, are expected to display ideal behavior and accommodation.
- ___9. Another issue in Confucianism which encourages deference to one’s superiors—ruler, father, teacher, or anyone older.
- ___10. Confucianism’s acceptance of people’s dominance of nature poses a threat to this religion’s selected issue.

Column B

- a. The Book of Changes
- b. Analects
- c. Coming of Age Rites
- d. rectification of names
- e. Environmental Ethics
- f. Five Constants
- g. Authoritarianism
- h. Female Subordination
- i. Confucius
- j. The Five Classics



What's In

In module 11, you have learned how the two Buddhist sects- Theravada and Mahayana Buddhism- share some similarities with regard to their belief in dharma, origin, morality, purpose and views on women.

In this module, we will discuss about a religion that emerged just beyond the border of India-in China- which is known as Confucianism.

Before proceeding to this new lesson, though, answer the task below in your activity notebook which serves as a review of your learning in Module 11.

Enumeration:

1. } What are the two (2) major sects of Buddhism?
2. }
3. }
4. } List down three (3) aspects/ fields where these two religions share some commonalities and differences
5. }



What's New

Directions: List down at least three (3) relationships you are involved in right now and identify the power relations in these relationships by stating if you are a subordinate, superior, or equal position in each relationship. Explain the pros and cons of the said relationships. Copy the table below in your notebook to accomplish this task.

Relationships	Power relations (subordinate, superior, equal)	Advantages/ Disadvantages of this Relationship
1.		
2.		
3.		



What is It

CONFUCIANISM

Life and Times of Confucius

Confucius is the Latinized version of Kongzi and the honorific Kong Fuzi both meaning “Master Kong.” He was born on September 28 on 551 B.C.E. Hence, it is considered a day of celebration in East Asia—an official holiday in Taiwan (Teacher’s Day), and a day of cultural celebration in mainland China, Hong Kong, and Singapore. Confucius was born in a small feudal state of Lu (now Shantung province) in Qufu. His personal name was Qiu and his family name was Kong. He came from a noble family, but by the time of his birth, they had already lost much of their wealth. His first teacher was his mother, and at the age of 15 he set his heart upon learning, thus love of learning became one of the highest virtues in Confucian



<https://bit.ly/3c6fcpQ>

ethics. He married at the age of 19 and had a son at the age of 20. At this point in his life he had already served in minor government posts and had already gained a reputation as an all-around scholar. When he was in his 30s he had already started a brilliant teaching career because of his mastery of the arts of ritual, music, archery, charioteering, calligraphy, and arithmetic. He was also familiar with classical tradition, particularly in poetry and history. He is often considered as the first person to devote his whole life to learning and teaching for the purpose of social transformation and improvement. He held several government positions including as arbiter, assistant minister of public works, and minister of justice in the state of Lu. Frustrated that his ideals and policies were brushed off by his superiors, he soon left Lu. For 13 years, he wandered from state to state, trying to put his theories to practice. At 67, he returned home to teach (where he gained more disciples) and to preserve his classical traditions by writing and editing. He died in 479 B.C.E at the age of 73 and he left around 3,000 followers who preserved and put his other teachings to writing. It is believed that his ideas were documented in writing by a successor known as Mencius

Confucius lived during a critical time in Chinese history called the Warring States period (475–221 BCE) during which several states fought against each other in an attempt to expand their influence over what is now China. It was out of this period that the China known today emerged in the third century BCE under the unification of the Qin Empire. While several important schools of thought emerged at this time, the ideas developed by Confucius had lasting impact for China and the entire region. After his death, varying successors and adherents contributed to the spread of the Confucian tradition. As with many great schools of thought, continued debate and discussion about Confucius’ ideas have kept his teachings alive.

SACRED SCRIPTURES: THE CONFUCIAN CLASSICS

The Five Classics are a group of books which was regarded as early Confucianism's basic texts. This includes the Book of Changes, the Book of History, the Book of Poetry, the Classic of Rites, and the Spring and Autumn Annals. The Analects is also considered an important source of Confucian teachings since it contains a record of his conversations with his disciples. Let us now take a look at what these classics are all about.

Confucius has often been considered as the author or editor of the Classics, but contemporary scholarship has shown that even though many of these texts can be traced back to Confucius, they have undergone a long period of development. Moreover, these Classics were burned during the reign of the Qin dynasty and was restored only during the Han dynasty. It was Confucius' followers who exerted effort in writing and collating his teachings and philosophies.

Book of Changes

Also known as the I-Ching, the Book of Changes is believed to have existed at the time of Confucius and is the oldest of the Classics. It focuses on short predictions following a type of divination called cleromancy wherein six random numbers are picked and arranged under sixty-four hexagrams.

Book of History

Also known as the Book of Documents or Shangshu, the Book of History is conventionally attributed to Confucius by early scholars. It is composed of speeches (or prose) of royalty and ministers mainly from the Shang and Zhou dynasties.

Book of Poetry

The Book of Poetry, also known as the Book of Songs/Odes/Shijing, is a collection of three hundred and five songs compiled around 600 B.C.E. which includes four sections of various themes such as love, courtship, abandonment and dances. It also includes feast songs or state chants.

Classic of Rites

Originally the Three Li/Three Rites/San Li, the Classic of Rites is a compilation of ceremonial rituals, administration, and social forms of the Zhou Dynasty. It is considered as a complete body of work which includes the Ceremonials (I-li/Yili), an early manual of protocol for the nobility, describing such occasions as marriages and funerals, sacrifices and even archery competitions.

Analects

The Analects, or Lunyu ("conversations" or "sayings"), is also known as the Analects of Confucius. It is a collection of sayings and ideas attributed to the Chinese philosopher Confucius and his contemporaries, traditionally believed to have been written by Confucius' followers. It is believed to have been written during the Warring States period (475 B.C.E.-221 B.C.E.) and finalized during the middle of the Han dynasty. At first it was considered as merely a commentary on the Five Classics, but

later on acquired tremendous significance that it has been classified as one of the Four Books along with Great Learning, Doctrine of the Mean, and Book of Mencius. Among other important Confucian works, it has become an influential canonical resource in Chinese and East Asian philosophy.

CONFUCIAN DOCTRINES/BELIEFS

Perhaps Confucius is more often celebrated for his Golden Rule: “Do not do unto others what you would not have them do unto you.” Found in the Analects, this saying teaches the ethics of mutuality and reciprocity. Thus, it requires people to treat others equal to themselves and in equally the same manner as they would have wanted to be treated. Some of the most important Confucian doctrines include the idea of Tian or heaven; human nature; rectification of names; the five constants; filial piety; and ancestor worship.

Rectification of Names

Confucius believed that to return to the ancient Dao, people must play their assigned roles in society. This was later called the rectification of names, or zhengming. The Five Relationships include: 1) ruler-subject; 2) father-son; 3) husband-wife; 4) elder and younger brother; and 5) friend and friend. The responsibilities originating from these relationships are shared and reciprocal. For example, a minister owes loyalty to his ruler, and a child owes filial respect to the parent. In return, rulers must care for their subjects, and parents must care for their children. The Five Relationships emphasize the upright sense of hierarchy. Among friends, for example, seniority of age requires a certain deference. Zhengming helps bring social order for it advocates the idea that every person has a particular role at a particular time in life, and that by abiding to this particular role, one is able to fulfil one's social duties and responsibilities, thus creating social harmony.

The Five Constants

The Five Constants, also known as the Five Classical Virtues, or Wuchang, are the five most important Confucian ethics mentioned in the Analects and the Book of Mencius. These include the following: **ren** or benevolence; **yi** or righteousness; **li** or propriety; **zhi** or knowledge/wisdom; and **xin** or fidelity. Ren, or benevolence, can be achieved by returning to li, or the traditional Chinese rituals. It means following the social hierarchy patterned after family relationships. Ren can also be achieved by extending one's filial love for parents and siblings to fellow human beings. It can also be achieved by avoiding envy or harm. Yi, or righteousness, can be achieved by having the moral disposition to do good, which can only be possible after recognizing what is right and good. It can also be achieved through the ability to feel what is the right thing to do. Li, or propriety, which is considered as the concrete guide to human action and social order, can be achieved by following the guide to human relationships (rectification of names, doctrine of the mean, The Five Relationships); it can also be achieved by following the norms of ren, or righteousness. Zhi, or knowledge/wisdom, can be achieved by knowing what is right and what is wrong, which is innate in people who are basically good according to Mencius. Lastly, xin, or fidelity can be achieved by keeping one's word and being faithful, for Kung Fuzi believed that only people who

are faithful can be trusted with important tasks. Fidelity is also seen as the key to nation-building.

Filial Piety as an Important Virtue

For Confucius, family relations provide a model for social behavior. Respect for elders, whether your own or others, is emphasized, as well as kindness to your own children and juniors, including those of others. These were said to be instructed by Mencius and have provided inspiration for generations of Confucians. Filial piety is said to have provided China with a strong sense of solidarity not only in the Chinese family, but also in Confucian social organizations and even among Chinese communities in different parts of the world. Ancestor worship is a manifestation of filial piety, or respect for one's parents, which is directed toward older relatives and ancestors. The idea of ancestor worship is based on the key Confucian idea that it is expected of children to respect and obey their parents in life, and to continue remembering them after they have died through the proper observance of rituals. One way to remember them is by worshipping ancestral tablets which can be kept at home. These ancestral tablets contain the information regarding the place where the family originated and the names of the ancestors. Another way to remember ancestors is to worship them in their graves. People occasionally visit the graves of their loved ones, clean the graves, offer food and wine. The ancestors were believed to have tasted the food before the whole family eat the meal being offered. Ancestor worship is an expression of a union between the living and the loved one, clearly a manifestation of filial piety.

The concept of hun-po or soul is important in Chinese cosmology and early concept of dualism. Accordingly, the human being is made up of two souls: an upper or intellectual soul (hun) which becomes the spirit (shen) and climbs to the world above; and a lower soul (po), which becomes the ghost and goes down with the body into the grave. Thus, ancestor worship is important because of the belief that even the bodies of the dead ancestors possess souls which need to be worshipped and revered

WORSHIP AND OBSERVANCES

The Book of Rites recorded the rituals practiced by the Chinese for many centuries. Some of these rituals have been classified under Family Rituals, also known as the "Four Rites," which are rituals or ceremonies that characterize a person's growth and maturity, namely: coming of age rites, marriage ceremonies, mourning rites, and sacrificial rituals. Many of these rituals are no longer observed, but they offer functional proof of the religious nature of Confucianism.

Four Rites

COMING OF AGE RITES are ceremonies held to signify that a young person has reached the marriageable age and could join the different activities of his/her clan as an adult. Two important coming of age rites among the Chinese are capping and hair pinning ceremonies.

Capping refers to doing the male teenager's hair in a bun/coil and wearing a cap. This is a ritual that male teenagers have to go through sometime between the ages of 15 and 20. In this occasion, a male Chinese receives his formal hat and ceremonial gown, as well as his formal name. Also, a wine libation (a drink poured out as an offering to the deity) is made and the young man is formally introduced to his ancestors.

Hair Pinning refers to the gathering of a girl's hair into a knot, and securing it using a hairpin or a hairclip; often done by 16-year old women after engagement and before their wedding day.

MOURNING RITES often involve intricate practices, which include the following steps: First, there should be public announcement of grief through weeping, and the wearing of white funeral clothes by the family of the deceased. Mourning also constitutes the offering of symbolic goods like money and food from the living to the dead, preparation and setting up of a spirit tablet, payment of ritual experts, the playing of music and chanting of scriptures to accompany the corpse and to pacify the spirit, the sealing of the corpse in a coffin, and the removal of the coffin from the community. There is also a tradition of exerting effort to recover the deceased, which is being practiced to avoid false death. They do this by trying to call or shout over the wandering soul through the person's clothes, in case the soul just lost its way back to the body of the person.

MARRIAGE CEREMONIES are an important aspect of Chinese culture since marriage is considered as a central feature of society; through marriage, patience and love are cultivated to promote the right virtue. Traditionally, a marriage is decided by the parents of the couple, with wealth and social status as the primary considerations. Monogamy is preferred, which means married couples should be loyal to their partners for the rest of their lives. Marriage rituals include giving of gifts and following the necessary etiquettes, from marriage proposal to the wedding ceremony itself, in which the groom and his family meet the bride at her home, after the bride sent the dowry to the groom's house; on the wedding day, rites include carrying the bride to the sedan and the couple leading the festivity at the bridal chamber; on the wedding night, friends, and relatives are supposed to banter the couple; and on the third day, the couple would go back to the bride's parents' home to pay respect.

SACRIFICIAL RITUALS are performed regularly by the descendants of the deceased ancestors. Sacrifices are often given at festivals. One such festival is the Qingming Festival celebrated annually by Chinese all over the world to honor their dead. Qing Ming means "clear and bright" which describes the weather on that particular day of the year. It is observed by visiting the ancestor's grave to clean and repair it, and through offertories, such as food, fruit, wine, incense, or candles. Descendants of the deceased normally bury their ancestors with belongings that they wanted to be transported to the spirit world with the dead. During ancient times, some

royal families put bronze vessels, oracle bones, and human or animal sacrifices in the grave. These were considered as things one may need in the spirit world and as a form of continued filial piety. It is the oldest and most enduring Confucian ritual still observed today.

SELECTED ISSUES

Certain issues arise when we try to reconsider the relevance of Confucianism and Neo-Confucianism. One characteristic of the Confucian social order is the fixed and strict hierarchy, with the higher partners being composed of men—fathers, husbands, and rulers exercising more right and privilege over women who are placed in a subordinate position. Another issue related to hierarchy would be authoritarianism, which was an influence of the philosophy of Legalism and which became the guiding principle of the Chinese government during the Qin dynasty. Still, the issue of Confucianism's incompatibility with environmentalism is another aspect being analyzed by scholars.

Female Subordination

It is often said that a woman's life under Confucianism can be summed up in three periods, also known as the "Three Obediences:" obedience to her father while at home; obedience to her husband when married; and obedience to her son when widowed. Women, being at the bottom of the Confucian hierarchy, are expected to display ideal behavior and accommodation. They are expected to demonstrate obedience before all other virtues and are not expected to act as independent beings. Women lived separately from men by custom. Women were also assigned the role of providing a male heir to ensure the continuation of the tradition that male children should perform the ancestral rites. This also excuses the husband to take on secondary wives if the first wife failed to provide him with a son, while women were not allowed to see other men other than their husbands and close male relatives. In the "Five Relationships," it is very clear that the relationship between husband and wife should be based on male supremacy. In the Book of Changes, the male-female relationship is represented in terms of the superiority of heaven over inferior earth. The patriarchal nature of Confucianism is manifested in certain beliefs like preference for male children. Men are expected to inherit the family names and property, and are responsible for the care of their parents, that is why having male children is preferred. For one, women are the ones expected to give dowry to the family of their groom when they get married, and among poor families, having female children has become a burden rather than a blessing. This also paved the way for more cases of female infanticide and abortion every year (although abortion is prohibited in Confucianism except in cases when the life of the mother is at risk). Implementation of the one-child policy by the Chinese government in the 1970s and the 1980s made it even worse for women. Some would say that despite the elevation of the status of women in China during the time of communist rule, the one-child policy paved the way for the return of Confucian values and made it once again trendy not to have girls. If the parents have

a daughter for a first born, they would often try to have a son. If the first three children were girls, it is not unusual to keep the first girl, give away the second girl, and abort the third girl. For critics, it is obvious that the more Confucian the society became, the less freedom the women enjoyed.

Authoritarianism

Authoritarianism is another challenge that Confucianism still faces at present. Because Confucianism stresses the hierarchy between relationships, this has reinforced top-down values and hierarchical systems by encouraging deference to one's superiors—ruler, father, teacher, or anyone older. When Confucian values are used to suppress opposition, thwart fresh ideas to surface, or to protect apathy, then Confucianism poses a serious threat to the development of society and the flourishing of democracy. Confucianism has been criticized on the issue of father-son relationship, especially on the aspect of allowing the bad behavior of a father and requiring the son to accept it when this occurs. After all, Confucianism teaches that a father must be respected at all costs and a son must obey his father no matter what. This suggests that children must not question the authority of their parents and simply accept their subordinate status. When they become parents, the son will become a father hence that is the time that he will enjoy a superior status over his son. Meanwhile, the daughter, when she becomes a mother, will continue to be in an inferior position, this time to her husband.

Environmental Ethics

One more issue that Confucianism faces today is that of environmentalism. While it is true that Confucianism advocates respect for the environment, its acceptance of people's dominance of nature poses a threat to the issue. The Analects mentioned the subordination of animals to social interests. Some experts also say that when faced with the dilemma between maintaining social duties and the environment, Confucianism would lead one to choose the former than the latter. Confucian logic would give priority to defense of social duties over environmental protection.

What Role Does Confucianism Play Today?

Confucius is one of the world's most influential philosophers. Today, his philosophy continues to influence large groups of people across Asia and throughout the world. Countries that show the most significant imprint of Confucianism are China, Korea, Japan, and Vietnam. Confucianism manifests itself in the way children defer to their elders and parents (filial piety) and in the hierarchical structure within offices among employees of different ages and levels of experience. Confucianism also plays a role in the expectations people place upon government and upon its legitimacy.

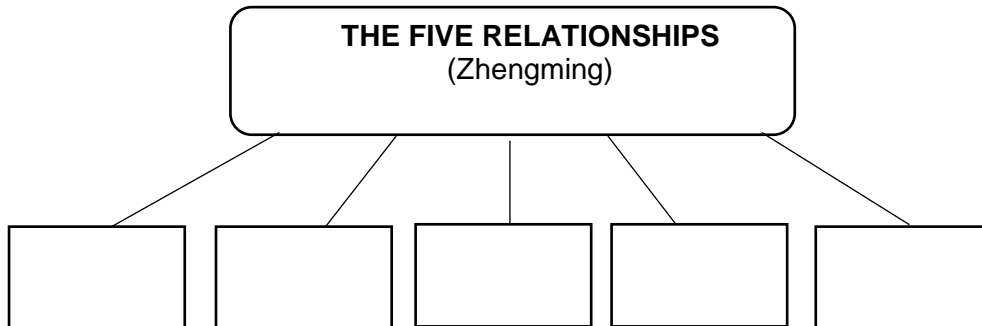


Hi! You have learned from this module about the following concepts: the founder, brief history, core teachings, fundamental beliefs, practices, and related issues of Confucianism. Moreover, this philosophy has greatly shaped the world's culture by advocating each person's role in bringing about social harmony.



What's More

Task 1: Copy the given diagram in your notebook and supply it with the missing concepts.



What I Have Learned

Copy and answer the following phrases in your activity notebook.

I have learned that _____.

I have realized that _____.

I will apply _____.



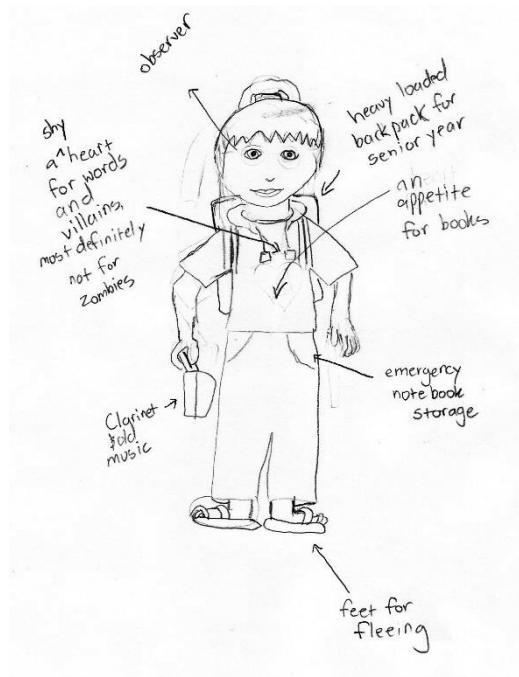
What I Can Do

Create a character sketch of a person who personifies the Confucian virtues. Your output should be written in your activity notebook and it will be graded according to the following rubric below.

Criteria	Needs work	Fair	Good	Very good
1. Includes basic facts about the character's background and a description of his/her physical appearance and personality	1	2	3	4
2. Includes a description of the character's thoughts, feelings and actions	1	2	3	4
3. Vocabulary (e.g. range of vocabulary, inclusion of specific details)	1	2	3	4
4. Grammar (e.g. use of appropriate verb tense, subject-verb agreement)	1	2	3	4
5. Mechanics (e.g. spelling, capitalisation, punctuation)	1	2	3	4

Rubric adopted from www.edb.gov.hk

The sketch shown below may serve as a guide for you to draft your character sketch.



<https://pageintraining.wordpress.com/2012/06/26/character-sketches/>

The reading below may also help you create your character.

HOW TO WRITE A CHARACTER SKETCH

Get inside your character's head

A character sketch is a quick rendering of a character, and writing a sketch is about asking and answering questions. In order to write a character sketch, you must ask yourself questions about your character.

Who is your character physically?

Physical characteristics are the first things we notice when we meet someone. Therefore, this is a good starting point when writing a character sketch. Is your character a woman or a man? Is he or she tall or short? Is your character bald? How old is your character? Does he or she have a disability?

What is your character doing?

This is the next question to ask because it brings into account other aspects of story writing such as setting and time. The answer to this question will also affect other aspects of your sketch, such as what your character is wearing or how he or she is feeling. Is your character walking down the street? Is he or she sitting in a park? Is your character working on a boat? Asking what your character is doing will not only help you understand your character, but also his or her relationship to the setting in your story.

What is your character feeling?

This is probably one of the more complex questions you can ask about your character. Is your character angry? Is he or she happy, sad, tired, or depressed? Does your character love something or someone? Asking questions about your character's emotional life might evolve into the production of a character history.



Assessment

Match Column A with Column B. Read each item carefully and write your chosen letter of the correct answer in your notebook.

Column A

- ___ 1. It is the Latinized version of Kongzi and the honorific Kong Fuzi both meaning “Master Kong.
- ___ 2. These are a group of books which was regarded as early Confucianism’s basic texts.
- ___ 3. It is also known as the I-Ching, and is believed to have existed at the time of Confucius and is the oldest of the Classics.
- ___ 4. It is a collection of sayings and ideas attributed to Confucius and his contemporaries, traditionally believed to have been written by Confucius' followers.
- ___ 5. According to Confucius, people must play their assigned roles in society which was called the zhengming or _____.
- ___ 6. Also known as the Five Classical Virtues, or Wuchang, these are the five most important Confucian ethics mentioned in the Analects and the Book of Mencius.
- ___ 7. These are ceremonies held to signify that a young person has reached the marriageable age and could join the different activities of his/her clan as an adult.
- ___ 8. An issue in Confucianism where women, being at the bottom of the Confucian hierarchy, are expected to display ideal behavior and accommodation.
- ___ 9. Another issue in Confucianism which encourages deference to one’s superiors—ruler, father, teacher, or anyone older.
- ___ 10. Confucianism’s acceptance of people’s dominance of nature poses a threat to this religion’s selected issue.

Column B

- k. The Book of Changes
- l. Analects
- m. Coming of Age Rites
- n. rectification of names
- o. Environmental Ethics
- p. Five Constants
- q. Authoritarianism
- r. Female Subordination
- s. Confucius
- t. The Five Classics



Additional Activities

Draw the matrix in your activity notebook, then fill in the needed information about the Five Constants.

Five Constants	English equivalent	Ways of Achieving It	Ways You Can Demonstrate/ Show These Virtues in Your Personal Life



Answer Key

WHAT I KNOW & ASSESSMENT			
1. I	3. A	5. D	9. G
2. J	4. B	6. F	10. E
WHAT'S IN			
Enumeration			
1-2 Theravada and Mahayana Buddhism			
3-5 Origin, Morality, Purpose, Destiny, Views on Women			
WHAT'S NEW			
Learners' responses to this table may vary according to the types of relationships they have			
WHAT'S MORE			
<p>THE FIVE RELATIONSHIPS (Zhengming)</p> <pre> graph TD A[THE FIVE RELATIONSHIPS (Zhengming)] --- B[ruler-subject] A --- C[father-son] A --- D[husband-wife] A --- E[elder and younger brother] A --- F[friend and friend] </pre>			
<p>WHAT I HAVE LEARNED</p> <p>Learning and realizations of learners may vary</p>			
ADDITIONAL ACTIVITIES			
Five Constants	English Equivalent	Ways of Achieving It	Ways You Can Demonstrate/Show These Virtues in Your Personal Life
1. ren	benevolence	returning to it, or the traditional Chinese rituals /Following the social hierarchy patterned after family relationships/ extending one's filial love for parents and siblings to fellow human beings/ avoiding envy or harm	Learners' responses may vary
2. yi	righteousness	having the moral disposition to do good/ ability to feel what is the right thing to do	Learners' responses may vary
3. li	propriety	following the guide to human relationships (rectification of names, doctrine of the mean/ following the norms of ren, or righteousness	Learners' responses may vary
4. zhi	knowledge/ wisdom	knowing what is right and what is wrong	Learners' responses may vary
5. xin	fidelity	keeping one's word and being faithful	Learners' responses may vary

References

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TEACHERS GUIDE

Most Essential Learning Competencies

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