

## The Value of Humnity in English Texts

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### Abstract:

This article demonstrates the ubiquity and importance of the notion of “humanity” in some of English texts; reveals human values; find out humanistic values in English textbooks through English skills perspective.

**Keywords:** humanity, respect, social value, optimistic value, humanism, fellowship, kindship.

Human values are, for example, respect, acceptance, consideration, appreciation, listening, openness, affection, empathy and love towards other human beings. It is with those human values that one becomes truly able to put into practice his/her ethical values, such as justice, integrity, refusal of violence and ban to kill – even in a crisis situation. Human values convey a positive and affective surge, which reinforces the rationale of moral values. They are the values that permit us to live together in harmony, and personally contribute to peace. Human values are a *tool to manage human relations* and a *tool for peace* when the tension is high.

The foregoing can be summarized as follows: all concrete questions ultimately shed light on humanity because of the way in which questions are related to languages. This provides some understanding of questions in general, where notions of reflection, criticism, transcendence, possibility, alternatives, and freedom are all interrelated. Thus, it is proposed the following as a deeper definition of humanity: it is the disposition by which one realizes oneself and others into a wholesome being and extends human solidarity and world integration by the means of pursuing better alternatives to oppressive systems. Humanity is ubiquitous in the use of language and the integration of human activity. It is not something that can be added to language use; it is inherent in all linguistic acts, including simple greetings and complex negotiations [1].

Humanity is also the power of semantic ascent. Let us consider the bargaining process once again. When a buyer accepts the information on the price tag of an article she is positive toward the frame of the seller. at that point two systems of the buyer and the seller are compatible and the buyer may

purchase the item without any need to bargain. But when the buyer thinks that the designated price is too high, the thought is an act of disagreeing with a part of the frame presented by the seller. Then the buyer may seek to negotiate for a better price. When the buyer thinks that the price of an item is too high, she removes herself from the seller's frame. She transcends one system to another. This transcendence can also be called "semantic ascent" in the sense that two systems are constructed of linguistic meanings and are related in a way that the move has a direction.

Education must create human beings ready and existent to live during changing times. Therefore, the teacher must be directly responsible for the value of education in the school. It can show in the learning process. The students are not being affected, but we cannot resist change because change is necessary. So that humans do not immerse themselves in the currents which receive them, but they can control the flow of change, and at the same time, choose where the life of society will be held and created by educational goals. Changes that arise from these conditions are attitudes, knowledge and behaviour related to their abilities. This is built on their efforts, as educators become facilitators in bridging these changes. Education is a process to help humans develop themselves to deal with changing situations. Education is needed by humans whenever they are and wherever they are. Education must produce quality human beings because the environment influenced human life and have a noble character.

Besides, they also faced the global situation. The provision of education cannot be separated from humans born with unique and different personalities from one another. It can be concluded that education must bridge the inherent traits that reflect human needs. Education and learning should be improved, balancing aspects of individuality and aspects of sociality or community life as human society. It should also be returned to the human aspects that need to be nurtured and developed in students. The phenomenon in schools or the world of education always presents good values, but many things are contrary to these good values. Students are still considered savings filled by the teacher so that what happens is not communication but a statement from the teacher that the student must accept obediently.

The educational process is constantly changing, with changes in educational strategies from time to time[ 2]. Humanism provides significant direction in this achievement.

one way that can be done to provide an understanding of humanistic values to students is to integrate textbooks containing humanistic values. The psychology of humanism pays attention to teachers as facilitators.

What concept or concepts of "humanity" are the humanities assumed to advance? Dictionary definitions of this term refer to all people in the world, feelings of fellowship, kindness, and values to promote and safeguard the preservation of human life and dignity. These dictionary definitions are helpful to a certain extent, but they can also be challenged in a variety of ways. How do we know that the concept of "humanity" really means those things? Can we observe such a thing as humanity? How is it that all human beings can agree with those dictionary definitions? What is the mechanism behind this marvelous consensus despite the different cultural backgrounds that exist in this world?

A single hypothesis, It is suggested, provides answers to each of the foregoing questions. The hypothesis is that human languages reflect how we humans think of ourselves, and all humans who are capable of using a language are bound to accept the understanding of humanity which language presupposes. In other words, human language is a mirror of humanity.

Concrete questions extend the meanings of terms and realms of freedom. They also exemplify the humanity of the questioner. But how are questions related to the character and development of communities of language users? Questions generally originate from an intellectual position or attitude that refuses to accept all things as they are and instead doubts the relations, meanings, essences or properties of things. a dog accepts the world with which it is presented whereas a young

child investigates his or her surroundings by asking questions. Speakers imagine alternatives when they do not accept things as they are given. Questions are acts through which one tries to go beyond what is given. organized systems tend to be autonomous, self-sufficient, and self-preserving, whereas questions can be critical of systems or their parts. Tyrannical power wants to preserve systems whereas questions seek to transcend systems.

Freedom is a conceptual space where one experiences the possibility of an alternative to the present world. a “given system” may be either natural or artificial. all systems are open to questioning. a natural system is one that seeks to understand what is naturally given and to explain the relation between humans and the environment. an artificial system, such as a legal or administrative system, even when constructed with benevolent intentions, tends to end up oppressing weaker members of a society [3]. Questions may be directed with good intentions even toward those benevolent systems in order to attend to their inconveniences or oppressive tendencies. Questions are the seeds of greater freedom.

Questions can be categorized into various branches according to the idea of a division of labor and efficiency. When we ask questions about natural and social phenomena so as to give them more meaning and to unify them in a new way, we glimpse a wider and freer world than that which we embraced before the question. We may grasp our place in the natural and social order. Though human beings appear to be atomized individuals, they are in fact born into social worlds with important ties to other human beings. Questions raised by the natural and social sciences are not essentially different from those considered in the humanities in that questions are formulated in systems of languages with the purpose of extending the meaning of our world and attaining the conceptual space in which humans can be freer.

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