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Confucianism philosophy of education

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Skip to Main Content Display name history Skip to Andice Confúcio (551 B.C.E. à ¢ 479 B.C.E.) was the greatest educator, philosopher and eminent figure in the history of China. Confúcio à © one Latinized name for a Kong Fu Zia by the Italian Matteo Ricci jesuÃta (1552 AD à ¢ 1610 AD), when the works of Confúcio começou to be introduced in the Western world during the sà © culo XVI. Last name was Kong, people usually called the Kong Fu Zi.à ¢ à ¢ Fu Zia added aft a last name was a title honorÃfico back the £ Enta, which meant Master. à ¢ Kong Fu Zi, à ¢ translated Confúcio (2006 Huang, Zhang 2009), developed, enriched, and joined by the thoughts of Mencius (372 BC Å ¢ 289 BC), Xun Zi (298 BC Å ¢ 238 BC) and other followers. Historically, Confucianism has gone through many phases as the Å ¢ original Confucianism, Å ¢ Å ¢ Å © Han ... This one prà © via of their contents are subscribed to the £, log in to check access. Dehmel, A. (2006). Make the European space of lifelong learning a reality? Some reflections on criticisms polAticas learning lifelong unionA the European ¢ s. Comparative Education the £ 42 (1) 49 62.Google ScholarGreen, A. (2006). models of learning throughout life and societyA ¢ knowledge. Compare, 36 (3), 307A 325.Google ScholarHinchliffe, G. (2006). Re-thinking learning throughout life. Studies in Philosophy and the £ Education, 25, 93 109.Google ScholarHuang, Z. (2006). Confúcio moral £ revision the theory of the £ Education. Wuhan: Wuh Associates. (2007). £ prospects in the Western-learning and knowledge. Malabar: Krieger. Google Scholar OECD. (1996). learning throughout life for all: Meeting the educational ComitÃa £ ministerial navel. Paris: OECD. Google Scholar OECD. capitalism. The International Education Journal £ the Lifelong, 25 (3), 213A 230. Google ScholarSun, P. (2004). To be Ren and Zi Jun: A Confucian perspective prÄ;tica of Education the CONTEMPORA £ ¢ nea. The Journal of Thought, 39 (2), 77 91. Google Scholar The Analects of Confúcio Bao, S. (Trans. In Modern chinúcio implicaçà the £ for learning throughout life and the Education £ lifelong. International Journal of Education £ the Lifelong, 27 (5), 559a 578. Google Scholar The Analects of Confúcio Bao, S. (Trans. In Modern chinús) Lao, A. (Trans. For English), (1992) (Shandong, Ji Nan: Shandong Friendship Press) .google ScholarTuijnman, A., & Bostrom, A. (2002). Change of Education noções £ the lifelong learning society in a pós-modern world: the educational crisis. NewYork: Peter Lang.Google ScholarZhang, X. (2009). Review and £ interpreta§Â the fenÂ'meno of Confºcio: Ritual and music in life and philosophy. Shanghai: China Eastern standard University. Google Scholarà Â © Springer Science + Business Media, UCA 20121. Adult and Higher Education, Department of Education Professional Studies College £ the University of WyomingLaramieUSA Confucianism comprises a rich tapeçaria of Landmarks, politician, filosófico sócio- and cultural traditions that originated from Confúcio (Kong Fuzi) 479 BC). A highlighting theme in confucionism is the education. the first confusion dedicated all his life to teach his disciples and and The political leaders of your time to promulgate your educational ideals. Intellectual tradition in education in confucionism is exemplified in the confucionis collection of the sayings and Conduct of Conference and His Disciplines. The grouping process of confidence teachings began soon after his death in the form of little "books", culminating in what we know today as analyzes (Ames & Rosemont, 1998). Xueji is a Liji chapter (Book of Rites) that is one of the five classics. It was probably written during the United States (475 Å Â & "221 BC) or the Han Dynasty (202 CA ~ Â € 220 EC) (Di et al., 2016). In the Poca de Xueji, an educational principles discussed are applicable - all students and reflect the essence of the confessary education in terms of its purpose of education, curriculum, contemporary education and relevance approaches. All English translation of the confucionist texts cited in this article were made by the author, except in contrary. The efforts were taken to preserve the original pattern and the pattern of words as much as possible. Any additions to the translation for the purpose of clarification are marked by brackets (for the full text of analysis in Classic Chinese and English, see Lau, 1979; Ames & Rosemont, 1998; Slingerland, 2003; Chinese text project, 2016a; for the full text of Xueji in Classic Chinese and English, see Legge, 1885; Wong, 1976; Di et al., 2016; Chinese text project, 2016b). The central location of the education in confucionism is declared in the opening passage of Xueji: if a ruler wishes to transform people [and] perfect [his] customs, [the ruler] can only do so through Education! Xueji I). The context of the passage is about good policist governance. Instead of just relying on laws, capable officials, or virtuous consultants - all good measures in themselves - the ruler should dedicate attention to people's education. The goal is to radically change people refining their conventional ways of thinking and doing. Reference to transforming and perfection on the back means that the scope is extensive, going beyond skill training and cognitive advance for the development of paradigm and character development of this goal of education naturally requires a normative pattern to guide the ruler in knowing whether and when people were transformed and their improved alphanists. This pattern is revealed in Xueji II to be dao (Way), which is the learning object: $\hat{a} \notin \mathbb{R}$ and experience transformed and their improved alphanists. This pattern is revealed in Xueji II to be dao (Way), which is the learning object: $\hat{a} \notin \mathbb{R}$ and experience transformed and their improved alphanists. This pattern is revealed in Xueji II to be dao (Way), which is the learning object: $\hat{a} \notin \mathbb{R}$ and experience transformed and their improved alphanists. This pattern is revealed in Xueji II to be dao (Way), which is the learning object: $\hat{a} \notin \mathbb{R}$ and experience transformed and their improved alphanists. the" vision of the Human excellence "(Cua, 1989) that forms the basis for human transformation and cultural perfection. As the normative tradition inherited from the cultural predecessors of one, it contributes to Ideal confucionists and symbolical resources, such as texts, cultural artifacts and ceremos (chan, 2000). Dao was modeled and spread by sibio-kings as Yao, Shun and Yu of the three early dynasties of China (Analets 8,18, 8.29, 8.29, 8.21). Among the three last dynasties, the Zhou Dynasty (1100 â € "221 BC) is highlighted by confidence as incorporating from its cultural elements, such as the exemplary conduct of its rulers, Institutions and rituals (Analets Dao, although it is not lost and on the three last dynasties, the Zhou Dynasty (1100 â € "221 BC) is highlighted by confidence as incorporating from its cultural elements, such as the exemplary conduct of its rulers, Institutions and rituals (Analets Dao, although it is not lost and on the three last dynasties, the Zhou Dynasty (1100 â € "221 BC) is highlighted by confidence as incorporating from its cultural elements, such as the exemplary conduct of its rulers, Institutions and rituals (Analets Dao, although it is not lost and on the three last dynasties, the Zhou Dynasty (1100 â € "221 BC) is highlighted by confidence as incorporating from its cultural elements, such as the exemplary conduct of its rulers, Institutions and rituals (Analets Dao, although it is not lost and on the exemplary conduct of its rulers, Institutions and rituals (Analets Dao, although it is not lost and on the exemplary conduct of its rulers, Institutions and rituals (Analets Dao, although its rulers). still accessible to It is acquired through learning. As indicated in Xueji III, Ã ¢ Although the final DAO is present, [one] does not know [your] goodness if [one] does not k committed to love learning [and] cling to good dao to Death ¢ (Analect 19.7). They are not only the human beings called to realize, they are also entrusted to the mission to extend it. In the words of confidence, it is human beings that are capable of enlarging dao, not that it extends beingson (analycists 15,29). For DAO to expand it, contribute, and advance the best of capital and practical spiritual, social, polic, intellectual and moral derived from one-s. Cultural tradition. But how do we know if and when a person is doing and expanding Dao? According to confidence, this person aspires to do all things according to Li (normative behaviors). Conference highlights the diffusion of the I read the following: Do not look unless [it is according to] Li; Do not listen unless [it is according to] Li; Do not speak unless [it is according to] Li; Do not spe enlarge it is to think, feel and act according to Li. Said otherwise, the pattern of Li is the internal structure of DAO (Hall & Ames, 1987). Since the concerns read all aspects of human life, individuals need to constantly transform to the guiding discourse in DAO to act normally in the solution of specific situations. Li Instivens Registered in Analects include appropriate health offer (3.7), sitting (10.12), eating (10.12), and even sleeping (10.24). In the context of education, I read manifests itself in all learning activities, such as the one-sized aspiration establishment in learning, analysis of texts, asking questions, and making friends (that will be elaborated in a subsequent section). It is significant that the message Confucius ¢ to political rulers in relation to Li in Analects 2: 3 Corroborates teaching in Xueji I on the importance of education. Conference advises the magistrates do not rule the people through severe laws and punishment. Instead, RÃ © Guas owes to a sustenance [the masses] in line through Li and [they] will have a sense of penalty and the themselvesà ¢ Order (Analetes 2.3). Rule by law and punitive measures can, in the best hypotheses, change the people to adhere to Li is more effective because it transforms not only their conduct, but also their values systems. The Transformative Power of the Li is logically derived from its integration of praisecable values, attitudes, provisions and actions that originate from the. When people know and wish to act according to Li, they will naturally discipline themselves and be ashamed once their behavior is disliked. It is necessary in order to understand better Li, to introduce another cardinal Confucian concept: Ren (humanity or benevolence). Ren defines Li's normativity in the sense that to observe Li is possesses and demonstrating in all our thoughts, feelings and actions (Tan, 2013). Conference Liga Li Li Ren Asking Retirement: What has a person who is not Ren has to do with Lia? (Analets 3.3). Conference also states that a restricting self and returning to Li is Rena (Analets 12.1). To contain yourself is to control one's thoughts, feelings and actions so that they do not deviate from the right way to DAO. REN is the comprehensive and general quality that covers all virtues, such as reverence, sincerity, empathy, tolerance, loyalty, diligence and generosity (see analects 17.6). Xueji is full of references to different different of Ren, as respect, love, humility and diligence. Everyone has the potential to reach Ren, as pointed out by confidence: Ã â € œEnder Ren lies with himself; How could he come from others? (Analets 12.1). Then, the quintessential is REN that confirms states that "ordinary people need more than water and fire" (Analets 15.35) and that a person Ren is prepared to "implement" life To achieve REN â € (ANALETS 15.9). Putting what we learned from the, internalizing and demonstrating Ren-Centered Li at all times. Only then the ruler will be able to transform the students and improve their customs (Xueji I). "CURRULUM Ã ¢ â," used in this article, refers to the entire learning experiences provided to students. This means that the curriculum includes not only the content to be studied, but also all the activities, programs, events and planned functions that occur in a variety of learning sites. After the purpose of the education to accomplish and expanding from covering Ren-Centered Li, a confucible curriculum is holipatic, broad and integrated. First, the curriculum is holipatic, broad and integrated. designed to enrich the student's intellect (\tilde{A} a \in \tilde{C} Broaden his learning \tilde{A} ¢ a \in \tilde{C} "revere his studies \tilde{A} ¢ a \in \tilde{C} "revere his studies \tilde{A} ¢ a \in \tilde{C} "revere his studies \tilde{C} conheC file contest (\tilde{C} a \in \tilde{C} Broaden his learning \tilde{C} the affective and behavioral dimensions of the curriculum, the same passage emphasizes the need for students \tilde{C} a \in \tilde{C} "revere his studies \tilde{C} conheC file curriculum, the same passage emphasizes the need for students \tilde{C} a \in \tilde{C} "revere his studies \tilde{C} conheC file curriculum, the same passage emphasizes the need for students \tilde{C} and \tilde{C} is \tilde{C} to \tilde{C} and \tilde{C} described in \tilde{C} is \tilde{C} to \tilde{C} and \tilde{C} is \tilde{C} to \tilde{C} and \tilde{C} is \tilde{C} is \tilde{C} is \tilde{C} and \tilde{C} is \tilde{C} (Xueji VI, IX), and respect and confidence In DAO (Xueji VI, IX). Rounded education affirms a Confucian mandate for students to transcend the teoric knowledge of head is rejected by confusion. In his call to all be "a Junzi scholar and not an Xiaoren scholar (Analets 6.13). A junzi (noble or exemplary person) is the educational ideal for all human beings. Such a person is "anxiosa about daao $\hat{a} \notin \hat{a} \notin \hat{a$ of a Junzi. The \tilde{A} a \in \tilde{A} a \in \tilde{A} a \in \tilde{A} \in deficient in virtuous and conduct character. What is needed, in addition to the acquisition of knowledge, are motivation and renested provision that are displayed through Li. Conference reiterates the deficiency of mere intellectual knowledge in another passage when he asks English, [if a person can] recite three hundred poems, but it is unable to perform a trustable official duty and exercise the initiative of [one of the]], which is good healthy The many poems [to that person]? (Analets 13.5) Here, confidence is not claiming that memorizing the book poems of songs (which is one of the five classians) is useless. It is noteworthy that he commented elsewhere: "The poems can give [you] inspiration, observation skill, ability to live with others and means Complaints (Analets 17.9, also see 16.13, 17.10). What confusion is saying is that The student should go beyond the memorization of the routine to conscientiously and prudently apply the lessons derived from the poems and challenges of life (Tan, 2015a). Directed by Ren, individuals are encouraged to reinforce and put in practice what they have learned through self-cultivation, Xueji IX emphasizes the importance of "cultivating [itself" because it is repeated and constantly diligent and constantly diligent in [learning]. "A person self-cultivation, Xueji IX emphasizes the importance of "cultivation, Xueji I the symbolic resources and shared values â € a Union DAO depends, finally, in itself. This success is obtained through nutrition (self-cultivation) instead of nature is taught by confidence, which notes that "beings human are similar in their nature, but they differ as a result of their practice "(Analets 17.2). Going from hands given with self-cultivation is social interaction through a variety of Activities that occur in and out of the classroom. The confucible notion of the self is not a soul ready, but formed and evolved through a process of à â € TM ¬ "person-making (Li, 1999). What is imagined are interdependent and mutually beneficial relationships among members of a community. As observed in analyzes: "Desiring to achieve a goal, [one] others to "better, not worse" (12.16). Wide opportunities can be given to students in a belief of learning websites to develop and support friendly relationships - Xueji V), they maintain high-consideration colleagues (Xueji V), Select friends with wisdom (Xueji VI), enjoy friendship (Xueji IX), and willing to learn from the pairs of a (Xueji XI). Besides being holipic, the curriculum is also wide. Analets emphasize the primacy of widely learn (for example, 6.27, 9.2, 19.6) and expanding with culture (Wen) (9.11). The \tilde{A} $\hat{a} \in \mathfrak{C}$ ulture \tilde{A} $\hat{A} \in \mathfrak{C}$ u culture, such as their literature, arts and ceremony. Instead of Specialization of Narrow Subject, Xueji V argues that students "know the different categories [of knowledge] and obtain the domain of the gain [in them]. Another passage in Xueji (VIII) refers to the learning of the Música (¬ â € ¬ Ocean in the String Instruments, Poetry (~ â € ‡ ‡ ‡ Complishished in the song of songs à ¢ â €), and rituals, music, arch and arrow, charioting, calligraphy or writing, and mathematics (tan, 2013). The third characteristics of a confucible curriculum is its integrated nature. The six arts are not disciplines not related and discreet, nor are they tornestically taught without real-life application. Instead, the six arts are interconnected, mutually reinforced and proted-oriented, with Ren-Centered Li infused in the total currency. Conference It gives an example of the integration between archery and rituals: Junzi is not competitive. If they should compete, it is in the bow and arrow. [They] bend and make way to each other before ascending [the living room], [they] offer gifts after descending [the salary] (Analetes 3.7). We see in the above that even in sports, participants are expected to observe rituals that show complimentary renal virtues, deferrence and sports. To facilitate the Substhesis of the subjects, the curriculum must be well structured and progressive. Xueji V describes a nine-year program that introduces Students begin forming their learning aspirations being revereially committed to the study; They also learn collaboratively because they are and enjoying the company of others. They continue to extend their teachers as well as judicious friends. In the final phase, students further extend their learning, dominating different categories of knowledge and becoming proficient in learning without regression. It can be observed that the curriculum is structured in such a way that students learn "- consuming [whatever learning process, as well as an apprentice to spend hours in making a sieve before progressing to more complex tasks performed by a hubbal engineer. The idea of broadening and deepening the learning of a solid fundamental knowledge is also a proposed by confusion. He remembers the students "do not forget what was acquired monthly" (Analets 19,5) and "to keep the old man alive to know the new" Annoyed. 2.11). A student-centered education is privileged in confucionism so human beings can be equipped and strengthened to carry out and expand. The pedagogues, resources, activities and learning environments are customized to produce Junzi that are full of Ren and are conducted according to Li. Xueji X disapproves the didacticism in which the teachers "Thant the [texts about the] bamboos" and "warns [teaching] quickly" without considering [student skills] do [learning]. The same passage concludes that these teachers "do not sincere in making others [learn], and do not give [their] precise [consider the students' talents when teaching them. This teaching is essentially learning which puts the teaching and teacher content instead of the students "Knowing [students" (Xueji XIV). The word "Heart-Mind" (Xin) in confucibility language refers to the harmonization of one's thought and feelings. Confirmation when he urges all the à â € ¬ Å "setà £ o your heart - Mind, without exceeding the line (Analetes 2.4), that is, without transgression I read. Knowing the student's student's mind is "Knowing [a] Difficulty and the ease of learning, BE m like the good's efficient [students]. Xueji XVI). Another passage advises teachers not to rush to tell students what to do so that the mental heart of the last remain not disturbed (Xueji VI). This implies a teacher who makes a special effort to know the students well, particularly their mental and emotional states, which have a bearing in their learning. Only when a teacher is well acquainted with personalities, habits, lifestyles, aspirations, students, strengths and weaknesses, the teacher can the teacher "praised [students] extensively [according to their needs] "(Xueji XVI). After the injunction to leave the hearts of students not disturbed (Xueji VI), teachers should refrain from evaluations would only create anxiety in students and distract them from studying slowly according to their personal aspirations (Xueji VI). Instead of formal, the teacher should monitor students progress in cognitive (eg ability to analyze texts), affective (eg the desire to take to study the property) and behavioral areas (for example, ability to make friends) (Xueji VI). The goal is that the teacher to be informed of each student learning phase, growth and potential so that the teacher can provide timely and adequate intervention. Driving home Benefits of the teacher observation, ensure a confidence that is one observing [the personoms] errors [that] know the degree of ren [in which the person] (Analects 4.7). It is recorded in analets. Conference was initially that his Disciple Yanhui was slow to learn, for this last one did not show signs of understanding his teaching. When observing the Yanhuià & S subsequently, confirmation concluded, Ã & when [yanani] removes and [i] examine [what I said] So Yanhui is not donkey in Alla (Analets 2.9). A specific teaching approach that is recommended in the Xueji is the ¢ enlightening Approachã ¢ (YU) (Di et al, 2016; Tan, 2015b.): A Junzi teaches by Yu (illuminating): [Conducted] students] without coming [in conclusion in his name] (Xueji XIII). This approach allows the teacher to encourage and guide the students instead of spoon-feed or doctrinating them. The adoption of the enlightening approach does not mean that the direct instruction by the teacher is without import or discarded, since it still needs help from a tutorà ¢ s in dominating the six arts, like playing musical instruments and learning calligraphy. Instead, the teaching must be done in such a way that the words, a brief still penetrating, subtle still appropriate, and saving in the illustrations still illuminating ¢ (Xueji XV). The teacher should also inspire students to go beyond learning the contents to develop the provisions for learning. As observed in Xueji XV, Å ¢ a skilled teacher is able to motivate others below [One) Aspiration [Learning]. The results are harmony between teachers and students, effective teaching approach, the teacher must promote the reflection and independent thinking in the students (Xueji XIII). Conference exhibits the enlightening approach as follows: [i] do not clarify [the person who is] not struggling [Understand]; [I] Do not provide [the words of a person who is] not that person again. (Analects 7.8) Conference promotes contemplation and inferential thinking, providing the initial point of learning are interconnected, according to confidence: learning leads the disorientation (XUE) without reflection (SI); Reflection, no connections Learning perylouseness ¢ (Analect 2.15). A person who learns without reflection will be perplexed, as such, a person does not have the necessary knowledge that is acquired through learning to protect themselves from mistakes. The teacher must therefore find a balance between the transmission of independent knowledge and thought. Equilibrium This is achieved by the teacher to provide the necessary elements and intellectual resources without suffocating students (TAN, 2016a). It should be added that inviting students to think of themselves does not mean that all conclusions taken by students are acceptable â € œso or equally A Confucian education, including the enlightening approach, is premized in preparing students (as well as teachers) should be consistent with REN-centered LI within the normative tradition of DAO. Xueji further develops the enlightening approach, outlining two teachers should stimulate student involvement asking questions and asking students to do the same thing. By responding to the student's questions, a teacher should not be "richly in the memorization" (Xueji XIX), this is, inventory answers that do not directly address the question asked. Instead, the teacher's response must correspond to the exact question is illustrated by the analogy of a bell. Xueji XIX). XVIII states that just like a bell, it gives a soft sound when it is struck slightly and gives a loud sound when it is impressed, a herbal teacher is the one who à â € œ GIVES [à f - ©] Best articulate [the answer to the specific issue]. By addressing students' guestions, teachers also remind us of not harming the student's independent thinking by being too fast to provide the answers. Both the teacher and the students should instead â € ¬ ‡ talk one with the teacher who guided the students to analyze the question, scanning their processes Thinking and taking them step by step towards the answer (Xueji XIX). This process is compared to a lumberjack that used to cut a tree for the first time, moving away the faithful parts before removing The Knotty Branches (Xueji XIX). Xueji includes a warning that, although students are encouraged to ask questions, novice learners are dissuaded from doing so. This is to ensure that they "do not transgress the degree [adequate] [they are] in [his] learning. (Xueji VI). This instruction is predicated in the confucionist principles of structured and progressive learning previously mentioned. Before jumping directly into chronic discussions with their colleagues and teachers, beginning learners should first devote themselves to acquiring fundamental knowledge. Case contrary, as noticed by confidence, they can undermine their learning by being impatient and opting for fast results (Analets 14,44). In addition to using the questioning treatment, teachers should also facilitate the active participation of the student through pair or group work. Peer learning occurs when students engage in "discourts in their studies" with their collaborative process, students hear and observe each other, correct the other's failures, share and build on the strengths of each other and, consequently, improve themselves. So vital is that the peer appreciate that Xueji XII states that "[if a student] will be solitary, inculpt and limited in knowledge," The reference "?" It suggests that the purpose of the learning of peers are not only acquisition of knowledge, but also encouraged renal values, attitudes, provisions and conduct. Through pair learning, students receive the platforms to internalize and express Li's instances, such as ⠀ "Other colleagues students ⠀ (Xueji V) and à â € š" joy in friends). (Xueji IX). The strategy of the "mutual observation" reiterates the centrality of the social interaction discussed earlier where a student "relieved others to reach the goal" (analetes 6.30) and brings out "O Not worse, not the worst "(Analets 12.16). Thought and confucoing educational practices have had a long scope and and Impact in China and other Eastern Sia countries, such as Southern Corporia, Japan and Singapore. Common in these countries are the creation and blossoming of "confusing pedagogical cultures" (Kim, 2009). Despite the variations between them, these cultures share the following primary pedagogical patterns: a place placed in education, high social status and respect for teachers, attention and discipline of students in class, a comprehension Firm knowledge of fundamental knowledge, and repeated practition (TAN, 2015B, 2015C). Confucian accent with understanding, reflection, inferential thinking, lifelong learning and collaboration - Competitions needed by knowledge workers in the XXI (TAN, 2016A, 2016B). The seriousness with which the East Asies are educated, together with the high standard of education and learning in the cultures of the confinement of herança, contributed no doubt to the impressive performance of these students in international evaluations large-scale. For example, Shanghai / China, Hong Kong, Taipei, Horizon, Japan and Singapore were consistently the main artists of the program for international students evaluation (PISA) and tendencies in international mathematics and scientific study (TIMMS) (OECD, 2015; and PLLS INTERNATIONAL STUDY CENTER, 2016). Against a contemporary education scenario being increasingly determined by neoliberal agendas, confucionist believers in values of inculcation and social interdependence are particularly protruding for the formulators of politics and educational landscape is saturated with the tendencies of marketing marketing, performativity and global educational agriculture, such as the organization of economy and cooperation Development (OECD). Schools are pressured to â € "User - producing measurable results â €

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