- A young man must be filial within his family and respectful outside of it.
- Acts as the father did
- Respectful to elders
  - Nobel Person
    - Revered, curious, modest, does not abandon humanness
    - Nobility, loyal
    - They symbolize how to treat others
    - No racial bias, no need for a title
  - Humanness
    - Obeying the rules, being honest, respecting other people, hierarchy, core ideas, the golden rule, how people interact with each other
  - Virtual or moral forces
    - Virtue is spread onto other people
    - Leading virtuously, no dictatorship (ruling through virtues)
    - Influence of virtue
    - Moral force
  - Rituals
    - Formal rituals
    - Socio-cultural norms
    - Physical actions
    - Social glue
  - Government
    - The crooked and the upright
    - Pacifism instead of military
    - All virtues need to be encompassed, especially the king
  - Religion is not talked about
  - No Heaven
- Confucians – Mengzi and Xunzi (DeBary, p. 124 – 129, 130-131, 179-183)
- Unification under the Qin: The Creation of the Imperial Order (DeBary, 192-197, 209-210)
  - Memorial on the Burning of Books (209)
    - Ordered in 213 BCE followed the execution of scholars (212 BCE)

- The Han Conquest: Consolidation of the Early Imperial Order (DeBary, 228-234)
- The Han Dynasty: Territorial Expansion, Imperial Autocracy, and Economic: Foundations (DeBary, 295-97, 360-62)
  - The Debate on Salt and Iron
    - Should it be monopolized? Is it virtuous of the government?