

I. Introduction And Core Concepts

A Mencius - The Child

In A Well (Book 2A:6)

1. Strategy - Save / Don't Save
2. why (Mothers) - Not Shame / Fame;
Not Wealth, Status, Power

3. Human Nature

4. Rational / Social /

Cooperative

B Meng-zi (391-308 B.C) (psychology)

C. Xun-zi (320-230 B.C) (Ritual /
Institutions)

D. Kang-zi (551-479 B.C.) (politics /
self-cultivation)

II. Core Concepts

A. Self-Cultivation

1. Development of Human Nature-

a. Human Nature As Tendentia
(Tendency That Has the Potential
For Rational And Cooperative
Behavior

b. However, Human Nature Can
Also Become Degenerative And
Evil

c. The Power of Personal Responsibility

d. The "Superior" Person
(Jun-zi) - Open Possibility for
all Humans

2. Self-Cultivation As A Basis For Self-Development And Social Leadership

B. The Ecological Family (Ecological: A Network of Tradition) The Family As The Core of

1. Humanization & Education

2. Self-Cultivation

3. Self-Fulfillment & Happiness

4. Leadership (Learning Leadership)

5. Politics - Learning Conflict
Resolution

6. Economy (The Model of
The Family Firm)

7. Culture, Ritual, &
History

8. The Confucian Model of
Institution -

7. Confucian Prediction - Good Families/Good Leaders

C. The Primacy of Politics

1. Politics as Management of Human Problems & Institutions
2. Two-Levels: Society, Particularly Families, & Government (The State, Empire, Local Institutions)
3. The Private Role of the Ruler (The Ruler As the Pivot)
 - a. Binding Decisions (Rules)
 - b. Conflict Resolution
 - c. Enforcement (Hon)
4. The People (Commoners) As The Root of Policy (Who Should Benefit)
5. Justice As Reciprocity (Negative; Positive)

D. Harmony - The Integrity
Value (Virtue)

1. Virtue (Not self Sacrifice)
But A Moral Value Based In
Balance And Compromise
(Bargaining)

2. Harmony As Optimization Not
Blind Conformity

a. Orchestra b. Tasty Soup

3. Harmony As Harmonization
- Process And Outcome

4. Competition As Value
Productive

5. Conflict As Degenerative

Or Harmony As Leadership
[Ability To Create Harmony]

E. Ritual-

1. Collective Rule Bound
2. Moment of
3. Concentrated Meaning
4. Ritual As A Metaphor For
The Design of Human
Institutions In General
(Families, States)
5. Ritual As A Map of
Moral and Civil (Proper)
Behavior.
6. The Core Value of All
Ritual That Is Worthwhile
Ritual's Reciprocity -
 - a. Proper Feelings
 - b. Proper Shares
7. Tit For Tat

* Ontological Interdependence (Interdependence of Things)

Ontology = Theory of Reality,
A CHI

1. Feng-Shui (Wind and Water)
2. Role Theory (Parent
Child), example

B Knowledge And Action
(Theory Causes Practice)

C. Heart-Mind (XIN)
(Reason, Emotions - Body;
Wu Wei Being)

* Knowledge And Action, The Heart + Mind And The Dao

- A. Ontological Inter-dependence (Ontology: Theory/Concepts of Reality)
 - 1. CHI (Matter-Energy) 2. FENG-Shui 3. Role Theory (Parent-Child)
- B. Knowledge And Action
- B. The Heart + Mind (All of A Person Learns + Acts' (XIN - Heart-Mind))
- C. Yang (Bright) Yin (Dark)
- D. Knowledge - The Best Knowledge Incipient Knowledge (3. Medicine
 - 2. Dust of An Army
- E. Dao - Way, Methodology
 - 1. The Confucian Way
- F. All Reality As Interconnected (A + B Exist Because of A Relationship)