History 11B: History of China: 1000-2000
Intellectual Dissent and Cultural Production in the Mid to Late Ming

Key Terms and Names 1/31

Single-whip tax reforms (*yitião bianfa* 一條鞭法): instituted between 1522-1619; name is actually a pun meaning "all combined into one"; commuted at taxes into payment by silver; combined land and labor taxation; taxes paid once annually; promoted as national policy by Zhang Juzheng.

Zhang Juzheng 張居正 (1525-1582), Grand-Secretary under the Wanli Emperor; criticized in his day for being too activist or Legalist in his approach to statecraft.

School of the Mind (Xinxue 心學) Neo-Confucianism

Lu Xiangshan 陸象山 (1139-1191); an influential neo-Confucian revivalist; debated with Zhu Xi over the nature of human feelings; while Zhu Xī sought to suppress human desire; Lu favored letting self-cultivation come from within the heart and mind of the individual; Lu's school of neo-Confucianism was known as the "School of the Mind."

Wang Yangming 王陽明 (1472-1529); one of the most influential neo-Confucian thinkers of the Ming dynasty; highly influenced by Lu Xiangshan's "School of the Mind"; Wang Yangming's interpretation of the Confucian tradition became especially important in Japan where it was known as Oyomei Confucianism.

Wang Gen 王艮 (1483-1541); a follower of Wang Yangming; founder of the Taizhou School; formerly a self-educated salt merchant; believed that commoners had as much potential to be sages as the educated; put emphasis on spontaneity and rejection of social constraints.

Li Zhi 李贄 (1527-1602); one of the most radical thinkers of the Taizhou School; shaves his head to become a "Buddhist" monk; iconoclastic in thought and action; criticizes the hypocrisy and falseness of orthodox Neo-Confucianism; advocates the childlike heart; believed that desire or natural human feeling was the root of authentic behavior; influential in the development of late Ming vernacular literature.

The Three Teachings – Confucianism, Daoism & Buddhism; in the sixteenth century Taizhou School intellectuals argue for the unity of the three teachings or a syncretic approach to philosophy.