

道學社會意義的演變——從元初到明初
The Changing Social Meaning of Daoxue from the Early Yuan to the Early Ming

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本論文要討論的，是元朝到明朝初期，道學演變的一些社會和政治意義。南宋時期，江南的道學不但是一種知識潮流，同時也是一些自詡為道學的擁護者所推動的社會運動，並進而發展出來一些各自獨立的道學網絡。道學信徒的身分，因此僅限於與這些網絡有直接關係的人。

本論文要探討的是宋朝以後道學運動的三個轉捩點：

第一、忽必烈即位前後，一些儒家在燕京開始採用道學的主張，但是他們忽視了它的社會和政治意義。

第二、到了 1313 年，朝廷非常支持道學的主張，而科舉制度也採用道學的課程，這意味著道學信徒的身分已經向所有人開放。

第三、1368 年，朱元璋創立明朝，從金華招募了一些有名的道學家。雖然朝廷似乎越來越支持道學主張，但是道學運動的社會影響力，卻是越來越衰微。

This paper considers some socio-political aspects of the evolution of Daoxue Neo-Confucianism in the Yuan and early Ming. Daoxue in Jiangnan in the Southern Song (1127-1279) was not only a set of philosophical ideas. It was also a social movement composed of self-identified Daoxue adherents, with established independent networks of relationships. Hence, participation was limited to those with connections in these networks.

This paper examines three transformations in the evolution of the Daoxue movement after the Song. During the rise of Qubilai, the Confucian scholars at Beijing began to draw upon Daoxue teachings and ideas. However, they disregarded much of the social and political meaning of the movement.

By 1313, Daoxue teachings were firmly established at the court and the curriculum of Daoxue was adopted for the civil service examinations. This meant that participation in Daoxue was now open to anyone.

When Zhu Yuanzhang established the Ming dynasty in 1368, he sought to recruit Daoxue members of the Jinhua area. As the court embraced Daoxue teachings more strongly, however, the influence of the social movement of Daoxue went into decline.