



## The 18th International Planning History Society Conference - Yokohama, July 2018

### The Status Change of Culture and Education in the Traditional Chinese City Landscape after the Song and Yuan Dynasty

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After the Song and Yuan dynasties, the development of the imperial examination system was witnessed by the spread of the Neo-Confucianism of the Song and Ming dynasties. This was accompanied by the position of culture and education buildings in the local urban landscape system that was greatly improved, some even dominating the performance of the urban landscape. The resulted structure of the urban landscape before the Song Dynasty is described as the so-called status change of the "The Status Change of Culture and Education." Studies have shown that "The Status Change" during the Ming and Qing Dynasties could be found here and there. This work took the City of Yangzhou Prefecture in the Ming and Qing Dynasties as the research object. Starting from the background of the development of culture and education, this paper expounds the process and characteristics of such a status change during this period.

**Keywords:** After the Song and Yuan Dynasties, The Educational buildings, Urban landscape, The status change of culture and education, Yangzhou Prefecture

#### 1 Introduction

Cultural and educational buildings are one of the most important building types in Chinese traditional cities. They were buildings and structures of great significance in imperial examination education, cultural communication, and social education, including the main places for imperial examinations – school, academy, and other kinds of cultural and educational facilities: such as Wenchang Pavilion, Kuixing Tower, Wenfeng Pagoda, Xizi Pagoda and the related worship temples, memorial archways and so on. In the local cities, some important carriers with universal significance in cultural communication and social education have been developed, where new cultural and educational facilities with regional characteristics have been expanded.

This paper is prepared to explore the culture and education architecture, which belongs to the study of the changes and application methods of traditional architecture type systems. It is part of the research context of China's urban construction history. At present, most scholars set their focus on the architecture of culture and education from a single architectural form, scale, and distribution, which is rarely placed under the order of the city landscape construction.

After the Song and Yuan Dynasties, the evolution of the traditional Chinese cities in terms of political systems, socio-economic development, and ideological consciousness greatly affected the development of urban culture and education, leading to the increasing recognition and attention of "culture and education". In terms of the political system, the social influence of the imperial examination system was further deepened, leading to a general and lasting study habit in the society. In addition, the imperial examinations in the Ming and Qing Dynasties combined closely with the school system, which directly stimulated the development of official studies. Ideologically, Since Song and Yuan Dynasty, Cheng-Zhu Neo-Confucianism became the official philosophies that occupied a dominant position. In this scenario, Advocating Confucianism, Emphasizing Education and Moral Education became the basic policy. In economic development, the prosperity of commodity economy formed a powerful pulling action for social culture.

Studies revealed that during the Ming and Qing dynasties, there was a phenomenon of "The status change of culture and education" in spite of the obvious conditional differences, including the southern Jiangxi Province, where Confucianism prevailed in the south, and Nanyang Prefecture, Henan Province, the war-suffered area in the north, and Changsha Prefecture, Hunan Province, located in the north-south direction of the Central Plains, as well as the socio-economically and culturally prosperous Jiangsu region along the rivers and sea.<sup>1234</sup> These are discussions on the change and evolution of "culture and education" in the historical development of specific cities will help further demonstrate "The Status Change of Culture and Education". It is deemed as a major event



in the history of urban construction in China that can be exact presented with its regional performance in different regions.

The high development of the Yangzhou Prefecture in the Ming and Qing dynasties in terms of economy and culture, as well as the political opportunities of the emperor's southern tour in the Qing Dynasty led to the comprehensive development of urban culture and education. At the same time, it also makes the urban landscape show a strong cultural atmosphere with local characteristics. The current situation of the old city of Yangzhou has basically preserved the ancient city pattern of the Ming and Qing Dynasties, left with the rich historical relics in the urban area. More than specific environmental details, this provides a more solid spatial framework for the study of the Status Change of Culture and Education of the urban landscape in the Ming and Qing dynasties. Therefore, this work took the Yangzhou Prefecture of Ming and Qing Dynasties as the case analysis object, with a particular focus on the "The Status Change of Culture and Education". The concrete manifestation of this event is taken as the main object of discussion, including all types of cultural and educational buildings in terms of position, quantity, and scale. Landscape elements that have undergone better and greater changes may have a significant impact on urban landscapes and thus enjoy a more prominent position in the landscape.

## **2 The Concrete Performance of "The Status Change of Culture and Education" in Yangzhou Prefecture**

### **2.1 Advancement of School's Location Value and the Expansion of Its Scale**

During the Ming and Qing Dynasties, the school all over the country experienced an upsurge of construction. During this process, the number of schools increased and their scales expanded. Universally, there were a number of ceremonial functions added to these schools: Wenchang Pavilion and Kuixing Tower, Chongsheng Temple; Minghuan Temples and Xiangxian Temples, Zhongxiao Temples, Jieyi Temples and Jingyi Pavilion and so on.

Take Yangzhou Prefecture as an example. Compared with the school in Song Dynasty, there were 14 main buildings in the Qing Dynasty that were added in the Ming and Qing dynasties. In terms of overall scale, it also saw a greater improvement than Song and Yuan. In quantity, from the Song Dynasty to the Ming Dynasty, the school in Yangzhou was expanded from a state level to prefecture level, including two schools in a county.

In addition, the construction of the Yangzhou School always considered from the beginning of the site choosing the selection of places where the style of literature was flourished. At the beginning of the Ming Dynasty, the Yangzhou's prefecture-level school was established on the basis of the state-level school of the Song and Yuan dynasties. The prefecture- and county- schools are close to the river channel in the city and conform to their north-south distribution. On the one hand, it can be used to explore people's expectations for the continuation of the literary tradition, the spread of the context, and the prosperity of the imperial advancement. After the Ming Dynasty, this section along the rivers was respected as a "cultural context" in the folk, which confirmed the rationality of this consideration. During the Ming and Qing Dynasties, the positions of prefecture office, county office, prefecture school, and county school remained unchanged and were distributed in close proximity to each other, which together formed the heart of the ancient city as an urban center. From the above, after the Song and Yuan dynasties, the location of the school was relatively stable, and gradually gained better location conditions in the city construction. In the subsequent Ming and Qing dynasties, the layout of the adjoining school and the prefecture office was a reflection of the relative equality of the two places.

### **2.2 Increase in the number and size of academies**

The academy is a cultural education workshop that combines private school and official school. During the Ming and Qing Dynasties, the background of the official schooling of the academy and the tremendous impetus of the non-prefecture forces were combined to make the academies in all parts of the country achieve great development.

The Ming and Qing dynasties were the heyday of the development of Yangzhou Academy. A large number of academies were newly built. In the Ming Dynasty, four academies were added. During the Qing Dynasty, there were five academies in the city. In terms of overall scale, the scale of the academies has been continuously expanded through the expansion and reconstruction of the entire building and the additional construction of facilities. By the Qing Dynasty, the three major academies of An'ding, Meihua and Guangling in the city had developed into famous academies inside and outside the province, paralleled to Jiangning provincial capital. In targeting the site, the Qing academies were relocated to move either from outside to inside the city or from the old city to the new city, or relocated to a place close to a major road, occupying a better location in the city.



### 2.3 Expansion of the content of cultural and educational facilities and the generalization of settings

#### (1) Wenchang Pavilion and Kuixing Tower

During the Ming and Qing dynasties, localities were extensively set up as venues dedicated to worshipping Wenchang Dijun and Kuixing (Wenchang Dijun is the emperor in charge of scholars in the world. The Wenqixing and Kuixing are the two generals of Wenchang Dijun.), such as Wenchang Tower, Wenchang Pavilion, Wenchang Palace, Wenchang Temple, Kuixing Pavilion, and Kuixing Tower, etc., in hopes of opening their grand cultural fortune.

In the Ming and Qing dynasties, there were 9 places built in the Yangzhou Prefecture for the special worship of Wenchang Dijun and Kuixing. Among them, there are detailed records: One was a prefecture-school Wenchang Tower, and it was built at the 13th ruling year of Ming's Emperor Wanli on the Wenjin Bridge east across the city's river; one was Wenchang Pavilion, built by the river outside the south gate of the city in the 34th ruling year of Wanli of Ming Dynasty; still another place was the county's Kuixing Tower, which is called the Siwang Pavilion. It was built in Ming's Jiajing at his 38th ruling year. These cultural and educational buildings were built either on river bridges, or on the side of a canal, or at street intersections. After the completion in the Ming Dynasty, whether it was used as a scene in a city or as a scenic spot, the landscape value was significantly improved. Some even became a landmark in the city and a popular place for public cultural exchanges.

#### (2) Sacrificial Temple

As an important means for Chinese traditional countries to control local societies, rituals have gradually developed as a form of education, namely, "Education in Sacrifice". Sacrificial offerings at Confucius temple are the typical practice of this "Education in Sacrifice" strategy. During the Ming and Qing Dynasties, the cultural ritual system of "education in sacrifice" was further developed and perfected. It gradually penetrated into the grassroots of local society as a kind of educational resources.

In the City of Yangzhou Prefecture, on the one hand, the number of such ritual temples increased substantially. According to statistics, apart from the temples set up in the schools and the academies, there were another 35 special temples and joint temples, which were additionally built during the Ming and Qing dynasties. On the other hand, the ritual content has been expanded. Following the three lines of "respecting the virtuous person, retribution, and the Taoism", the township virtuous people, prestigious officials, loyal ministers, dutiful sons, high-minded men and women of chastity could all be included in the list of the rituals. For example, there are ritual temples established for famous officials, township virtuous people and sons of filial piety at prefectural school in the city. There are temples set up for famous officials, township virtuous people, and persons of loyalty, filial piety and chastity in the county-level school.

#### (3) Wenfeng Pagoda

The significance of the Wenfeng Pagoda was constructed to enforce the local imperial examination success by changing the landscape pattern. During the Ming and Qing Dynasties, the whole society's enthusiasm for the imperial examinations made the Wenfeng Pagoda, a product of the imperial examination system, appear in various urban and rural areas. In the prosperous areas of southern Yangtze River, the construction of the Wenfeng Pagoda was particularly welcoming.

In the 10th ruling year of Ming's Wanli period, Yangzhou Prefecture built a Wenfeng Pagoda on the east bank of the canal in the south of the city. In the 8th ruling year of Qing's Emperor Kangxi period, it was rebuilt for an increase of nearly 5 meters. Wenfeng Pagoda is a beautiful and elegant building featuring the humanistic culture in both northern and southern China. The pagoda is a loft-style, made of a brick-wood structure, seven-story and eight-sided, at a height of 44.75 meters. On the top of the tower, one can take in the view of the prefecture city to the north. It is a bustling thoroughfare on the streets with row-by-story dwellings. To the South, one can take a long view on the sky and rivers, there standing three mountains on the other side of the Yangtze River.

#### (4) Memorial Archway

The archway is a kind of building featured with commendation, commemorative and signage functions. During the Ming and Qing Dynasties, its contents were expanded and new uses emerged. The archways related to the imperial examination and educationism have all been incorporated into the culture and education building system, including the identification archways of the culture and education building group such as the school and the academy; the subject archway honoring the imperial examination success, such as Sanyuan Archway; the honorary archway commending the official performance or loyalty of the officials<sup>1</sup>; the good-manner archways



honoring people who followed ethical rules or had a good morality, such as Zhenliefang, Zhenjiefang and Xiaozifang.<sup>5</sup>

During the Ming and Qing Dynasties, the number of archways in Yangzhou precincts increased significantly in addition to the expansion of content, and among them, the archways for the branches and the reputed officials were widely set. According to relevant statistics, more than 80% archways in the Yangzhou Prefecture in the Qing Dynasty can be summed up as archways related to culture and education. Among them, there are approximately 51 branches archways and 14 honorary archways, which were mostly built during the Ming Dynasty.

### (5) Official engraving workshops and folk bookstores

One of the important aims of ancient book engraving was for the spread and development of culture. In the Ming and Qing dynasties, official and private engraving books in Yangzhou were unprecedentedly developed. There were three official engraving agencies in the Prefecture City, and the office, school, and academy also produce the official engraving books. Judging from the engraving contents, the official engraved version covered various historical and cultural classics, historical records of local chronicles, etc. On this level, the official engraving workshops were of great significance in carrying forward historical culture, inheriting cultural classics, and transmitting local literature.

In addition, there were many bookstores in the city during the Qing Dynasty. Various kinds of books were imprinted by folk bookshops. By virtue of the powerful market circulation, they had a great influence on society. The engraved books, which were mainly engraved on the contents of enlightening reading books, popular history books, and books in associated with imperial examination preparation, were of great significance in popularizing knowledge, spreading culture, and improving people's quality and conservation.

The extensive distribution and influence of these official engraving and folk engraving workshops enabled the "book-printing workshops" to become an important type of facilities for the development of culture and education in the city of Yangzhou.

### (6) Official and private library

The main function of the library is to collect and store books. During the Ming and Qing Dynasties, the importance attached to the collection of books by the rulers, the development of the book engraving industry, and the atmosphere of academic development, imperial examinations, and strong academic research made the Southern Yangtze area a flourishing collection of books. The significance of official library collections and private library buildings in terms of cultural values and social functions is more prominent, mainly due to their enhanced openness. The building of this type of library has gradually become one of the carriers of local cultural and educational dissemination due to the expansion of the "publicity" function.

During the Qianlong period, Yangzhou Prefecture built the official library of Wenhui Pavilion to collect "Siku Quanshu" and Wenhui Pavilion became the symbol of Yangzhou's urban cultural status at that time. Qianlong repeatedly asked Wenhui Pavilion to open its doors to Jiangzhe (both Jiangsu and Zhejiang provinces) scholars and stressed its cultural and educational significance. In addition, there were private library buildings with prominent "public" functions in the prefecture city, such as the Brother Ma's Book Collection Building and Ruanyuan's Library Building of Selected Works in Sui Dynasty. These book collectors opened their eyes to the public, being able to circulate private books by means of borrowing and transcription. Some private library buildings were widely open to literati and even became a "borrowing station" to benefit the locals.

### (7) Private Garden House

During the Ming and Qing Dynasties, Yangzhou Prefecture built a large number of gardens, especially during the prosperity of the Qing's Qianlong period. Among them, a large number of private garden houses were built to serve the needs of the owner's own life. Also, they became places for literati leisure and poetry rallies, bringing a tremendous positive impact on cultural exchanges and interactions. These garden houses gradually developed into an important carrier for enriching the society and culture at that time, expanded as a regional type of cultural and educational facilities. Many typical representatives of private garden houses in the Prefecture, which were used by literati, poets and scholars, including Xiaolinglong Mountain Pavilion, Liyuan Garden, Yihong Garden, and Jiufeng Garden.



### 3 Influence of "The status change of culture and education" on the Construction of Urban Landscape Space

#### 3.1 Effect on city's internal spatial form

Since the Ming and Qing Dynasties, Yangzhou Prefecture has formed the pattern of coexistence of the adjacent old and new cities with Xiao Qin Huai River as the boundary (Figure 1).

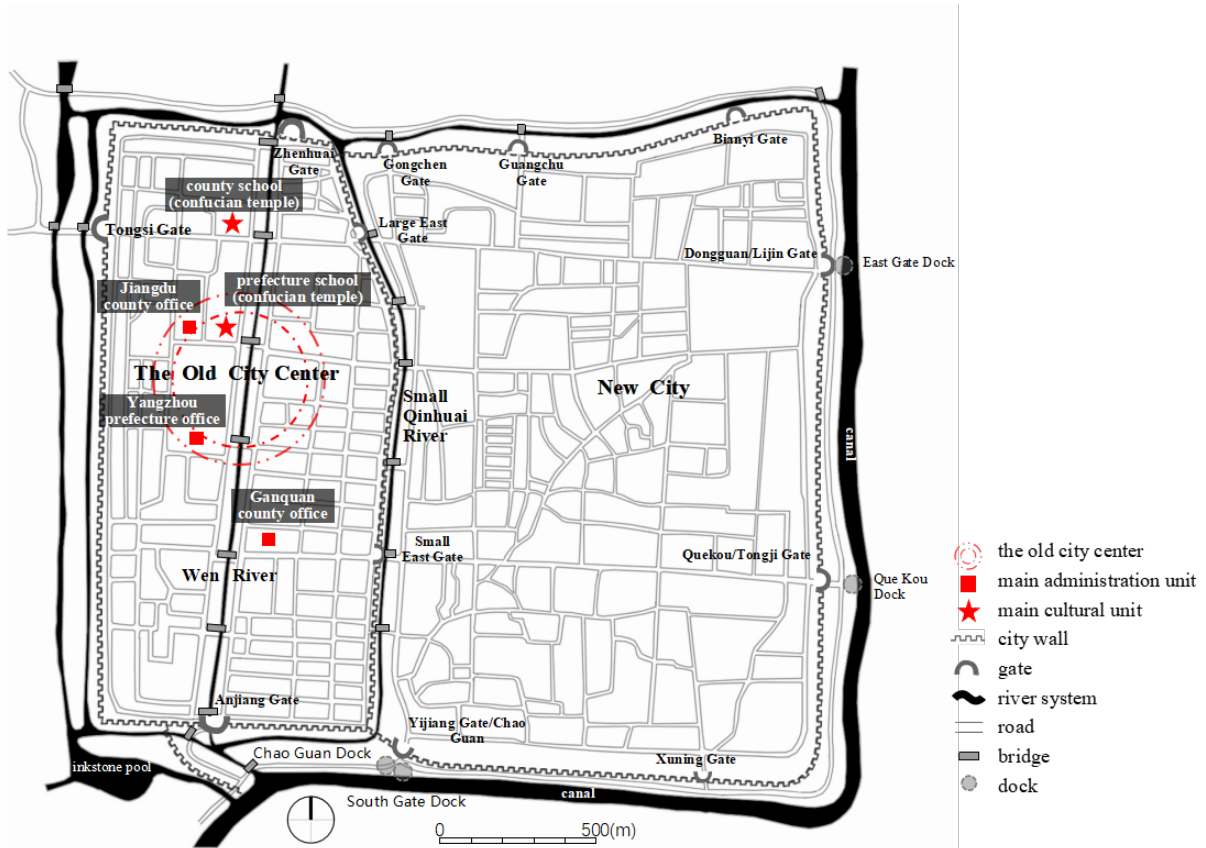


Figure 1: *The distribution of the main culture and administrative units in Yangzhou Prefecture in Qing Dynasty.* [painted by the author]

During this period, the rise and construction of cultural and educational buildings had an important influence on the shape and spatial pattern of urban internal space, mainly as follows:

#### Constructing an essential unit of urban spatial form

The cultural and educational buildings represented by the Campus (Confucian Temple), as an important functional building in ancient Chinese cities, became one of the important unit types for constructing urban spatial forms. In the Qing Dynasty, the main administrative units such as the Prefecture Office of Yangzhou City, Jiangdu County Office, and Ganquan County Office, and cultural units such as the prefecture's and the county's Confucian Temple are located near the central axis of the city formed along the Wenhe River in the old city. Cultural units and administrative units are close to each other and form the urban center together with the old city (Figure 1).

#### Strengthening the urban cultural landscape axis to form a cultural and educational center

Cultural and educational buildings may reinforce each other as landscape elements, echoing to form the center and axis, which enhances the cultural and educational influence of the urban landscape and shows its rise of status.

With the widening of cultural and educational buildings in the city, cultural and educational agglomerations have formed in some areas, forming cultural and educational centers in the old and new cities – the old city's collection of prefecture buildings and county campus, plus Wenchang Pavilion and Kuixing Tower, forming the cultural and educational center in the north of the city. In the west of the the new bridge, Wenchang Palace is the most solemn venue for the worship of Wenchang Dijun in the city and forms the cultural and education center in



the south of the city. The middle section of Dongguan Street in the new city is dominated by Anding Academy and Guangling Academy to form the cultural and education center in the new city. The layout of cultural and educational buildings along Wenhe River has allowed the main cultural landscape of the city to extend from the north of the city to the south of the city(Figure 2).

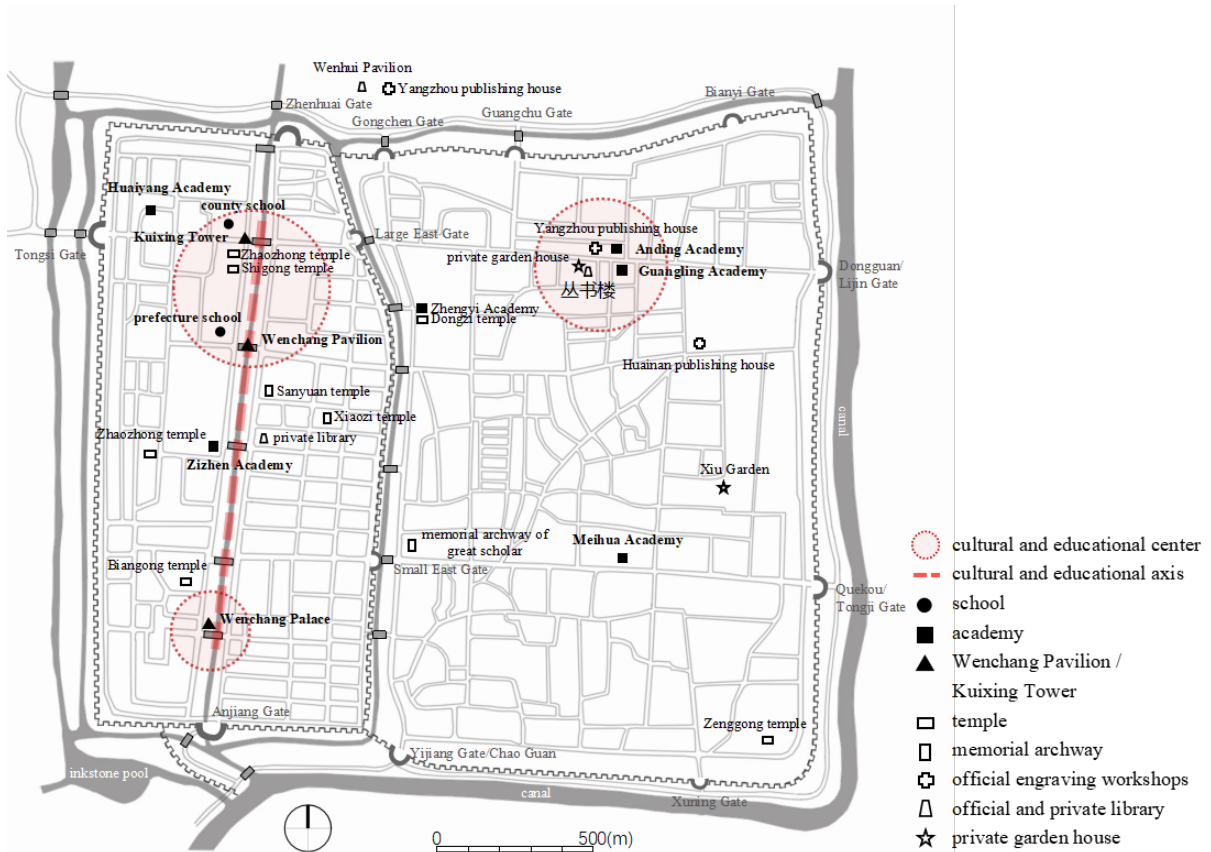


Figure 2: Distribution of main Cultural and Educational buildings and facilities in Yangzhou Prefecture in Ming and Qing dynasties. [painted by the author]

### Impact of urban landmarks on the overall pattern

In the process of the extensive addition of cultural and educational buildings in Yangzhou Prefecture, many landmarks were created, affecting the layout of the city's overall nodal space. The seven major landmark building nodes within the city wall all have certain control over the spatial pattern of the city in terms of volume and height. Among them, the Wenchang Pavilion and Kuixing Tower newly built in the Ming Dynasty became the two node spaces of the old city. This, together with the large and small East Gates at the junction of the new and old cities and the three gate buildings of the new city, forms a roughly balanced distribution pattern in the central area of the city(Figure 3).

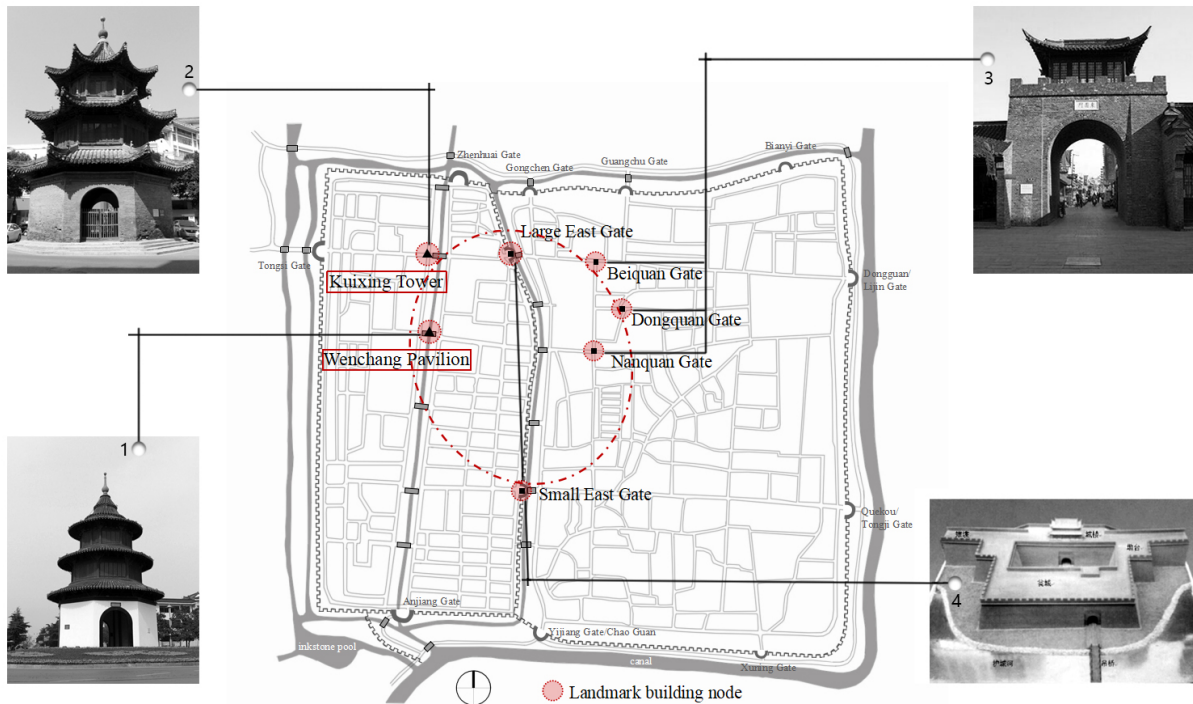


Figure 3: *Spatial distribution of the major landmark building nodes in Yangzhou Prefecture in Qing Dynasty : 1.Wenchang Pavilion. 2.Kuixing Tower. 3.Dong/Bei/Nan Quan Gate. 4.Large/Small East Gate. [painted by the author]*

### 3.2 Expansion of the spatial scope of the overall urban landscape pattern

The various landscape elements such as gardens, waters, and mountains in the suburbs of Yangzhou Prefecture work as a driving force to expand the overall landscape space of Prefecture to the periphery. In the landscape space that is composed of such a city and its suburbs, the ritual temple and Pingshan Hall are built on the top of the mountain in the northwest of the Lugang Mountain and the Wenfeng Pagoda is located on the east side of the south bank of the canal. Because of their location and their own height advantages, they have become elements that have a definite meaning in the landscape pattern.

In the Qing Dynasty, the landscape space of Yangzhou Prefecture and its suburbs formed a close connection under the series of water systems. The space environment distributed by culture and education buildings can be roughly divided into three regions(Figure 4):

First, in the Prefecture, the cultural and educational space is dominated by campus, academy, Wenchang Pagoda and Kuixing Tower.

Second, the suburbs of the northwestern region: cultural and educational spaces are mainly sacrificial temples and garden houses. Through the connection of water systems, the urban landscape space is expanded to the northwest. In addition, Pingshan Hall, located on the hill of Mt. Shugang, was rebuilt in the Ming's Wanli period and became an attractive spot for literati and poets. As a landscape element, it relied on the location and height of the middle peaks of Mt. Shugang, and shaped the nature of its landmarks. At the same time, it is associated with the sacrificial temple of the western peak, forming an architectural identity in the cultural and educational aspects above the level of daily life in the suburbs.

Third, Canal in the south of city: This is a cultural and educational space led by Wenfeng Pagoda and Wenchang Pavilion. The longitudinal cultural and educational landscape axis formed along the Wenhe River in the city is extended further southwards: Kuixing Tower, Wenchang Pagoda in the Prefecture City, and the Wenfeng Pagoda by the canal in the south of city, have become a visual focus of the landscape pattern in height and form, thus forming a sequence of north-south landscapes across the city walls.

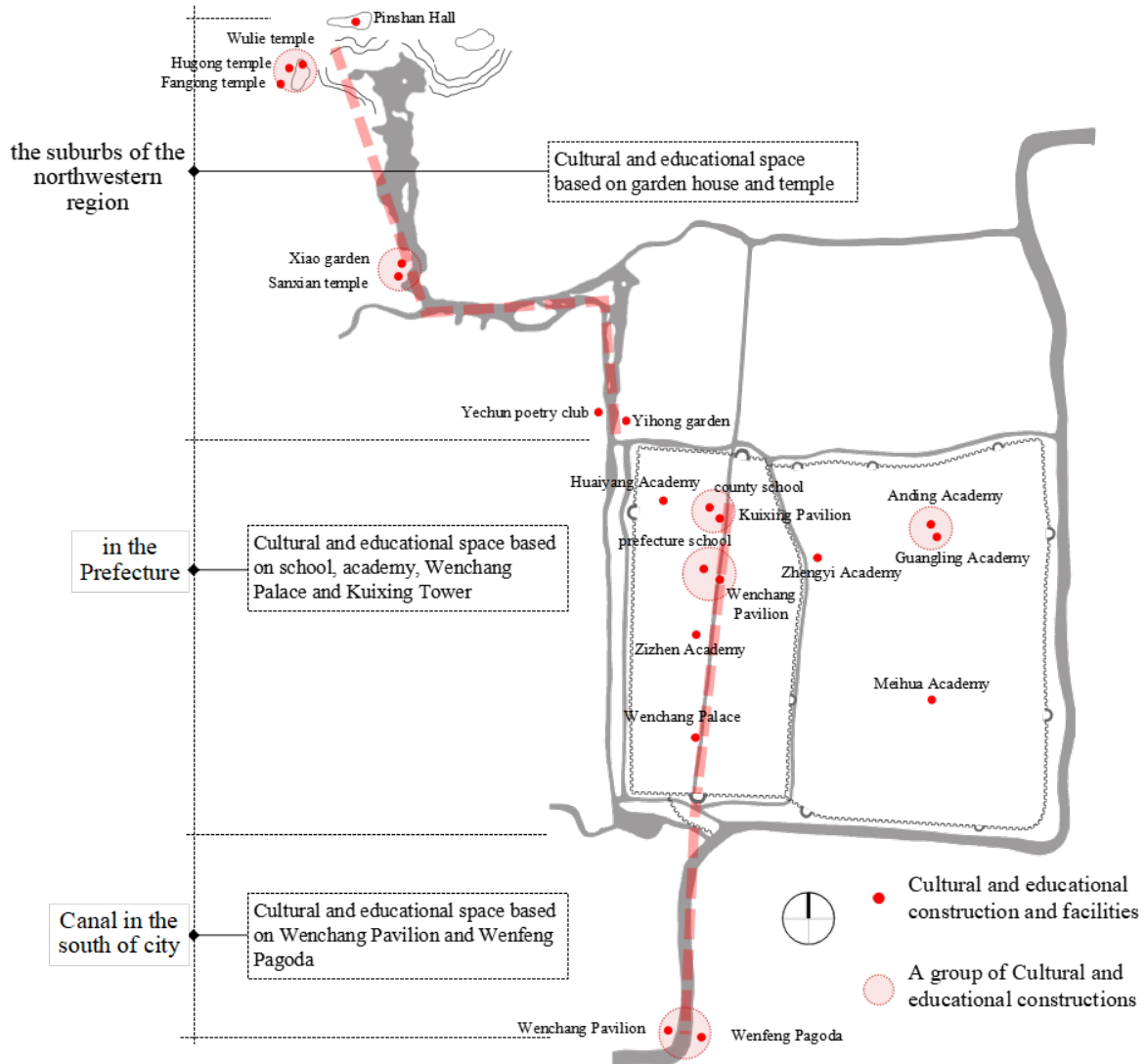


Figure 4: *Distribution of main Cultural and Educational buildings in the Yangzhou city and suburbs in Qing Dynasty.* [painted by the author]

It can be seen from the above that the cultural and educational building system has played an important role in defining the scope and the influence pattern in the construction of urban and suburban landscapes. An overall landscape structure has formed with the Prefecture as the center, extending along the water system to the surrounding suburbs.

#### 4 Conclusion

Since the Song and Yuan Dynasties, people's recognition of emphasis on "culture and education" have continued to be intensified. Cultural and educational architecture related to imperial examination and social education was flourished in urban construction. During the Ming and Qing Dynasties, the main manifestations of the discoveries in Yangzhou prefecture: In terms of the location and its distribution, the campus occupied a superior position; and the academy was relocated to show the significance of having a better place ; other types of cultural and educational facilities were widely distributed in the city. In terms of quantity and scale: the number of campus and academies increased. This was accompanied by an expanded scale and the sacrificial content increased. There was a trend of diversification in the types and contents of cultural and educational building systems, including Wenchang Pavilion, Kuixing Tower, and Wenfeng Pagoda. In addition, new cultural and educational facilities emerged, including various types of sacrificial temple and memorial archway related to imperial examination and education; official engraving workshops and folk bookshops played an important role in the spread of culture and mass education; and some official and private bookstores exhibited more "public" functions; also, some became private garden houses that carried forward the city's rich social and cultural heritage. All these phenomena eventually led to a significant increase in the status of culture and education





buildings in urban and regional landscapes, which affected the internal spatial forms of the city and formed an extension of the spatial scope of the overall landscape. The whole city of Yangzhou presents a landscape with a strong cultural atmosphere with local characteristics.

### Acknowledgements

This paper was supported by the project “A Research on the Formation, Transition and Application of the typology for the Chinese Traditional Architecture” imbursed by National Natural Science Foundation of China (NSFC).

### Disclosure Statement

All the authors have no conflict of interest.

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Lumin Wang is professor at School of Architecture and Urban Planning, Shenzhen University. His research interests include Architectural History, City Planning History and Urban Design. And he has published 5 books and numerous articles, papers, and reports in these research areas.

### Endnotes

<sup>1</sup> Liang Liang, *The Ming and Qing Dynasties Miaoxue in Gannan area's Status change of city landscape* (Shenzhen University, 2015).

<sup>2</sup> Xiaoge Zhang, *The Status change of Culture and Education in Nanyang Prefecture during the Ming and Qing Dynasties* (Shenzhen University, 2016).

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<sup>5</sup> Lumin Wang, *The Layout of Archways in Quanzhou and the Significance of Urban Landscape* (Urban Planning Journal, 2016-3).

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