

## **Promotion of education with temple property - Study on the Influence of Confucianism and Buddhism on the Spatial Morphology of Temple-hosted academy in Hanyang Town**

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### **Abstract**

*During the period of "Promotion of education with temple property", the combination of temples and academy was an important feature of traditional Chinese campus planning and design. The Confucious ideology of "live for the people" was consistent with the Mahayana Buddhism spirit of "To save the world while benefiting the people". The thesis analyzes the main spatial structure of traditional campus planning under the temple-academic system and discusses the evolution process of formation of the traditional campus under the game between "Temple" and "Academy". Based on historical archives, The urban spatial layout of Hanyang is characterized by the spatial game between educational space and ritual space. The changes in urban morphology confirm the demands of power for urban space*

**Keyword:** temple-academic space; promotion of education with temple property; urban morphology

### **Introduction**

The symbiosis of temple and academy is an important cultural connotation of ancient Chinese higher education institutions. In the evolution of traditional Chinese campuses, the temple-academic space has experienced the spatial evolution process of temple-academic symbiosis, the decline of education space, and the promotion of education with temple property. Confucian academy is a place to teach and solve problems, which is a spatial carrier of the educational philosophy with Confucianism and Buddhism as the core expressed by the temple <sup>[1]</sup>. The so-called "Temple academy" was an official academies for teaching combination of Confucian scriptures and a ritual temple<sup>[2]</sup>

### **1. Proposal of "Promotion of education with temple property"**

Aimed at "Getting an official position", the educational content of traditional Chinese education system preferred to "Stereotyped Writing " [3]. However, the secularized, popularized, and work-technical civilian education was birthed in the eighteenth and nineteenth centuries in Western countries , which reacted to economic development and social progress. Under this background, China emulated the West via "To learn from others in order to control them" and tried to promote social and economic development by

popularizing education and being available to the masses. It reveals the impact on the modification of concepts and institutions on urban and spatial forms.

The concept of "Promotion of education with temple property" was first proposed by Kang Youwei, who believed that "Chinese customs are confused by ghosts and gods, and obscene words are all around the world, so that during my governing period in Guangdong, there must be several temples in the country, and those temples must have public property". Furthermore, he believes "If temples were changed into academies by using public property as labor expenses... If everyone would like to learn, there are academies everywhere, no education is easy to achieve independently, there are many talent of scholars, and the academic culture is booming everywhere, the academy also flourished among farmers, workers, businessmen and soldiers."

In the late Qing Dynasty, the ideological trend of "Promotion of education with temple property" flourished in Hubei region, with the decline of Buddhism and Taoism, disappeared obscene words; the education was gradually popularized; there were difficulties of academies funding from central government to local. Therefore, Zhang Zhidong had advocated the establishment of academies and the promotion of education in the Advise to Study, and his fund-raising advice was proposed as: "First, it can be changed from the academies by its funds; second, it can be changed from in the land of good halls by the fees of the tournaments and Chinese Opera; third, it can be changed from for ancestral halls of families by its fees. Fourth, it can be changed from the Buddhism and Taoism temples."

On the background of this times, the spatial and temporal distribution characteristics of Buddhist temples in Hanyang, Hubei indirectly reflects the interactive relations with politics, economy and culture in the historic Sinicization process of Buddhism<sup>[4]</sup>.

## **2. Campus planning and layout under the background of promotion of education with temple property**

Focusing on Hanyang Town, one of the three towns in Wuhan, Hubei, its spatial layout in the late Qing Dynasty can also be seen that under the background of "To use poison to attack poison", the educational space had gradually occupied the ritual spaces for ceremony. At the end of the Qing Dynasty, the religions in Hanyang were fading away, and the numerous of places combined with educational and ritual functions such as hall-of-veneration, Tong charitable hall and Daosheng Hall had appeared in the town.

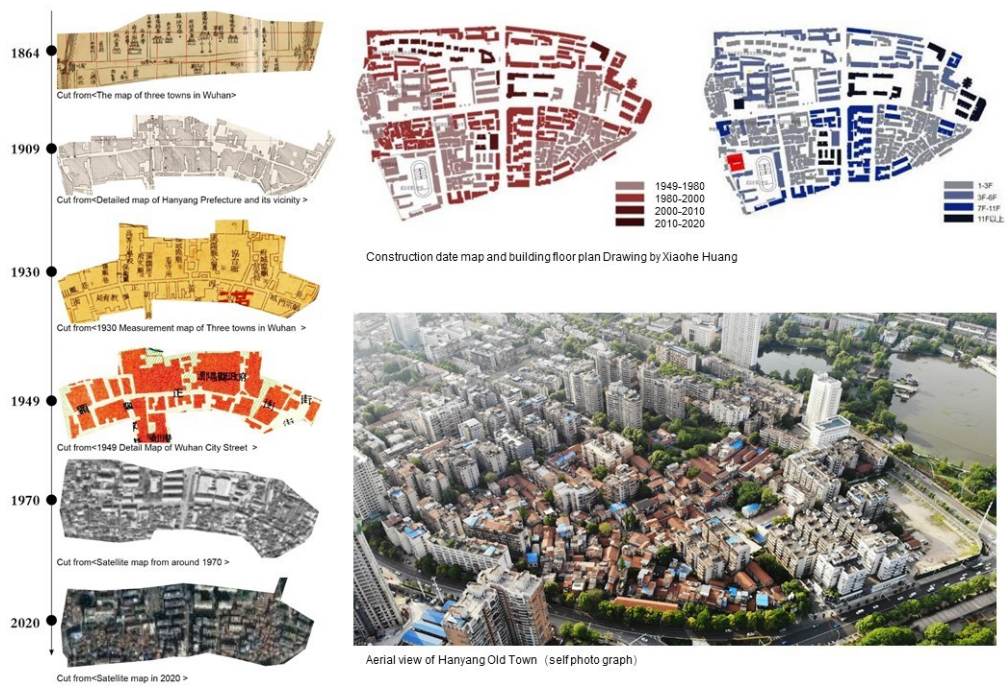


**Figure 1 Comparison on the characteristics of educational space layout and Ritual space layout based on historical images**

( The base map is modified by " Street Map of Hanyang Prefecture in 1909" and "Wuhan Three Town Streets Measured Detailed Map in 1930" )

As for the "Street Map of Hanyang Town in 1909", it still had a circumvallation in Hanyang Town at the time. The education space inside the circumvallation was mostly run by government, including academies, county academies, persuasion academies, academies of classical learning and examination hall; some private academies were distributed outside the circumvallations. Ritual spaces indicates Confucian temples, hall-of- veneration, temples, ancestral halls, churches and hospitals. Among them, the official rituals were mainly distributed in the town, and civil rituals were mainly concentrated in the western suburbs of town; churches, hospitals, and other building with the symbolized modernization were both scattered inside and outside the circumvallation.

In the "Wuhan Three Town Streets Measured Detailed Map in 1930", the period was launched the movement of "dismantling walls to build roads". Along with the demolished circumvallations, the functional spaces inside and outside the town were gradually connected. In the layout of educational space, academies, county academies and academies of classical learning were mainly located in the town, while charitable halls and a few academies were located in the western suburbs of town. In the layout of the ritual space, only part of the official temples had been preserved in the town, and some temples outside the town had been converted into educational spaces such as academies of classical learning. Besides, the number of features with modern forms such as hospitals and churches has gradually increased in and out of the town. Under the harmony and divergence of Eastern and Western cultures, the ritual space had been gradually replaced by the importance of educational space, which also indirectly revealed that during the period of promotion of education with temple property, the evolution of the spatial layout in Hanyang town changed with the modification of concepts and systems.



**Figure 2 The urban morphology evolution of the XianZheng street block in Hanyang Prefecture from 1864 to present** (drawn by the author)

By the time that the national system of Republic of China had been changed, and the ceremony was abolished by Yuan Shikai during the period of Beiyang government. Only the Town God’s Temple of Prefecture and County remained on the map for the ritual space inside the town until 1930, while the temples for worship heaven, commemoration of Confucius, and commemoration of Guan & Yue had disappeared on the map. The original temple properties in the town were converted into venues for government-run academies, police agencies and other public spaces. The original official temples in the town were moved outside the town, such as Leizu Hall, Wuyi Hall, Chunqiu Hall, and others, and the originally thriving Confucianism was merged into the Buddhist and Taoist-based civil ritual space. The rapid development of foreign churches, the decline of official rituals and the prosperity of foreign religions were a demonstration for the introduction of foreign culture by the system used in the Western style after the municipal reform.

Official ceremonies gradually weakened, Western churches were introduced, and hospital academies had developed rapidly. Driven by the Catholic Church, it led to the establishment of hospitals and academies in Hanyang Town, the suburbs area and Nan'anzui area. The churches had become the most influential historical site and religious building in Hanyang. The hospital gradually expanded and expanded, and it had become the top three hospital in Hanyang District in modern. The Catholic Church had gradually reduced its land area after “the reform and opening up”, which was still the most influential historical site and religious building in Hanyang. After the circumvallation was demolished, the Confucian Temple and other official rituals of county disappeared, the Education Bureau, the lecture hall, Xiude Hall, the security department and

supervisory organs were formed, and Jiangshen Temple was transformed into the Marine Police Office (Figure 2).

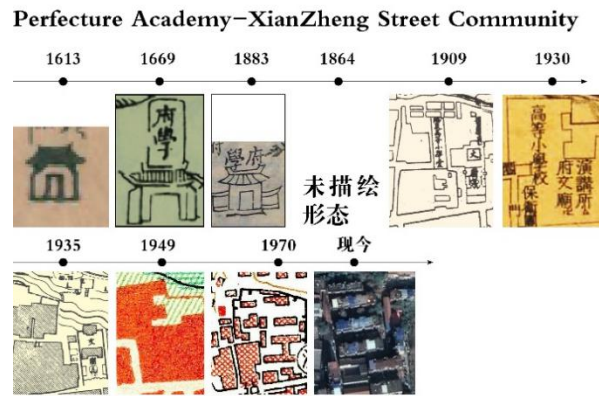


Figure 3 Evolution on the academic space of Hanyang Perfecture (drawn by the author)

As for level of plot, The perfectural academy was composed of the temple system, academic foundations, academic fields, academic lands, the pond lands with the fields, and main halls. Combined with the “Perfectural academy-XianZheng Steet community”(Figure 3), it can be seen that the space of the Perfectural academy had been expanding and gradually merging into the space of academies, Perfectural Confucian temples and lecture halls from the original single building, and eventually it was evolving into the present community. Combined with the mutual verification of the historical map archives and documents, it can be concluded that the types of spatial activities had gradually changed from the former ritual-valued academy to the academic community, which reflected the opening of educational space and the weakening of spatial power. In the past, the northern XianZheng Street must had been an important historical building to comply with the ritual system, but it turns into a community currently, which reflected the increased importance of activity space for residents in the urban space.

Examinaion Hall–Unkown

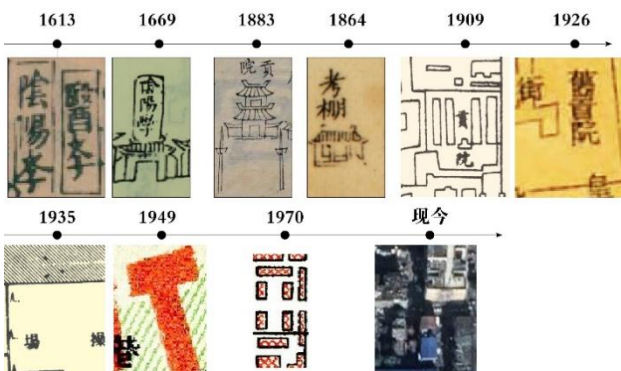


Figure 4 Spatial evolution of examination hall in Hanyang (drawn by the author)

Educational system of Ming Dynasty

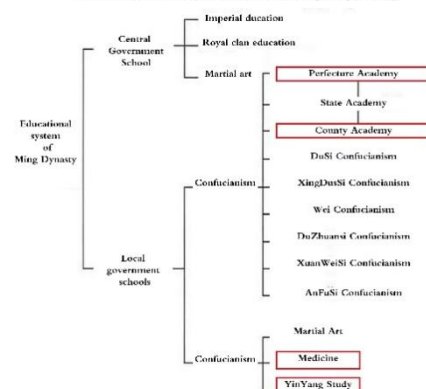


Figure 4 Spatial evolution of examination hall in Hanyang (drawn by the author)

Combined with the analysis map of the Examination Hall-Residential block (Figure4), it can be seen that the Examination Hall was evolved from the academies for medicine and Yin Yang Study in the early days, and it finally evolved into the Gongmian Community. The academic system in the Ming Dynasty was relatively complete. The various kinds of official academies were commonly set up, and the prefecture academies, state academies and county academies were the main body of local official academies, which were supplemented by the Confucian academies in the military system. Moreover, some specialized academies were also set up in local official academies. Taken the Hanyang Prefecture of the late Ming Dynasty as an example, there were prefectural academies and county academies for Confucianism and specialized academies for Yin Yang theory and medicine (Figure 5). The academic system was almost set up to be attached to the imperial examination in this period. And with the function of the specialized academies faded, the name of academy was changed to Examination Hall to the motivate Confucianism mainly, which reflected the centralized ideological control of the residents at that time.

Afterwards, as the surrounding academies were expanded and merged, the plot of examination huts became the playground for academies, and the existence of the examination hall had evolved to the later Gongmian Street and Gongmian Community. According to the 'Annals of Hanyang County', there were 12 memorial archways in front of Examination Hall Street, but the examination hall and memorial archways of Examination Hall were gradually demolished in 1905, and the only existing memorial archway of examination hall in Hanyang is located on Gongmian Street on XianZheng Street. Gongmian Street, formerly known as Examination Hall Street, was the site of the former Hanyang County Academy. Along with the end of the last imperial examination in Chinese history, Examination Hall in the town of Hanyang, had lost the function for an imperial examination. Hereafter, Examination Hall Street was renamed "Gongyuan Street", and then it was renamed Gongmian Street in the 1940s.

Table 2 Comparison on the number of characterizing educational space and ritual space in Hanyang Town<sup>1[5]</sup>

Functional space	Year	Characteristic surface features							Circum-vallation inside	Circum-vallation outside	Amount in total
		Academies	County Academy	Persuasion academies	Academies of classical learning	Examination hall					
Education space	1909	Academies	County Academy	Persuasion academies	Academies of classical learning	Examination hall			7	2	9
	1930	Academies	County Academy	Persuasion academies	Academies of classical learning	Examination hall	Higher elementary school	Lecture halls	1	8	9
	1949	Higher elementary school	Lecture halls						1	6	7

Ritual space	1909	Confucian temple	Hall-of- veneration	Taoist temple	Ancestral halls	Church	Hospital		3	10	13
	1930	Confucian temple	Hall-of- veneration	Taoist temple	Ancestral halls	Church	Hospital		2	19	21
	1949	Hall-of- veneration	Taoist temple	Ancestral halls	Church				0	12	12

Comparing the differences of characterizing educational space and ritual space in different groups of three periods, it could be found that the number of characterizing educational space inside the town was higher than that of educational space outside the town in 1909, for which the education was still dominated by perfectural academies and the right to be educated belonged to the minority. However, since 1930, the education in Hanyang became increasingly popular, the number of perfectural academies decreased significantly. Moreover, academies, elementary school, and lecture halls began to appear outside the town, and the object of education tended to be civilianized (Table 2).

### 3.The spatial games and succession of temple and academy and succession of temple and academy

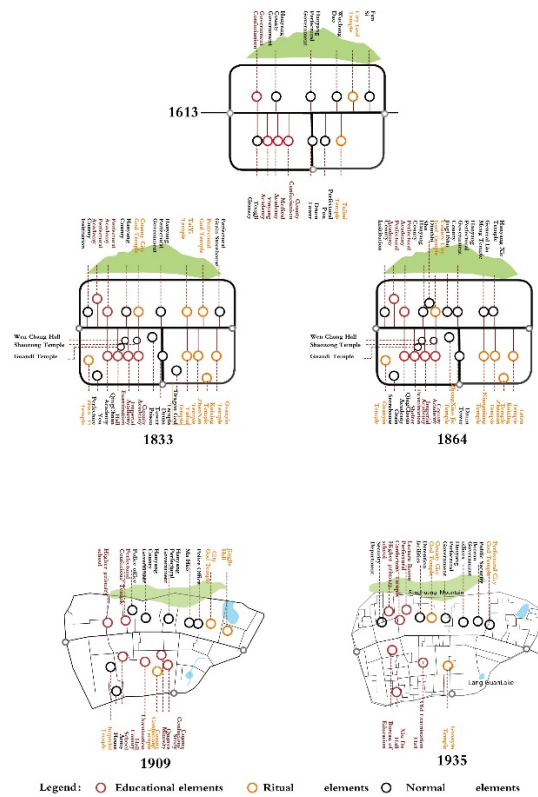
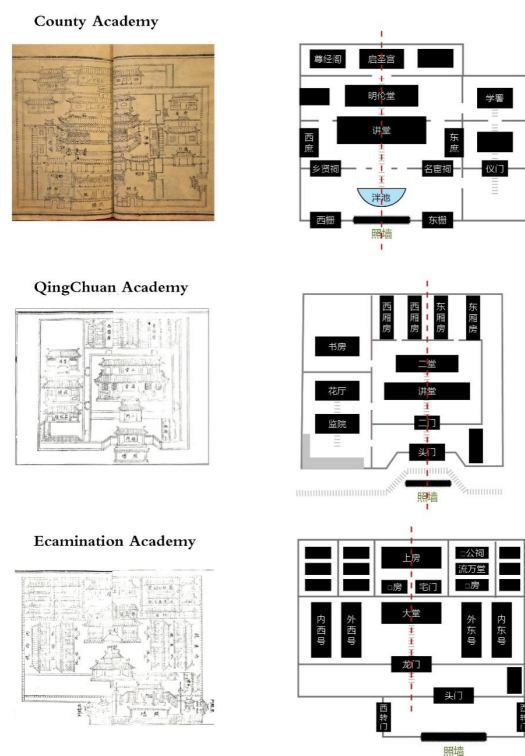


Figure 6: The spatial evolution of features inside the circumvallation of Hanyang Town

From a diachronic point of view on the evolution process of the temple-academic space in Hanyang Town, it was dominated by the ritual system and followed the spatial rule of "The ritual and military is critical matter for a country" inside Hanyang Town in early period. The ritual building is one of the essential architectural types of local prefecture. The temple-academic system was first established in 'Ceremony of Temple Academy' at the end of Yuan Dynasty. During the Qing Dynasty, the ritual and education were both emphasized, which represented the prosperity of temple academy construction in the urban morphology. Every prefecture, state, and county of the Ming Dynasty must have the Altar of Land and Grain, Shanchuan Altar, Li altar, Town god's temple, and Confucious temple. As the indispensable spatial elements of the town in the Ming Dynasty, they implied a prototype of the urban plane morphology of the Ming Dynasty, which was passed down by the Qing Dynasty<sup>[6]</sup> (Figure 6). Until the end of Qing Dynasty, the rise of "Promotion of education with temple property" had confirmed the gradual emphasis on education and technology in the country. It was also the initial characterization of the schoolization of traditional academies as well as the first initial sign for the modernization of traditional Chinese academies.



**Figure 7 Analysis on the spatial layout of education in Hanyang Town**

From the perspective of the three layout systems, the hierarchical systems of the County Academy, Qingchuan Academy, and Examination Hall have gradually decreased (Figure 7). The county academies followed a hierarchical order, where the entrance had a shadow wall through Panchi to the auditorium, Minglun Hall and Qisheng Hall. The internal layout of county academy was basically symmetrical, which



indicated the ritual space of academies at that period. The system for academies of classical learning was basically in line with the traditional ritual system, and the Control Yuan and rest space was added to the west side. The status of Examination Huts was relatively low. It is cited from Sequel for annals of Hanyang County: "The relics of scholars were used as examination huts...", it can be seen that the examination huts may be transformed from a private house, with the non-symmetrical layout. In terms of design techniques, the non-axisymmetric head gate and the entrance with west turnstiles indicated that Hanyang Examination Hall was not as good as Qingchuan Academy and County Academy.

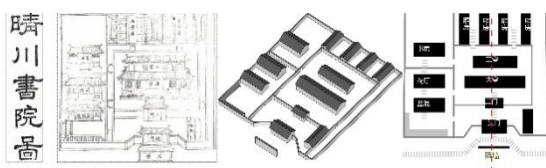
The spatial arrangement of Hanyang Temple academy in order to meet the needs of Confucianism, Buddhism and imperial examination activities, Hanyang temple academy was arranged next to Wenchang Palace, Minghuan Temple, and Xiangxian Temple, which could promote temple academy as an unignorable spatial unit in Hanyang Town.

The basic spatial structure of temples and academy was similar, both of them were divided into three main spatial levels along the north-south axis. The spiritual guidance and enlightenment are gradually realized through different levels of spatial experience. The guiding space of building complex was mostly east-west streets. The decorated archway was used to define the space and it was used as a buffer between the academies and the town. After entering the temple academy, the transitional courtyard space was first used to realize the conversion between the space of street and temple academy, which could buffer before the climax of entering the space.

### Educational Space

Year	Perfectral Academy	County Academy	Examination Hall	Qingchuan Academy	Yinyang Study	Medical Study	Examination Shelter
1613		Undescribe			Undescribe	Undescribe	
1669							
1883							
1864	Undescribe	Undescribe					

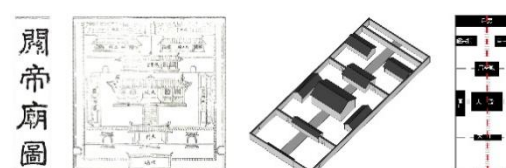
Figure 8: Spatial analysis diagram of perfectural academies in Hanyang Town



### Ritual Space

Year	Perfectural City God's temple	TaiBai Temple	Fenghuang Temple	County city god's temple	Perfectural Academy	Conunty Academy	Guandi Temple
1613		Undescribe					
1669							
1883							
1864	Rename as General Meng Temple	Rename as Niangniang Temple		Undescribe			Undescribe

Figure 9: Analysis diagram of ritual space in Hanyang Town



Combining the morphology evolution of the perfectural academies and the ritual space form (Figure8-11), it can be seen that the changes in the spatial pattern of temple academies are mainly reflected in their respective axes of temple academies and the configuration of the buildings on the bilateral sides. These changes are based on changes of the organizational system, as well as the manner to present state authority. Temple academy is an architectural system that can keep developing, but there is also a constant theme in the changes, and it has more standardized the need for notification as a carrier for sorting out orthodox beliefs: the symbolic presentation of temple academy was emphasized to achieve the spiritual core of traditional Confucianism and Buddhism as "Set Life for People" by a kind of cultivation on the ritual activities.

#### 4. Temple-academic spirit in campus planning

On the view of the macro context of architectural development, the promotion of education with temple property and the academic schoolization presented not only the creation and development of various systems, but also the inheritance and transformastion between systems, which was influenced by Western and local radical self-exploration.

Under the influence of Western ideology, the academization of temple academies reflects the tendency of education to be civilianized and technicalized, the vigorous promotion of general and vocational education in society, and the increasing scale and number of modern academies. In place of the traditional Confucianism and ritualism, the school was based on the ideological core of "Chinese academy as the basic structure, Western academy for practical application", and the spatial carrier followed the school system with a clear distinction in the primary and secondary levels and an orderly hierarchy, in order to materialize the restraining effect of traditional culture on western academy. The educational goals of the modern academy were accompanied by the political and economic needs of the country and it began to develop the practical application of technology needed by society, which terminated the national difficulties both at home and abroad at that time. The changes in ideologies and systems were integrated in its architecture, the architecture itself was undeniable homologous evidence of internal orders or conflicts. The vivid spirit of architecture is rooted in the whole life of people<sup>[7]\[8]</sup>.

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