

RESEARCH ARTICLE

Research on the educational function of Jiangnan canal gardens from the perspective of field theory —Taking Suzhou as a case study

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ABSTRACT

The Jiangnan Canal extends through a water town wetland where millions of lakes and mountains form a beautiful natural land base with abundant resources and easy travel access. Such an ecological foundation helps develop gardens throughout Jiangnan. This article classifies gardens with educational functions along the Jiangnan Canal from four aspects: A classification of gardens in Jiangnan divides them into temple gardens, ancestral temple gardens, academic gardens, and commemorative gardens. This work examines how temples utilized education during rituals and gatherings, environmental management activities, and religious worship ceremonies. The discussion explores the psychological effects of garden environments on visitors through Pierre Bourdieu's field theory, which studies how specific forms connect to educational functions. This analysis summarizes why Jiangnan Canal garden educational activities continue flourishing while presenting future directions for sustaining contemporary Jiangnan Canal landscape education.

Keywords: Jiangnan canal; educational garden; field theory; Suzhou; sustainable development; psychological impact

1. Introduction

The Jiangnan Canal is an important part of the Grand Canal of China, a world cultural heritage. It runs from the south bank of the Yangtze River in the north to the north bank of the Qiantang River in the south, passing through cities such as Zhenjiang, Changzhou, Wuxi, Suzhou, and Hangzhou. The Jiangnan Canal has close water conservancy connections with the many lakes and mountains. Due to its convenient transportation and beautiful scenery, these natural landscapes have become the first choice for building public gardens such as temples, ancestral halls, and scenic spots, exerted a significant influence on people throughout various dynasties. Education and enlightenment play an undeniable role. For example, Jiang Shili^[1] analyzed the mechanism of the spread of religious culture along the canal corridor and the contemporary methods of protection and utilization; Zhang Xiaoxu^[2] studied the Confucius sacrificial ceremony in Suzhou Confucian Temple; Meng Xiaoying et al.^[3] conducted a study on the educational role of traditional academy gardens Analysis; Zhang Yuan^[4] discussed the changes in the educational function of Chinese urban gardens. These studies explore the educational function of canal gardens from different aspects and provide the

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research basis for this article.

The "field" theory proposed by the French sociologist Pierre Bourdieu is based on the theoretical basis of "field-capital (right)-habitus" and combines social space. It is divided into large and small fields(field), and the structural relationships between fields are determined by various rights relations and the habits of the participants^[5,6]. Nie Chunhua^[7] used this theory to analyze power relations in Chinese classical literati gardens; Song Guijie et al.^[8] used field theory to analyze the spatial characteristics of Yangzhou Buddhist temples; Guo Yan et al.^[9] used field theory to analyze the spatial characteristics of local areas in Beijing The scope and spatial correlation characteristics of the core area of elegant culture. Field theory provides a new theoretical perspective for studying the field characteristics of various educational activities in Jiangnan Canal Gardens.

This article takes Suzhou, an important city in the middle section of the Jiangnan Canal, as a research case. Sorting out the garden landscapes with educational functions along the Suzhou section of the Jiangnan Canal in the past dynasties classifies the types of educational garden landscapes. It analyzes the forms and specific responsibilities of educational activities. Analyze the educational content and use field theory to explore the field form of garden landscape formed to adapt to the development of various academic content and provide different types of garden landscapes along the canal. It can better exert its cultural value in the contemporary era and provide evidence and ideas for realizing the sustainable development of artistic communication and mass education functions.

The Jiangnan Canal functions as an essential part of China's Grand Canal. It features world cultural heritage status because it stretches from the Yangtze River's southern bank until it reaches the Qiantang River's northern bank while passing through Zhenjiang, Changzhou, Wuxi, Suzhou, and Hangzhou^[10]. The riverside link between the canal and adjacent mountaintops and lakes generates perfect public park development conditions with temples, ancestral halls, and scenic views. These gardens demonstrated lasting influence upon educational practices throughout dynastic rule while throughout dynastic rule while advancing cultural enlightenment.

Through field theory, Pierre Bourdieu provides researchers with a structure to examine social space relationships. This theory reveals power structures and social bonds between defined areas by studying field-capital-habitus interactions^[5-7] used this theoretical framework to examine power dynamics in traditional Chinese literati garden spaces, while Song Guijie et al.^[8] investigated spatial elements of Buddhist temple structures in Yangzhou. This paper explores how the design components of outdoor spaces shape psychological encounters that progress into educational learning and personal growth. It seeks to understand the methods that support these gardens' academic and cultural value while contributing to sustainable development theory.

2. Environment-psychological associations and educational functions

2.1. Psychological impact of Jiangnan canal gardens

Jiangnan Canal Gardens' spatial layout and natural elements create profound psychological effects, forming a foundation for their educational functions^[11]. The harmonious integration of natural features—such as meandering water channels and shaded paths—induces visitors' tranquility, curiosity, and introspection^[9]. These psychological responses are essential for fostering environments conducive to education. For example, sensory stimuli like the sound of flowing water or the sight of blooming flowers enhance emotional well-being and focus. That creates an atmosphere that encourages learning and moral reflection, pivotal in gardens designed for educational purposes.

2.2. Mechanisms of the garden environment influencing psychology

The educational functions of Jiangnan Canal gardens are closely linked to the psychological impacts of their environments. Natural landscapes in the gardens—trees, water features, and scenic paths—help restore directed attention, enabling visitors to transition from mental fatigue to relaxed focus^[9]. This state fosters deeper engagement with educational content, such as historical narratives or moral lessons. The Gardens' serene ambiance also regulates emotions, providing spaces for contemplation. Temple gardens, in particular, offer tranquil environments that reduce stress, enhancing receptivity to educational experiences. Additionally, the spatial symbolism of the academy and ancestral temple gardens reflects Confucian principles of respect and diligence^[9]. These symbolic designs subtly guide visitors' behavior and promote cultural understanding, serving as silent educators.

Jiangnan Canal garden spaces accomplish their educational functions by harmonizing nature's aesthetic elements and traditional symbols alongside human psychological processing. The gardens keep their historical significance because they enhance emotional well-being and focus and develop moral character through the centuries^[9]. Sustainable development approaches should maintain these models' cultural significance and psychological worth^[11]. Utilizing contemporary interpretive technologies through augmented reality allows visitors to gain enriched experiences by preserving the gardens' peaceful atmosphere. An ancient understanding of environmental psychology education dynamics will ensure Jiangnan Canal Gardens maintains its essential role in cultural heritage protection and lifelong educational value.

3. The historical changes of the Jiangnan canal and the development of the Suzhou canal water system

3.1. Historical changes of the Jiangnan canal

The Jiangnan Canal was first built during the Spring and Autumn Period when Wu and Yue fought for hegemony. The main rivers were the Baichidu and Wu Gugu Waterways^[12]. It was formed with Wu's capital, Gusu (now Suzhou), as the center, connecting Kuaiji (now Shaoxing) to the south.), a transportation channel heading north to the Yangtze River. After the Qin Dynasty unified the country, they excavated and connected canals formed during the Spring and Autumn Period, such as Baichidu, creating a canal from Dantu (now Zhenjiang) to Qiantang (now Hangzhou)^[11]. In the Sui Dynasty, the entire line of the canal was renovated and widened since the Qin and Han Dynasties, forming a canal starting from Jingkou (now southeast of Zhenjiang), passing through Danyang, Changzhou, Wuxi, Suzhou, Wujiang, Pingwang, Jiaying, Chongfu, Chang'an and other towns, and ending in Hangzhou. Jiangnan River^[10] After the Song Dynasty, the Jiangnan Canal started from Pingwang, Jiangsu, entered Zhejiang in three routes, and finally reached Hangzhou. The eastern route passes through Jiaying to Hangzhou, which is the earliest route that has been continued since the Sui Dynasty; the western route is Ditang-Dongtiaoxi Transport Road, TangIn the third year of Tianshou (692), "Edict Qiantang, Yuqian, The taxation and transportation of the four counties of Yuhang and Lin'an took this route"^[13]; During the Song and Yuan Dynasties, there was another waterway from Pingwang to Hangzhou via Wuzhen and Tangqi^[10].

3.2. Development and changes of the Suzhou canal water system

In research, people often divide the Jiangnan Canal into the northern section (from Zhenjiang to Suzhou Wangting), the middle section (from Suzhou Wangting to Suzhou Pingwang), and the southern section (from Suzhou Pingwang to Zhejiang) for discussion. Suzhou, which occupies the middle section of the Jiangnan

Canal, was the central city for the construction and service of the Jiangnan Canal during the Wu and Yue Dynasties. It is currently the largest city in the Jiangsu section of the Jiangnan Canal.

Judging from the development history of Suzhou, the ancient town was first built in the first year of King Helu of Wu (514 BC). "Bagua of Fa Di" ^[14], the outer city river is connected to the main channel of the Jiangnan Canal and is connected to the inner river channel of the city through the Shuicheng Gate, forming the earliest predecessor of the Suzhou Canal ^[15]. Later, the ancient city of Suzhou experienced reconstruction in the Tang Dynasty, additions in the Yuan Dynasty, construction in the Qing Dynasty, and contemporary protection. Its scale and shape have continued to this day.

From the perspective of the relationship between the city of Suzhou and the Jiangnan Canal, the ancient city of Suzhou is located on the east side of the main line of the Jiangnan Canal. The main line of the Jiangnan Canal comes from the northwest of the ancient city of Suzhou. It connects the Suzhou Outer City River through the Shangtang, Shantang, and Xujiang Rivers. Ships pass by. There are river channels on the east and south sides of the Waicheng River, and then they are southbound to Wujiang. At the same time, the rivers in Suzhou City, as an essential part of urban transportation and landscape environment, also play an important role in the urban pattern of Suzhou. According to the "Pingjiang Map" carved in the second year of Shaoding in the Southern Song Dynasty (1229), the "Water Channel Map of Suzhou Fucheng" contained in the "Wuzhong Water Conservancy Complete Book" of the Ming Dynasty, and the "Gusu City Map" included in the "Suzhou River Road Chronicles" of the Qing Dynasty Historical data and contemporary research data show that during the Song and Ming dynasties, Suzhou city was densely covered with rivers, forming a checkerboard water grid pattern of 5 north-south (vertical) rivers and more than 10 east-west (lateral) rivers. However, some horizontal rivers only have One end connected to the longitudinal river, which can easily cause water pollution problems and can be quickly occupied and landfilled during the city's development. Therefore, in the middle and late Qing Dynasty, with the increase in population and the prosperity of commerce, the horizontal river channels were gradually reduced and gradually formed vertical, three horizontal, and two rings (the two rings are the inner and outer moats) pattern([Ming] Edited by Zhang Guowei, edited by Cai Yiping).^[16-18]

Judging from the jurisdiction of Suzhou, according to the records of "Gusu Zhi" in the Ming Dynasty: "Pingjiang Prefecture in the Song Dynasty had six counties, and in the Guo Dynasty (Ming Dynasty), Suzhou Prefecture had seven counties" ^[19], In the Qing Dynasty, it governed nine counties: Wu County, Changzhou, Yuanhe, Kunshan, Xinyang, Changshu, Zhaowen, Wujiang, and Zhenze^[20] including four counties: Kunshan, Xinyang, Changshu, and Zhaowen It is close to the Yangtze River and far away from the main channel of the Jiangnan Canal. Therefore, the educational gardens in the Suzhou section of the Jiangnan Canal studied in this article are based on the canal's main line, branch line, and city center within the five counties of Wuxian, Changzhou, Yuanhe, Wujiang, and Zhenze in the Qing Dynasty. The gardens laid out by the river are mainly landscapes related to contemporary Suzhou's northwest, west, south, and central ancient city areas.

4. Types of educational gardens in the Suzhou section of the Jiangnan canal

The main types of educational gardens in the Suzhou section of the Jiangnan Canal include temple gardens, ancestral temple gardens, academy gardens, and commemorative gardens. These gardens were built on sites with rich mountain resources and beautiful scenery along the river ^[10]. They are public tourist attractions and important venues for various educational activities in the past. This article reviewed historical

data to sort out the number of educational gardens in the Suzhou section of the Jiangnan Canal (**Figure 1**) and analyzed their development history and distribution characteristics.

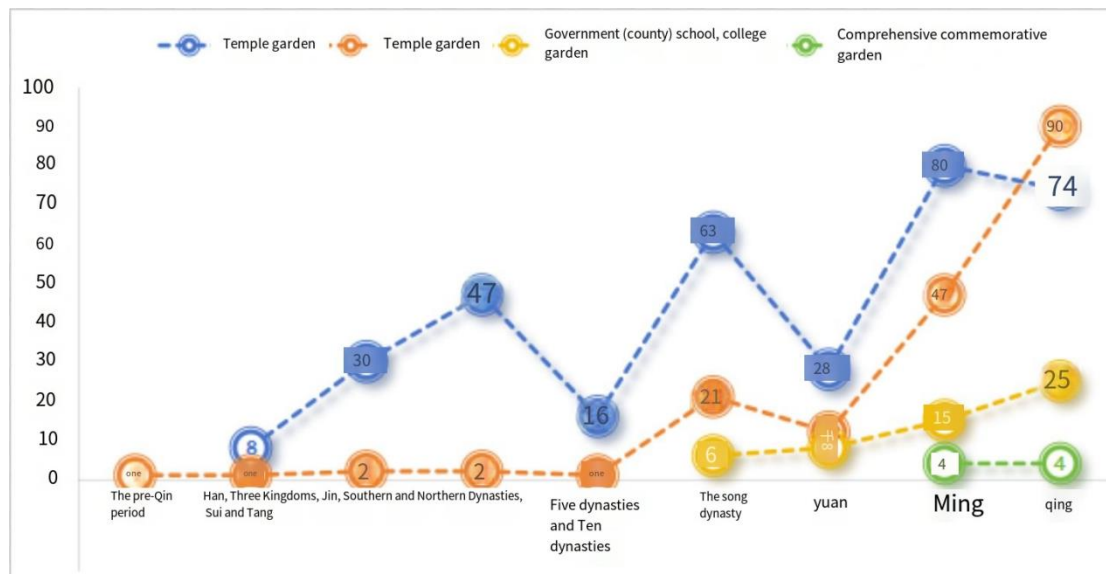


Figure 1. Statistics on the number of educational gardens in the Suzhou section of the Jiangnan canal.

Source of data: Compiled by the author (Fan Chengda, Song Dynasty; Wang Hao, Ming Dynasty; Feng Guifen, Qing Dynasty)

4.1. Temple garden

During the Han Dynasty, Buddhism was introduced to China. During the Jin and Southern and Northern Dynasties, Buddhism spread and flourished along the Grand Canal in areas with developed water and land transportation^[1]. The construction of temples and gardens in the Suzhou section of the Jiangnan Canal also started in the Han Dynasty, reaching its first construction peak in the Jin Southern and Northern Dynasties, and has flourished since then.

There are three types of relationship between the site selection of the Suzhou Duan Temple Garden on the Jiangnan Canal and the canal: First, it is close to the main channel of the canal with heavy water transportation traffic, such as Fengqiao Temple located at the junction of the main line of the Jiangnan Canal and the Shangtang River, and Xiyuan Temple adjacent to the Shangtang River. etc.; the second is the natural mountainous areas located along the canal, such as Huqiu Yunyan Temple along the Shantang River, Lingyanshan Temple, and Zhiping Temple along the Xujiang River; the third is located in Suzhou Fucheng, Wujiang County and other towns, surrounded by rivers in the city Areas such as Beita Baoen Temple, Dinghui Temple, Xuanmiao Temple, etc. in the ancient city of Suzhou.

Temple gardens are generally large in scale, are built according to the mountainous terrain, have water diversions and reservoirs, and are used to assist the development of various educational functions. At the same time, temple gardens, private gardens, and villas often have interchangeable identities. Historically, many cases have been of turning houses into temples and building private houses on abandoned temple sites. Therefore, temple gardens and Chinese traditional There are certain similarities with private gardens, such as Yunyan Temple in Huqiu, "The King Xun of Jin Dynasty and Di Min separated their business. It was built in the second year of Xianhe (327), that is, Jianchi was divided into two temples, the east and west" ^[19], is a typical example of a manor villa converted into a temple. From the Eastern Jin Dynasty to the early Northern Song Dynasty, Huqiu's identity as a Buddhist holy place has been formed ^[21].

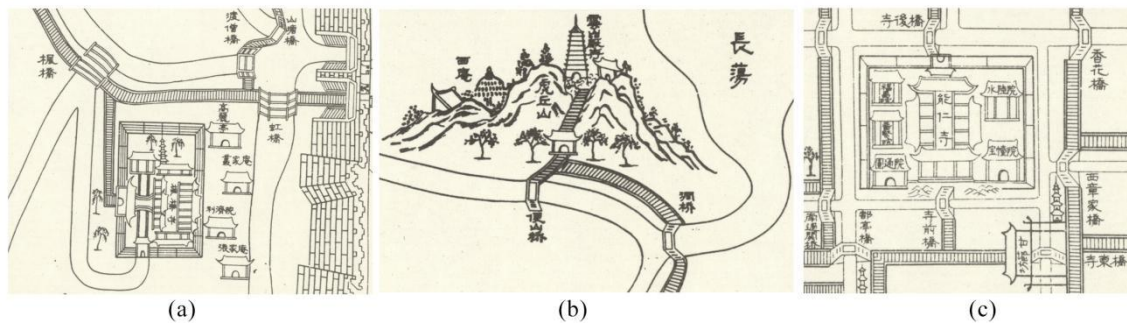


Figure 2. Three types of site selection for temple gardens in the Suzhou section of the Jiangnan canal as depicted in the "Pingjiang map" of the Southern Song dynasty.

(a) Site selection close to the main channel of the canal; (b) Site selection in natural mountainous areas along the canal; (c) Site selection in the area surrounded by rivers in the city

Source: The author based on the "Pingjiang Picture" carved by Li Shouming in the second year of Shaoding in the Southern Song Dynasty (1229) and now stored in the Suzhou Stele Museum (Confucian Temple).

4.2. Temple gardens

China's ancestral temples mainly include temples dedicated to the sun, wind, rain, thunder, and lightning, the Confucian Temple to commemorate Confucius, the Pantheon, and the Filial Son Temple to commemorate celebrities of the past dynasties, as well as folk temples to worship industry ancestors and local gods. A large number of The existence of ancestral temples is a way for Chinese dynasties to use folk beliefs to assist governance ^[22]. Since the Song Dynasty, the combination of "governance" and "teaching" has been emphasized, and the official etiquette system has been pushed from the imperial court to the people ^[23]. The construction of pantheons and temples has increased. At the same time, the Song Dynasty began to pay attention to the official educational space. Construction, as an important part of the official educational space, and the number and scale of Confucian temples have continued to expand. Therefore, the number of temple gardens in the Suzhou section of the Jiangnan Canal began to increase during the Song Dynasty. After the Qing Dynasty, the rulers' construction and promotion of clan concepts led to the construction of many family ancestral halls, and many ancestral halls with educational influence were included in the ranks of official sacrifices. Therefore, the Ancestral temple gardens in the Suzhou section of the Jiangnan Canal developed to its peak in the Qing Dynasty.

Ancestral temple gardens have transportation needs for sacrificial items, especially livestock such as pigs, sheep, and cattle, so their locations are often close to canals. For example, the Zhide Temple in the ancient city of Suzhou, which commemorates the founding monarch of the Wu Kingdom in the Spring and Autumn Period, is located inside Changmen, close to the Second Henghe River; the Xianshi Temple in Suzhou Fuxue, in front of the temple, there is a river in the city connected with a canal outside the city; Xushuguan The Wenchang Pavilion is built along the main line of the Jiangnan Canal. At the same time, due to the importance attached to the space of temples by the government, families, and industry chambers of commerce during the Ming and Qing Dynasties, the buildings and gardens in the temples were continuously repaired and rebuilt. Many of them have survived to this day; for example, the Suzhou Confucian Temple was built during the Jingyou period of the Northern Song Dynasty. Fan Zhongyan moved the original Suzhou Confucius Temple to the "Xun Yu" (southeast direction) of the South Garden and built the Suzhou County School, forming the Confucian Temple on the left and the lecture hall. The overall layout of the county school on the right, the Dacheng Hall of the Suzhou Confucian Temple, was rebuilt in the Yuan Dynasty ^[1]. "The old foundation was three feet, and its buildings were no more than ten, but now they are five feet tall."^[24]; it has grown from a small building with a height of more than 3 meters to a majestic and

majestic palace with a height of 15 meters. The existing Dacheng Hall building in Suzhou Confucian Temple was built in the 10th year of Chenghua in the Ming Dynasty (1474). Although it has been repaired many times, it still retains the old structure of the Ming Dynasty. It was about 20 meters high during the Qianlong reign of the Qing Dynasty. During the period, its scale was the second largest Confucius Temple in China after the Confucius Temple in Qufu, Shandong^[25] Another example is the Flower Temple in Huqiu and the Silkworm Shrine in Wujiang. Due to the attention paid by private practitioners and industry chambers of commerce, relics still have survived to this day.

4.3. Government schools and academy gardens

Chinese academies sprouted in the mid-Tang Dynasty, took shape in the late Tang Dynasty, flourished in the Song and Yuan dynasties, and flourished in the Ming and Qing dynasties^[26]. After the Song Dynasty, with the shift of the economic center of gravity to the south and the influence of the imperial examination system^[27], a large number of government schools, county schools, academies, and free schools began to be built in the Suzhou section of the Jiangnan Canal.

Suzhou Fuxue, Wuxianxian, Changzhouxianxian, and Wujiangxianxue are all located near the Fuzhi and county seats and close to the rivers in the city. Due to the need for etiquette standards and to create a quiet and beautiful learning environment, The canal water system enters the park and forms a pond in front of the government and county lecture hall buildings. At the same time, the external environment of the building is fully utilized to create a landscape. For example, Suzhou Fuxue diverts urban river water into the Panchi in the Fuxue building area and then "circles to the northwest to the Bathing Lotus Pond, to the northeast to the Bixia Pond, around Dao Mountain to the north to the Spring Rain Pond, and to the east to the Baishi Pond."^[20] A series of interconnected ponds are formed on the northwest side of the building complex. Mountains are built beside the ponds. Pines, bamboo, cypresses, and other plants are planted in the mountains. Lotus plants are grown in the ponds, creating a quiet and refined atmosphere. Learning support environment.

Other academies are built near the water in towns, such as Heshan Academy, Pingjiang Academy, etc.; they rely on the landscape space of canals outside the city, such as Hejing Academy and Nanli Academy in Huqiu Mountain. Academies are generally small in size and are mainly courtyards. They also use the natural landscape environment of the canal to achieve the function of auxiliary education. It is worth noting that during the Tang Dynasty, because academies along the Jiangnan Canal were not yet widespread, jungle temples also served as educational institutions for private lectures and scholars' studies^[28].

4.4. Memorial gardens

Memorial gardens along the Jiangnan Canal serve as vital cultural and educational spaces, utilizing the historical significance of sites associated with notable figures to foster remembrance and inspiration^[1]. These gardens often feature pavilions, landscapes, and other architectural elements that encourage visitors to reflect on the literary achievements and civic contributions of historical celebrities connected to the canal. Several significant memorial gardens from the Suzhou area along the Jiangnan Canal include the Canglang Pavilion and Huqiu Mountain, which sit beside Shihu, followed by Tianping Mountain^[29]. The locations, which began as private gardens, temples, cemeteries, and ancestral halls, shifted to public spaces when Emperors Kangxi and Qianlong conducted their "Southern Tour" during the Qing Dynasty^[28]. The public spaces were transformed through commemorative embellishments, inscribed texts, and guided visitor programs to function as cultural education centers.

An analysis of Canglang Pavilion serves as a case study. The Wuyue Kingdom's noble garden evolved through reconstruction by Su Shunqin in the Song Dynasty into its current function as a waterfront garden

near the water. The garden experienced prolonged development into a large private park that used landscape design principles to unite pavilions with natural features ^[28]. Between the Yuan and the early years of the Ming Dynasty's Jiajing period, this location hosted a monk's quarters and the Temple of King Han Qi. General Han Shizhong received memorial honors at the temple, and Shi Wenying provided his support for the Canglang Pavilion restoration work. During the Qing Dynasty, the courtyard gained two new spiritual spaces by establishing the Su Gong Temple, joined by the Five Hundred Worthies Temple, which expanded its purpose for remembrance (Wang & Ni, 2017). During spring and autumn, the pavilion gained numerous visitors yearly, as Feng Guifen documented during the Qing Dynasty period, demonstrating its importance as a landmark for cultural traditions. Throughout history, Canglang Pavilion has become a place that has enabled visitors ranging from literati to ordinary people to experience its cultural essence and participate in spring picnic outings.

The garden infrastructure supports interaction and reflection through its thoughtfully designed layout. Pavilions and winding paths generate casual conversations while enabling chance encounters and private reflection for visitors. These elements combine to produce a dynamic environment that supports social opportunities. Humans use open areas of courtyards for collaborative activities, while more enclosed spaces create safe spaces for independent thought. Multiple educational outcomes emerge from these diverse settings because they unite collective interactions with internal contemplation ^[29]. People who meet in pavilions share cultural knowledge, but guests who walk remote pathways enter peaceful solitude.

Environmental psychology confirms that natural elements in the garden, including the soothing sound of water and observing beautiful flowers, create stress relief and healing for psychological recovery, according to the "stress recovery theory." The relaxing atmosphere of such spaces improves visitors' potential for learning and personal development. The serene condition at Canglang Pavilion Memorial Garden tackles multiple educational roles by connecting historical appreciation to cultural experience alongside emotional restoration.

5. How to carry out educational activities in Jiangnan canal gardens

5.1. Sacrifice activities

China's sacrificial activity system gradually formed after the Qin and Han Dynasties. There are three levels: palace, government, and folk. After the Sui and Tang Dynasties, it was divided into three categories: large sacrifices, middle sacrifices, and group sacrifices. In the middle, they worship the sun, the moon, the ancestors of farmers, the ancestors of silkworms, the previous emperors, and Tai Sui, and in the group, they worship the temples and ancestral halls ^[29,30]. The main environments for sacrificial activities in the Suzhou section of the Jiangnan Grand Canal include ancestral temples, Confucian temples in prefectural schools and academies, and some temples and monasteries also have sacrificial activities organized by the government. From the perspective of sacrificial levels, they belong to middle and group sacrifices, and their gardens and courtyard environments play a spatial auxiliary function in carrying out sacrificial activities.

5.1.1. Sacrifice to the gods of heaven and earth

The earliest sacrifices to the gods of heaven, earth, wind, rain, etc., were altar sacrifices. "Since the establishment of the Five Shrines in the Qin Dynasty, the temples were led by temple officials. The rise of palaces and temples began from then on. After the Han and Tang Dynasties, it was not as prosperous as the Song Dynasty. ^[20]" Since the Qin Dynasty, the construction of palaces and temples has given the gods of heaven and earth a specific image. In the Tang Dynasty, "Laozi was respected as the Yuanyuan Emperor," which made palaces and temples' heaven and earth sacrifice activities more critical than ancestor sacrifices

[31]. In the Song Dynasty, the prime minister managed important palaces and temples, emphasizing the solemnity and importance of palace and temple sacrificial activities.

The Xuanmiao Temple in the ancient city of Suzhou, which is close to the city river, is a typical example of offering sacrifices to the gods of heaven and earth. The Xuanmiao Temple "was built in the third year of Chunxi, and the county governor, Chen Xian, built the Sanqing Hall... During the Orthodox period, the governor's minister, Zhou Chen, and the prefect Kuang Zhong built the Miluo Temple. "Pavilion" [20], Sanqing Hall, was built according to the noble status of the Taiyi God. Miluo Pavilion has three floors. The upper floor is dedicated to the Emperor of Heaven, the middle floor to Dou Su, and the lower floor to the Earth God. In the Qing Dynasty, during Emperor Gaozong's "southern tour," "all the ministers who were here set up a sutra altar in the temple to wish Cining a long life" [20], Xuanmiao Temple added a "Longevity Celebration" prayer ceremony to celebrate the birthdays of the empress dowager and emperor.

The extensive social and educational significance of the reconstruction and reconstruction of Xuanmiao Temple in the past dynasties, as well as the activities of praying for blessings and praying for rain, is to show the authority of the country by maintaining the majesty and grandeur of the temple complex, and to create a beautiful scene of peace and prosperity for the government and the people through blessing activities, and "longevity." "Celebration" expresses local respect for the country's ruling power and helps guide the people's concept of filial piety.

5.1.2. Sacrifice to confucius

Consecrations to Confucius in the Suzhou section of the Jiangnan Canal are mainly carried out in Confucian temples in Fuxue, county schools, and academies in various places. The Confucian temple in Suzhou Fuxue has the highest scale and sacrificial standards.

The sacrificial activities for Confucius in Suzhou Fuxue Confucian Temple revolve around the Dacheng Hall building, the platform in front of the hall, and the courtyard space. For example, In the second year of Dade in the Yuan Dynasty (1298), the renovation of the Dacheng Hall of the Suzhou Confucian Temple was completed. Ding Si held a memorial ceremony on August 3 of the same year. (Qian Gu, Ming Dynasty) "It can be seen that the scale of this sacrificial ceremony has been unprecedented since the establishment of Suzhou Fuxue. In the fourth year of Hongwu in the Ming Dynasty (1371), the sacrificial regulations of the Fuxue Confucian Temple were upgraded from the local sacrificial regulations to the central sacrificial regulations. It was upgraded to the great sacrificial system in the twelfth year of Chenghua (1476). In the ninth year of Jiajing (1530), Confucius was renamed the Most Holy Sage. Since then, the Confucius Temple has restored its sacrificial rituals to the standard of mid-level sacrificial rituals [2]. During the Qing Dynasty, the Suzhou Confucian Temple was renovated many times, and sacrificial activities were carried out in full swing, which lasted until the late Qing Dynasty. After the Taiping Rebellion, Suzhou Fuxue and the Confucian Temple were renovated again. In the seventh year of the Tongzhi reign, Ding Richang wrote "Postscript to the Renovation of Suzhou Fuxue," which recorded in detail the renovation of Fuxue, the rectification of the rituals of offering sacrifices to the gods, and the process of the sacrificial ceremony [20]. From the process of the ceremony, there were high-standard furnishings of fu, gui, lan, dou, zun, and lei, as well as performances of qin, se, bell, chime, flute, and pipe, and Yi dance performances from the participants of the sacrificial ceremony; there were local cultural relics officials, more than a hundred students from Fuxue and County, and the public gathered to watch.

Records of sacrificial activities in the Confucian Temple often appear in the records of the renovation of Fuxue and the renovation of sacrificial instruments and musical instruments. There must have been large-scale sacrificial activities after the major renovation. Whether it is the repair of Confucian temple buildings

and gardens or the development of sacrificial ceremonies, they are all serious and positive teachings on the spiritual thoughts of respecting teachers and respecting morality and etiquette for prefectural and county students.

5.1.3. Sacrifice to the sages of all ages

Prefectural schools and academies were sacrificed not only to Confucius but also to other representative figures of Confucianism, as well as sages who played an essential role in promoting the construction of academies and local development. For example, Suzhou Fuxue has Fan Wenzhenggong Temple, Hu Wenzhaogong Temple, Wei Bai Ergong Temple, Kuang Gong Temple, Jiugong Temple, Minghuan Temple, etc.; Wujiang County School has Minghuan Temple, Xiangxian Temple; Changzhou County There are sages Fanzi Temple, Tan Gong Temple, etc. More Pantheon and Filial Son temples are scattered along the canal. Most are included in the official sacrificial canon, and local officials regularly organize sacrificial ceremonies.

At the same time, due to the emergence of numerous celebrities along the Jiangnan Canal, the phenomenon of ancestral halls for virtuous people has emerged. The 500 Virtuous Ancestral Hall, located on the west side of Canglang Pavilion, is a typical example of an ancestral hall. Founded by Tao Shu, more than 500 celebrities from the Zhou Dynasty to the Qing Dynasty were selected to perform sacrifices. Every spring and autumn, the government summoned the descendants of local squires and related celebrities to perform public sacrifices^[32], educate future generations to respect the sages and strive to learn from the sages' excellent moral character, culture, Taoism and military strategies.

5.1.4. Sacrifice to industry ancestors

The Jiangnan Canal Basin is the leading silk production area, so there is a long and extensive custom of worshipping silkworms. According to the "Tongkao of Qing Dynasty Documents," "The Silkworm God is located in the Huangdi Temple in Xuanyuan, Zhejiang Province, and there are 23 silkworm god temples in the counties of Hangzhou, Jiazhou, and Hu, and officials offer sacrifices to them every year. The required sacrifices shall be handled according to the procedures for offering sacrifices to the Xiannong Altar."^[33] It can be seen that the Qing Dynasty also attached great importance to the Sacrifice of ancestors of silkworms and included the sacrifices of silkworm shrines in silk production areas into the official sacrificial rituals, making the Sacrifice of ancestors of silkworms more vigorously developed in the Jiangnan Canal Basin. The local Silk Industry Office built the Xiancan Temple in Shengze Town during the Daoguang period of the Qing Dynasty (1821-1850) to worship the Yellow Emperor, Shennong, and Lei Zu ^[34]. This temple is the only surviving and magnificent ancient silkworm in the silk-producing area of the Jiangnan Canal Basin. Its axis comprises the gate tower, the stage, and the Silkworm King's Hall. It is the central place for sacrificial activities. A large square was originally between the stage and the Silkworm King's Hall. It can accommodate thousands of spectators, with east and west wings on both sides for performances ^[35-36]. Before the Silkworm Festival, silkworms go to the Silkworm Temple to offer incense, worship, and pray for a good harvest according to custom. The stage is the venue for the local traditional cultural activity "Xiao Man Opera," to worship the silkworm god. Xiao Man Day in the lunar calendar (around May 21 in the Gregorian calendar). Silk was about to be put on the market, and silkworm farmers and scholars from Jiangsu and Zhejiang gathered here to watch the performance and celebrate the harvest ^[37].

Pious prayers before local agricultural production and joyful celebrations at the end of farming constitute the main content of the ancestor worship activities in the Jiangnan Canal Basin. Educating employees to work hard by following the example of industry ancestors is a positive psychological guidance for relevant employees.

5.1.5. The educational significance of sacrificial activities

In summary, sacrificial activities for the gods of heaven and earth help create a beautiful scene of peace and prosperity for the country and the people and help shape the authoritative and benevolent image of national governance. The sacrificial activities for Confucius are a concrete expression of the fine tradition of respecting teachers, valuing education, and strengthening young talents' etiquette and standard education. The sacrificial activities for the sages of the past dynasties focus on promoting excellent spiritual qualities such as loyalty, filial piety, integrity, and righteousness, showing the sages' social achievements, profound knowledge, and literary and artistic accomplishments, and encouraging future generations to imitate them. The worship of industry ancestors shows that the state and local governments attach great importance to agriculture and handicraft production, enabling employees to work hard, celebrating harvests in the form of festivals, and providing spiritual comfort to employees.

5.2. Ritual practice activities

5.2.1. Ritual activities in the gardens of government schools and academies

The objects of ritual practice activities are mainly young students, and the canal garden environment where the activities are held is mainly the gardens of government schools and colleges. Confucian education in ancient China was based on studying etiquette and law, with etiquette, music, archery, charioteering, calligraphy, and mathematics as required skills. The study of etiquette and law included classics such as *The Analects of Confucius*, *The Great Learning*, and *The Doctrine of the Mean*. The theoretical study of the works also includes daily study and practice of etiquette in life. For example, before Suzhou Fuxue held large-scale Buddhist memorial ceremonies, it convened prefecture and county students to "practice etiquette" to improve students' mastery of etiquette: degree and the importance of the sacrificial ceremony.

5.2.2. Ritual activities in temple gardens

In addition to learning and practicing etiquette in schools, the temple garden has documented records of students and officials practicing etiquette. For example, "Yuanmiao Guanzhi" records: "Every time the county officials meet the Changzhi, New Year's Day, Wanshou, and Qianqiu festivals, they will I practiced the rituals here one day before and performed the rituals on this day" ^[38]. Tongzhi's "Suzhou Prefecture Chronicle" records: "The ancient Longhua Temple was the place where successive envoys consecrated and practiced rituals" ^[20]. It can be seen that the temple garden environment is not only a place for significant festival celebrations but also a place for county officials and students to study etiquette before the ceremony. This is the pursuit of the display effect of sacrifices and celebrations.

5.2.3. The educational significance of ritual activities

Ritual activities in the garden environment are practical activities for studying the theory of classic works, which are conducive to shaping the excellent deportment image of young students and establishing the Confucian ethical order; they are also helpful in showing the solemn image of the country to the public and showing the dignity of local managers. It is a beautiful image to educate everyone to practice etiquette and become a gentleman's social custom.

5.3. Gathering activities

5.3.1. Gathering activities of literati groups

The gatherings of literati groups often occur in public gardens with beautiful natural environments. Public gardens with commemorative and symbolic significance are the first choice for gatherings. Canglang Pavilion serves as the spiritual link between the sages of the past dynasties and Suzhou, and it has become an

essential place for cultural gatherings of Suzhou literati. Song Nao, the governor of Jiangsu Province, held many elegant gatherings in the Canglang Pavilion after completing the reconstruction of the Canglang Pavilion. For example, in the thirty-seventh year of Kangxi (1698), he completed the "Poetry of Su Dongpo." The school replenishment work also coincided with Dongpo's birthday, and an elegant gathering with the theme of "Su Su" was held; for example, in the 42nd year of Kangxi (1703), Song Nao recruited Jiangnan scribes to gather in Canglang Pavilion to watch the performance of "The Peach Blossom Fan" activities, etc. [39]

5.3.2. Banquet activities of the gentry group

In addition to elegant gatherings, Canglang Pavilion also held banquets for officials and gentry. For example, in the fourth year of the Qianlong reign of the Qing Dynasty (1739), Jiangsu Governor Xu Shilin hosted a banquet for the gentry in Canglang Pavilion, educating officials to take the lead in frugality and eliminate local luxury. Wind [40].

5.3.3. The educational significance of assembly activities

On the one hand, gatherings of literati and gentry enhance the personal literary accomplishment and moral sentiments of diligence, honesty, and love for the people among young students and officials, which are conducive to the development of fame and official career; on the other hand, they can promote the formation of literati groups with local influence and influence. The prosperity of local cultural undertakings plays a decisive role in promoting.

5.4. Environment guidance

5.4.1. Environment layout guidance

In addition to developing specific activities in various educational gardens, the site selection and internal design of the garden environment can also guide users to form a social-ethical order and good spiritual character.

Official schools and academies along the canal often divert the canal water system into the garden to form a pan pool, which is usually semicircular. According to the records of "Historical Records," "It is called the Emperor Pichi, which is the place where the Emperor of Zhou Piyong [41]." Combined with the analysis of "Zhou Li Zhengyi": "Zhou University is in the southern suburbs... Piyong is also a university [42]". It can be seen that "Piyong" was a place where the Zhou royal family studied and carried out ceremonial activities. It is the earliest recorded royal place of learning in ancient China. The Imperial College of the Qing Dynasty followed the etiquette of the Zhou Dynasty and formed an environmental layout with the building in the center and surrounded by water. It is the only remaining royal lecture venue in ancient China. The Panchi in the official school along the canal not only creates the main scenery of the official school garden but also distinguishes it from the circular pool surrounding the royal learning place, forming an environmental guide for the ethical order of "king and ministers."

At the same time, although the official schools, academies, and ancestral temples along the Jiangnan Canal are located in Jiangnan, the construction forms of their buildings and gardens are very different from the natural and romantic forms of other Jiangnan gardens. They mainly adopt a central axis symmetrical layout [43]. Such a layout, coupled with strict sacrificial activities, comprehensively creates an ethical order concept with the venerable being at the center and with clear priorities.

5.4.2. Environment decoration guidance

Educational gardens often use stone carvings and other decorative methods to embed educational content into the garden design, playing a subtle educational role for visitors.

For example, the Temple of Five Hundred Sages in the Canglang Pavilion in the memorial garden has more than five hundred flat stone carvings of sages and celebrities embedded on the inner wall of the temple. One person and one stone are distinctive, forming a display gallery of excellent moral concepts of fairness, justice, and kindness ^[32]. Inside the temple, the four characters, "Jingxing Weixian," are engraved on the north wall. There is a bamboo forest in the south of the temple. The bamboo's elegance contrasts the famous sages' noble character and integrity ^[40]. A pavilion is built next to the temple with an inscription. As the "Yangzhi Pavilion," many environmental decorations highlight the noble image of commemorating celebrities and guide visitors to follow the examples of the sages.

Another example is that the garden decorations of government schools and academies often contain the essence of culture and the deeds of sages and play a guiding role in guiding future generations of students. A mountain was built beside the pond of Suzhou Fuxue, and a "Daoshan Pavilion" was built on the hill. "The inner wall is inlaid with ancient inscriptions, giving it a majestic view" ^[20], using stele inscriptions to decorate a pavilion for teachers and students to rest after teaching, entertaining education and traveling, triggering in-depth discussions on ancient Chinese prose and calligraphy.

5.4.3. Natural environment guidance

The educational and guiding role of the natural environment can be divided into the natural environment outside the artificial garden and the small artificial environment within the garden.

The general environment depends on the location of the garden. Educational gardens along canals often choose places with quiet mountains and forests, close to rivers, and convenient water and land transportation. For example, Hejing Academy in Suzhou is located next to Yunyan Temple in Huqiu, with the mountain behind and facing the canal water system. In "The Analects of Confucius," "Yong Ye" said: "The wise are happy in water, and the benevolent are happy in the mountains." Its landscape environment is consistent with the good moral character of a gentleman recognized by Confucianism. It provides an educational place for students to integrate body and mind and cultivate their temperament. It uses the beauty and symbolism of natural mountains and rivers to educate students^[3].

The educational and guiding role of the artificial small environment often uses planting plants and breeding animals to cultivate the viewer's ability to observe things and excellent personality qualities. For example, mansions, temples, and memorial gardens focus on diverting water from canals and rivers into ponds, raising fish in the ponds, and planting bamboo near the ponds, allowing viewers to observe the natural environment and realize the essence of the unity of nature and man, and the vitality of Neo-Confucianism of the Song and Ming Dynasties. Location ^[44].

Lotus is often planted in the garden pools of official schools and academies. There is a bathing lotus pool in the garden environment of Suzhou Fuxue, "a lotus with three flowers on one stem"^[20], to guide students to be honest and honest. Commonly used varieties of land plants include pine, cypress, and bamboo. "The outer wall was increased by 540 feet, and thousands of pines and cypresses were planted around it" ^[20], guide Students develop a spirit of perseverance, humility, and eagerness to learn. At the same time, the planting of osmanthus is also widespread. "Then the river was thinned with jade, and the osmanthus trees were planted"^[45]. The osmanthus symbolizes "winning the laurel" and gives students spiritual encouragement and encouragement.

5.4.4. The educational significance of environmental guidance

The education of people by the environment focuses on two aspects: ritual norms and spiritual quality. In terms of rituals, the ritual system inherits the centripetal capital and academic palace-building norms inherited from the Zhou Dynasty ^[29]. It shapes a clear power hierarchy—the concept of ethical order. In terms of quality, through the shaping of meaningful natural landscapes, plants, and cultural landscapes, excellent will and quality, a positive spirit of natural exploration, and a strong sense of social responsibility are subconsciously created.

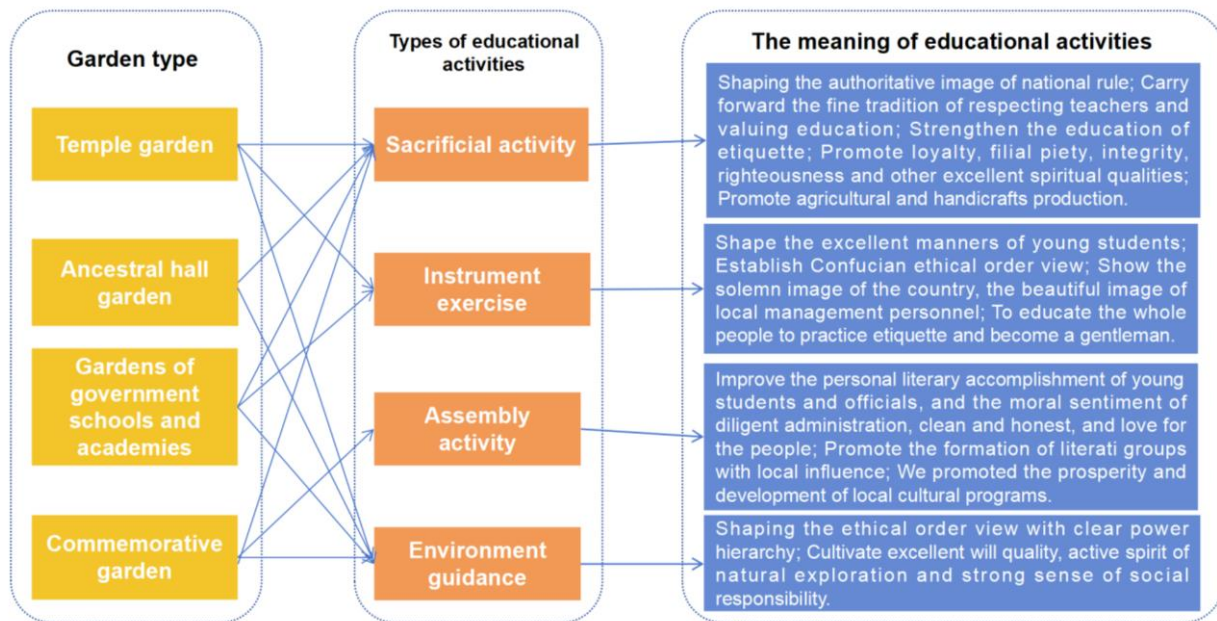


Figure 3. Correspondence between Jiangnan canal educational gardens, types of educational activities, and educational significance.

6. Site characteristics of educational activities in Jiangnan canal gardens

6.1. The field relationship between various educational gardens and local management agencies

The garden for sacrificial activities, hosted by the local governor and attended by many officials and students, is close to the management agency as the center of regional power. For example, the Fuxue Confucian Temple, Xuanmiao Temple, and the Five Hundred Immortals Temple, which have the highest sacrificial standards in Suzhou, are all close to Suzhou Prefecture. Song Nao's "Reconstruction of Canglang Pavilion" in the Qing Dynasty records: "The site of Canglang Pavilion is located east of Junxue, only one mile away from the diplomatic compound (approximately 576 meters in contemporary times)", combined with the Southern Song Dynasty's "Pingjiang Picture" and the Ming Dynasty's "Wu" Historical maps such as "China Water Conservancy Encyclopedia" and "Water Channel Map of Suzhou Fucheng" show that the rivers in the city connect Suzhou Fuzhi and the Fuxue Confucian Temple, as well as the Canglang Pavilion on the east side of the Confucian Temple, which is a symbol of purity and integrity. Next to the Canglang Pavilion is the Qing Dynasty. It has been the site of five hundred sage temples since then.

Other smaller-scale ancestral temples, temple gardens, and other types of educational gardens are appropriately far away from local power centers, but most of them choose sites close to canals to facilitate local officials, village sages, and other important people passing through the waterway. Arrival also reflects the proximity of other educational gardens to regional power and political centers.

6.2. Field characteristics within various educational gardens

This section uses the "field" theory to analyze the site planning and design characteristics of the garden space that hosts various educational activities along the Suzhou section of the Jiangnan Canal. See Figure 4 for details. Ritual activities are often carried out in the space for sacrificial activities.

Sacrifice activities mainly occur in the courtyard spaces enclosed by buildings in ancestral temples and temple gardens. In the Ming Dynasty, the state ruling body published the book "Hongwu Rituals," which stipulated the etiquette, norms, and procedures of sacrificial activities. The important sacrificial activities of future generations will use this book as a model ^[46]. The book stipulates the work procedures of the sacrificial officers (central sacrificial personnel), accompaniment officers (accompanying sacrificial personnel), ceremony hosts, deacons, and music and dance performers for major sacrificial activities. At the same time, the audience is allowed to watch within a specific range. Among them, the main sacrificial personnel are the highest rights holders other than the sacrificial object (priest's head). They are located in the center of the sacrificial field together with the sacrificial object. The accompanying sacrificial personnel usually follow closely behind. Their behavioral habits are through "kowtow, offering gifts, A series of fixed etiquette behaviors such as "reading out blessings" achieve the purpose of respecting teachers, praying for the people, commemorating the sages, etc., and at the same time displaying the authority of the state and the power of local managers; the musicians and dancers are generally local students, which are both local culture The reserve force of the elite, they are located in the sacrificial field behind the main and secondary sacrificial personnel. They express their respect for the sacrificial objects through music performances, ceremonial dance performances, etc., and also show their style; the audience is generally local people. The participation of the common people is by no means just an entertainment act to watch the excitement. The obvious social status difference between the audience and the powerful people in the center of the ceremony forms a "strategy of condescension"(strategies of condescension)^[7], prompting the audience to recognize national authority and local power further and strengthen the worship and awe of the objects of sacrifice. Because of this, the sacrificial site has an evident central environment in form, with a centripetal, axial, and regular layout, with a broad field of vision, flat terrain, and an elevated center.

Gatherings and socializing activities among literati and scholar-bureaucrats often occurred in commemorative gardens. The members of the activities were mainly conveners and participants. Because gardens are public, visitors may also participate indirectly by watching. The convener is usually a prestigious local literati official. As the power center of the event, he has the habit of organizing activities and judging other literati participating in the activities. At the same time, during the gathering, the convener is often associated with the main history commemorated by the place.

Celebrities make comparisons, and the commemorative objects enhance the convener's personality charm and cultural capital; the participants are mainly young local literati and officials who improve and express themselves through artistic activities such as reciting poems, commenting on ancient poems, paintings, etc. At the same time, they can improve their literary literacy and gain recognition and support from people in the center of power through gathering activities, thereby enhancing their reputation; tourists, similar to the audience of sacrificial activities, can strengthen their admiration and yearning for the center of power through participation in distant viewing. Therefore, the venue for gathering activities must also have a clear center in the design form. As the spatial coordinate of the gathering venue and a symbol of spiritual culture, the size of the center does not need to be too large, such as the Canglang Pavilion in Suzhou, the Sizhou Pavilion in Changzhou, The Orchid Pavilion in Shaoxing is centered on the "pavilion," and the surrounding areas are built with natural landscapes and flowers and trees to form a large environment that can be visited in all seasons. The poems and prose commemorating the objects are integrated into the natural

environment through inscriptions and other forms, enhancing the Memorial atmosphere and educational function.

Environmentally guided educational activities mainly include ritual norms and spiritual quality. They are personal activities carried out by young students and literati and primarily occur in government schools, academy gardens, and temple gardens. Among them, the guidance of etiquette norms mainly occurs in the courtyards of the teaching environment of government schools and academies. Students enhance the "monarch and minister" ethical order and the pursuit of "fame" through personal activities of environmental awareness. Therefore, the site design follows the natural traditional hierarchical system inherited from the Zhou Dynasty, forming a regular waterscape courtyard with "Panchi" as the center, which is hierarchical and solemn. The guidance of spiritual quality occurs in the natural landscape parts of government schools, academies, memorial gardens, and temple gardens. Through shaping landscapes and comparing plants, students are inspired to think about nature and develop perseverance, humility, and noble will qualities. Therefore, in the site design, we follow the natural design idea of "harmony between man and nature" and create a natural landscape garden that can observe natural changes and the flow of the sun and the moon, which is quiet, unique, and inspiring.

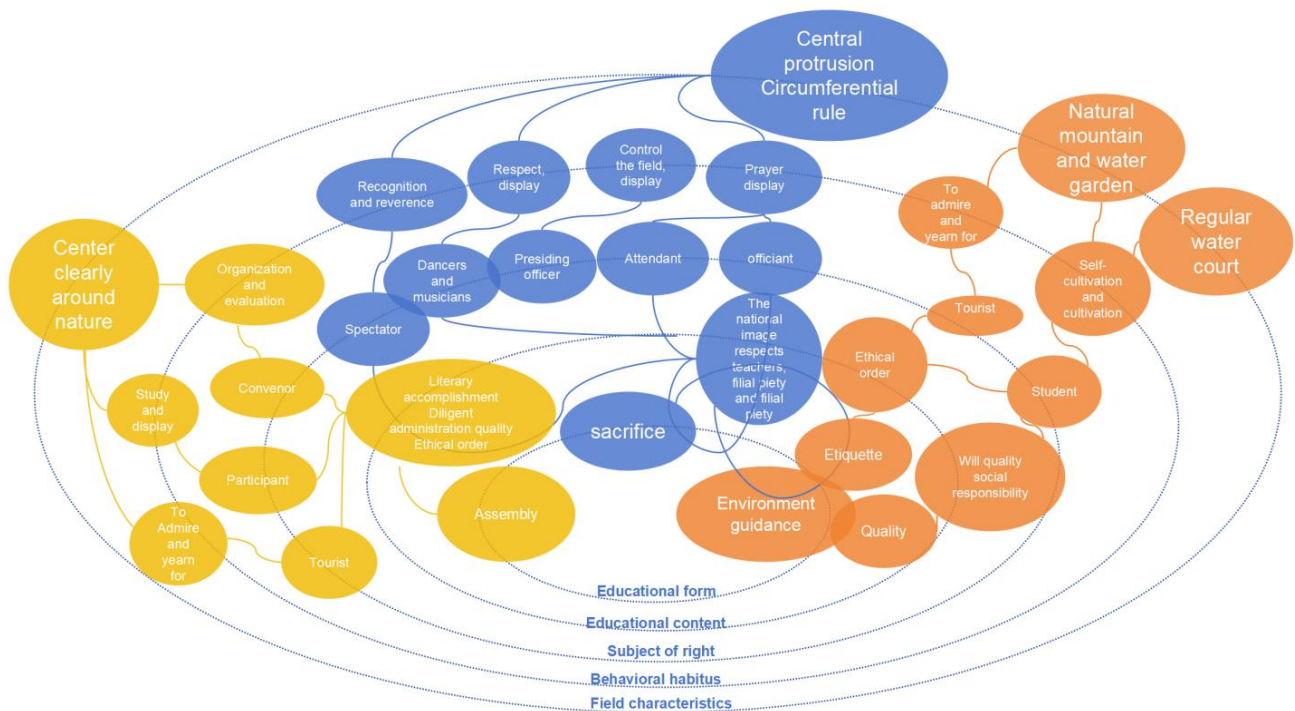


Figure 4. Analysis of the characteristics of the canal garden space where various educational activities are carried out.

7. Conclusion: The reasons for the continued prosperity of educational activities in Jiangnan Canal Gardens and the contemporary development model

7.1. Reasons for the continued prosperity of educational activities in Jiangnan Canal Gardens

7.1.1. The beauty of the landscape along the Jiangnan canal

The Jiangnan Canal flows through the water town area. The water transport channel was developed based on the natural river course. The mountains, rivers, and lakes along the route are beautiful and clean. Since the Jin, Southern, and Northern Dynasties, various garden landscapes have competed to choose the site

for construction ^[29,47]. The unique natural environment has enabled the landscape space along the Jiangnan Canal to gradually develop into a comprehensive carrier of landscape and humanities with multiple educational functions and public tourism functions.

7.1.2. Convenience of water transportation in Jiangnan canal

The Beijing-Hangzhou Canal connects from north to south, and the water network of the Jiangnan Canal provides extremely convenient water transportation advantages for the transportation of building materials, materials for sacrifices and other activities, and the arrival of event crowds. It also enables various types of gardens to communicate with the power structures of the city center. To create a site connection, important educational activity spaces such as temples, ancestral temples, and government schools along the canal are often located close to the canal at all levels. It is precisely because of the Convenience of water transportation that these educational buildings and gardens can be continuously updated and restored in the long history of history, maintaining their best environmental appearance for the development of various academic activities, making officials, gentry, literati, and poets People from outside the country and local people can come by boat to plan, host and participate in various educational activities.

7.1.3. Economic and cultural prosperity along the Jiangnan canal

The penetration of the Jiangnan Canal promotes the development of the agricultural and commercial economy in the basin and promotes the formation of grain transshipment centers and industrial and commercial gathering centers. A solid economic foundation lays the foundation for the cultivation of talents and the prosperity of culture. The Yangtze River Delta plain through which the Jiangnan Canal flows has gradually developed into a significant rice-producing area in the south of the Yangtze River since the field development in the Tang Dynasty. After the Yuan Dynasty, Suzhou and Wuxi became the transshipment places for grains in the south of the Yangtze River, attracting thousands of merchants^[15], laying the foundation for the rapid development of industry and commerce ^[48]. After the Ming Dynasty, gentry and wealthy merchant families with substantial financial resources and talents developed rapidly and multiplied in Suzhou. To expand their influence and cultivate talents, these families spent a lot of money to build and maintain ancestral temples related to the family ancestors, academies, and private schools for talent cultivation, further promoting the sustainable development of educational activities.

7.2. Sustainable development model of contemporary Jiangnan canal landscape educational activities

7.2.1. Improve the level of canal education space construction and deepen the diversity of social education content in contemporary canal landscape areas

The construction and maintenance of the Jiangnan Canal and the prosperity of education and cultural undertakings on both sides are closely related to the historical achievements of the canal city officials and local sages. When they carried out local management and wandered among the mountains and rivers, they left poems, songs, and songs behind. Stories and anecdotes enrich the humanistic heritage of the landscape along the canal. In the process of protection and development of the contemporary Jiangnan Canal Landscape Area, in addition to the construction and improvement of environmental facilities, it is also necessary to fully protect and activate ancient educational spaces such as temples and academies. At the same time, make full use of the scenic area's architecture and environmental resources and build and construct water conservancy, education, and agriculture. Relevant celebrity commemorative sites make full use of contemporary display and interactive technology to form a cultural experience venue that can interact with tourists, especially children, to display and disseminate the spiritual connotations of the Grand Canal,

such as feelings of family and country, struggle and enterprising, and determination to innovate. , Expand the diversity of social education content in the canal landscape area.

7.2.2. Field characteristics of canal education spaces and differentiation for classified learning spaces

The Suzhou section of the Jiangnan Canal historically featured diverse garden spaces tailored for educational activities, catering to local students, officials, and common citizens. Each educational space illustrated unique ancient spatial arrangements to perform its educational role. The structured architecture of academies and Confucian temples created central courtyard designs that expressed power dynamics while building cooperative education through collective rituals. Private courtyards fostered independent learning experiences by creating spaces that isolated occupants and encouraged inner exploration.

The development of modern educational spaces requires unique spatial design elements that address multiple student learning requirements across distinct groups. Historic courtyard restorations serve as off-campus educational facilities that support students at both primary and secondary levels. These educational spaces inspired by classical Chinese etiquette traditions organize events that pay homage to Confucius and distinguished sages to promote essential values, including teacher respect and family loyalty. Making rituals, dance, and music accessible through interactive displays would advance learning experiences while reinforcing cooperative connections and ethical growth.

Ancestral halls of canonical figures should undergo restoration to transform into research destinations where university work and historical intelligence studies about enduring learners' mental fortitude and intellectual processes could flourish. The facilities would enable student investigation and educator training sessions for teachers and state officials. The "stress recovery theory" in environmental psychology demonstrates that natural surroundings, curated sculptures, inscriptions, and interactive displays lead to engagement and stress reduction. Educational outcomes strengthen when activators integrate natural psychology principles to create comprehensive learning spaces that balance educational development and emotional well-being.

University students and members of the public can transform commemorative gardens into lively centers for creative exploration and cultural exchanges. A partnership between universities can create practical facilities for student clubs specializing in literature combined with calligraphy and music. These activities should demonstrate how traditional beliefs meet modern creative approaches to build student independence and cultural knowledge sharing. Educational performance spaces within professional theaters present opportunities for musicals and dance dramas, which unite artistic projects with educational content to deliver cultural inheritance through multi-sensory experiences to audiences.

7.2.3. Thematic cultural tourism routes to connect educational and cultural centers

Throughout the history of the Jiangnan Canal, educational gardens maintained their connection with the region's power centers, confirming their essential role in maintaining societal organization and political authority. The current development of canal-based cultural tourism requires active integration between dispersed educational locations and cultural educational centers through well-considered themed itinerary planning.

Teaching tours along the route would connect key cultural destinations while exploring educational landmarks. The Canal Academy route is an example of how visitors can deepen their understanding of traditional Chinese education systems. Multimodal education displays at different stops allow historians to experience antique etiquette behavior in Confucian temples alongside the history of literary gatherings in

ancestral gardens. A multidimensional approach reveals these spaces' historical development and modern relevance, thus helping visitors understand their transformative educational and cultural functions.

To achieve maximum impact, the design of these routes would benefit from psychological guidance such as Kaplan's "Attention Restoration Theory." Strategic placement of natural elements inside designated routes offers individuals opportunities to connect peacefully with nature, which in turn combats mental exhaustion and boosts cognitive clarity. Combining historical learning with an emphasis on well-being creates increased experiential value in canal spaces.

Multiple cities along the canal have integrated these trails throughout their urban areas to maximize their collective importance. A network approach that connects educational gardens to cultural tourism destinations creates a holistic educational route to learn about the canal's cultural histories. A strategic design that includes themed boat tours accompanied by overlapping route systems brings forward the canal's diverse contributions to societal stability, educational activities, and cultural preservation during river excursions.

"Field" is a social space form that has developed and evolved through cultural inheritance, social management, and crowd needs over a long period. It allows us to analyze the functions of various educational spaces along the Jiangnan Canal in promoting national management and personnel education. It can also explore the field form transformation trend of contemporary canal educational garden landscape space under the new social form. That provides a research perspective and essential value for protecting educational and cultural gardens along the canal and creating new educational and cultural landscapes

Conflict of interest

The authors declare no conflict of interest.

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