

The Educational Heritage of Early Modern Japan
— Proposal for Inscription on the World Heritage Tentative List —



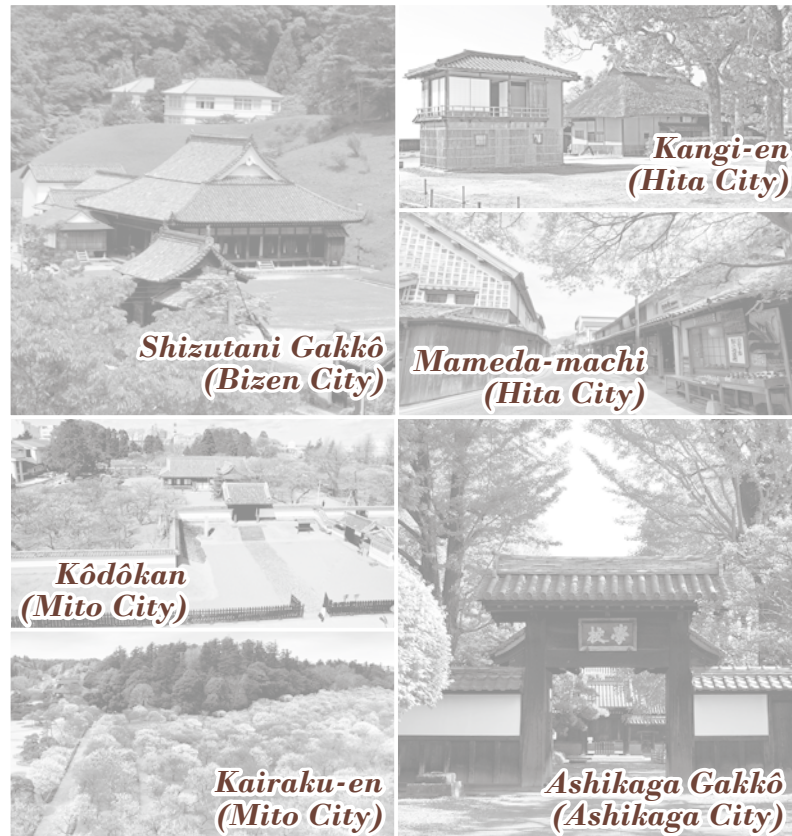
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Proposal for Inscription on the World Heritage Tentative List

2022

World Heritage Inscription Council for the Early Modern Japanese Educational Sites
(Ashikaga City, Bizen City, Hita City, and Mito City)





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Overview

The Educational Heritage of Early Modern Japan comprises sites in four locations: Ashikaga Gakkô (Ashikaga Academy) in Ashikaga City; Shizutani Gakkô (Shizutani School) in Bizen City; Kangi-en (Kangi-en Academy) and Mameda-machi (Mameda-machi Town) in Hita City; and Kôdôkan (Kôdôkan School) and Kairaku-en Garden in Mito City. These sites represent examples of diverse places of learning and educational systems that supported Japanese society in the early modern period, which stretched from the mid-16th to the mid-19th century. Taken together, they comprise educational heritage sites that contain all the elements necessary to clearly express Japan's unique approach to education—a globally outstanding education that was not exclusive to the ruling classes.

Following a protracted period of civil war, the early modern period in Japan was a time of relative peace. Laws were promulgated, organizations established, and the importance of written documents grew. Children and adults from all classes sought knowledge in wide-ranging fields, including but not limited to reading, writing, and the abacus. In the light of such societal trends, statesmen and intellectuals set about establishing places of learning where students could immerse themselves in all manner of subjects, ranging from elementary education to *kokugaku* (“national studies”), Chinese studies, and Western studies.

Most of these places of learning offered education to people from different classes, of different ages, and from different regions, and they coexisted in harmony with nature and their local communities. They were responsible for an increase in the number of people from all classes with high degrees of literacy. In addition to investing their students with a diversity of knowledge and culture, these educational institutions helped establish norms of etiquette across society. They produced skilled leaders and talented human resources who would go on to play an active role in society, and so contributed both to the growth and to the stabilization of society in early modern Japan. As demand for knowledge among the people grew, so did the number of educational institutions, and vice versa, creating a virtuous cycle of learning. These institutions also played a key role in producing leaders who would ensure Japan became the first country in Asia to successfully modernize.

The Preamble to the Constitution of UNESCO draws attention to the importance of education and to the duty countries have of ensuring “education for all”; yet today, equal educational opportunities continue to be a major issue around the world.

Recent years have also seen a growing focus on Sustainable Development Goals (SDGs). Education was one of the pillars that enabled early modern Japanese society to grow sustainably, and the Educational History of Early Modern Japan is a rare serial property that bears testimony to establishing diverse seats of learning and educational systems, making education available to all, and offering education that encourages individuals, and to the importance of education in the history of the world.

Nominated Property List

Ashikaga Gakkô (Ashikaga Academy): The middle of the 15th century to the middle of the 16th century was a time of civil war in Japan; yet large numbers of students from across the country—from Ôshû Province in the north to Ryûkyû Dynasty in the south—studied diverse subjects at the academy, including Confucianism and divination. From the 17th century onward, Ashikaga Gakkô became a school of the shogunate and a cornerstone of the Educational Heritage of Early Modern Japan.

Shizutani Gakkô (Shizutani School): Ikeda Mitsumasa, lord of Okayama Domain, founded Shizutani Gakkô in 1670; it is the oldest extant public school for commoners in the world. The idea that education is a key component in the nurturing of regional leaders continues to the present day.

Kangi-en (Kangi-en Academy): The Confucian scholar Hirose Tansô established Kangi-en in 1817. The academy adopted the “Sandatsuho” system, which ensured that students were welcome regardless of their social status, age, or educational background; it went on to become the largest private academy in early modern Japan.

Mameda-machi (Mameda-machi Town): A shogunate *gundai* (intendant) was established in Mameda-machi in 1767. Mameda-machi was home to many wealthy merchants, including the family of Hirose Tansô. The children of these merchants enrolled in Kangi-en alongside students who had gathered from across Japan. Mameda-machi supported Kangi-en's activities by assuming the role of a college town, providing lodgings for the academy's students.

Kôdôkan (Kôdôkan School): Established by Tokugawa Nariaki, lord of Mito Domain, in 1841, Kôdôkan boasted the largest grounds of any domain school in Japan. It was akin to a university, and provided instruction in various subjects.

Kairaku-en (Kairaku-en Garden): Kairaku-en was created in 1842, following Tokugawa Nariaki's philosophy of “*Ichhô Isshi*” (“tension and relaxation”); he built Kôdôkan as a place for study (“tension”), and Kairaku-en as a place of culture (“relaxation”). It was open to commoners in Mito Domain.

Preface

This document was compiled by the Education Department of the History Cultural Assets Division of the Mito Board of Education Secretariat, the Culture Division of the Ashikaga Board of Education Secretariat, the Culture Promotion Division of the Bizen Board of Education Secretariat, and the World Heritage Promotion Council Secretariat of the Hita City Education Office, in line with guidance and advice provided by the Expert Committees of the World Heritage Inscription Council for the Early Modern Japanese Educational Sites.

Contents

Overview	i
Introduction: What is “Educational Heritage”?	1
0.1 The significance of the nominated property	1
0.2 The significance of inscribing the Educational Heritage of Early Modern Japan on the World Heritage List	1
1 Identification of the property	2
1.1 Regions	2
1.2 Name of the property	2
1.3 Locations and site areas	2
1.4 Map, nominated property and buffer zones	2
2 Description of the property	3
2.1 Details of the property	3
2.2 A history of education in Japan	9
3 Justification for inscription	12
3.1 Criteria under which inscription is proposed (and justification for inscription under these criteria)	12
3.2 The integrity of the nominated property	14
3.3 Authenticity of the nominated property	15
3.4 Comparative analysis	16
4 State of conservation and factors affecting the property	19
4.1 Current state	19
4.2 Factors affecting the nominated property	19
5 Protection and management of the property	20
5.1 Protective designation	20
5.2 Property management plan or other management system	20
5.3 Policies related to the maintenance, public visits, and use of the properties	21
5.4 Comprehensive management plans and buffer zones	21
6 Monitoring	22
6.1 Key indicators for measuring state of conservation	22
6.2 Administrative arrangements for monitoring properties	22
6.3 Results of previous reporting exercises	22

In this proposal, we have termed the replication of a building’s original condition through the use of sources such as pictures, records, and old photographs as “restoration”; we have termed the repair of parts of buildings that have been damaged by natural disasters or that have degraded over time as “repair”; and we have termed other forms of minor maintenance as “maintenance.”

Introduction: What is “Educational Heritage”?

0.1 The significance of the nominated property

Education is the most creative, sincere, and sublime activity that can be undertaken by humankind. Using education to improve the cultural level and deepen our understanding of inclusiveness is of exceptional importance that will influence the future of humankind. The preamble to the UNESCO Constitution underscores the significance of education, and indicates that society has a duty to ensure “education for all.”

This proposal of the Educational Heritage of Early Modern Japan is rooted in an understanding of education’s universal and international significance. Between the middle of the 16th and the middle of the 19th centuries, schools across Japan undertook educational activities that were among the most outstanding in the world. This nomination proposes four representative educational institutions—Ashikaga Gakkô (Ashikaga Academy), Shizutani Gakkô (Shizutani School), Kangi-en (Kangi-en Academy), and Kôdôkan (Kôdôkan School)—as well as an integral garden—Kairaku-en—and townscape—Mameda-machi (Mameda-machi Town)—as components of this serial property.

Early modern Japan was a society relatively at peace, and so education evolved in a unique manner, even while sharing Confucianism as the cultural basis with other regions in the East Asian cultural sphere.

Although Japanese society was dominated by a class system, people from different classes, of different ages, and from different regions often had opportunities to learn reading and writing, and to study culture and practical discipline; through the concerted efforts of diverse parties, sustainable educational environments were created, capable of inspiring motivation among the people.

Early modern Japanese education developed as a systematic practice without being a formal national system. It was one of the most outstanding education in the world for its nationwide existence and its sustainable manner of development.

Ashikaga Gakkô, which was established in the Middle Ages, served as a model for Confucian-centric schools in the early modern period. Shizutani Gakkô, a local school that opened its doors at the beginning of the early modern period, provided opportunities for learning to commoners. Kangi-en, which was founded in the second half of the early modern period, helped normalize this tradition of providing learning to commoners. Kôdôkan, a domain school established around the same time as Kangi-en, became a large-scale educational institution that drew on the diverse educational experiences of early modern Japan. The nominated property includes not only schools, but also a garden and a townscape that

form integral parts of these places of learning, and is a physical manifestation of the educational system of early modern Japan.

0.2 The significance of inscribing the Educational Heritage of Early Modern Japan on the World Heritage List

Previously, education-related properties have been inscribed on the World Heritage List due to the historical and aesthetic value of their structures, or due to the cultural and spatial value of the cities in which they are located; however, no education-related properties have been inscribed primarily for the outstanding universal value of their educational activities and for their historical significance.

At the 43rd session of the World Heritage Committee, held in 2019, the Republic of Korea’s “The Seowon, Korean Neo-Confucian Academies” were inscribed on the World Heritage List based on the following Statement of Outstanding Universal Value: “The seowon illustrate a historical process in which Neo-Confucianism from China was tailored to Korean local conditions.” It suggested the possibility of opening the World Heritage List to new types of educational properties.

Our proposal seeks to create a new heritage concept. We propose that “educational heritage” be defined as a site, or series of sites, where education—which is a universal and intangible value—was practiced, and which has been preserved and passed down to the present day. We further propose that “educational heritage” properties fulfil the following two criteria:

1. The component part is a site that demonstrates essential links to education. Regardless of being the main part or the part integral to it, each part possesses tangible value and is seen as a component part of the educational heritage by means of its educational value.
2. The education undertaken at the component part possesses universal cultural value, in terms of cultural and academic history, the history of ideas, and educational history.

Education in early modern Japan possesses a uniqueness and universality, even when seen internationally. Modern-day society demands cultural diversity and mutual understanding, and places increasing demands on education. This proposal can serve as a basis for all countries to consider their future approaches to education. In the 21st century, humankind is trying to accomplish a major achievement—to guarantee independent education for all. This nominated property is a heritage that should be shared with everyone, in a manner that transcends national borders.

1 Identification of the property

1.1 Regions

Tochigi Prefecture, Okayama Prefecture, Ôita Prefecture, Ibaraki Prefecture
(listed according to the date of establishment of their component parts)

1.2 Name of the property

Educational Heritage of Early Modern Japan
(provisional name)

1.3 Locations and site areas

The Educational Heritage of Early Modern Japan is a serial property that comprises six components. The locations, legal designations, and site areas of each of the components, according to current administrative divisions, are detailed in table 1.

Table 1: Components of the nominated property and their locations

No	Component (Name listed by Japanese government)	Location	Legal designation (Designation by Japanese government)	Building coordinates measured	Latitude Longitude	Site Area in m ²
1	Ashikaga Gakkô (Ashikaga Gakkô ato)	Ashikaga City, Tochigi Prefecture	Monument (Historic Site)	Taiseiden	N 36°20'09.35" E139°27'13.24"	18,179
2	Shizutani Gakkô (kyû Shizutani Gakkô)	Bizen City, Okayama Prefecture	Monument (Special Historic Site)	Kôdô	N 34°47'46.93" E134°13'10.16"	38,327
3-1	Kangi-en (Kangi-en ato)	Hita City, Ôita Prefecture	Monument (Historic Site)	Shûfûan	N 33°19'23.49" E130°56'06.74"	6,647
3-2	Mameda-machi (Hita-shi Mameda-machi dentôteki kenzôbutsugun hozonchiku)		Important Preservation Districts for Groups of Traditional Buildings	Hiroseke	N 33°19'36.24" E130°56'11.70"	107,000
4-1	Kôdôkan (kyû Kôdôkan)	Mito City, Ibaraki Prefecture	Monument (Special Historic Site)	Seichô	N 36°22'31.27" E140°28'38.21"	34,105
4-2	Kairaku-en (Tokiwa kôen)		Monument (Historic Site and Place of Scenic Beauty)	Kôbuntei	N 36°22'27.48" E140°27'09.87"	138,493

1.4 Map, nominated property and buffer zones

The coordinates of the components are shown in diagram 1.

We intend to discuss protection, management, and

buffer zones for each component going forward, and create maps showing the position and scope of the buffer zones, as well as their legal protective status.

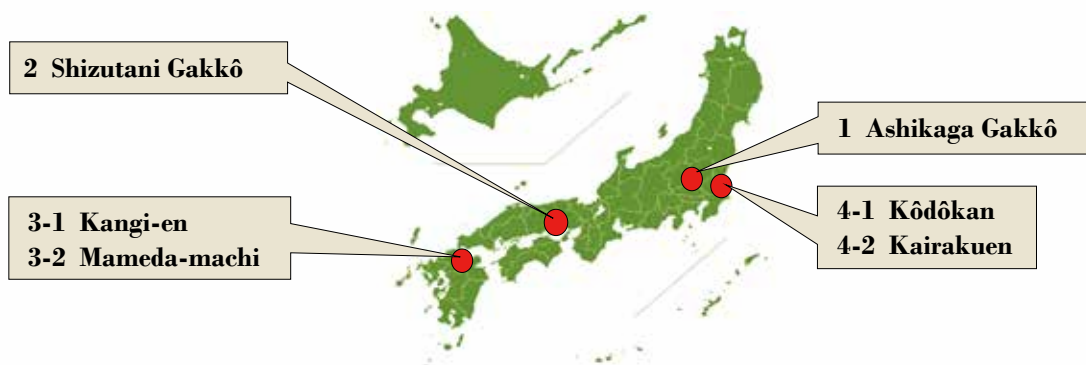


Diagram 1: Locations of component parts

2 Description of the property

2.1 Details of the property

(1) Ashikaga Gakkô (Ashikaga Academy)

Ashikaga Gakkô is the oldest extant academy in Japan. The exact year of the academy's establishment is unknown, with mooted dates ranging from the 9th to the 14th century. The first concrete reference to the academy is written in the *Gakkô Shôgyôdô Nichiyô Kenshô* (Rules and regulations for school-affiliated hospital), which was published in 1423. It was around this time that Uesugi Norizane, *kantô kanrei* (*shôgun's* deputy), endowed the academy with *gakuden* (land whose produce would provide it with financial security), donated texts, and codified its regulations.

Around the mid-16th century, the Jesuit missionary Francis Xavier described Ashikaga Gakkô as Japan's leading educational institution: "this academy in the Bandô (present-day Kantô) region is the largest in Japan and its most famous." Taiseiden (*Kôshidô*: Confucian shrine) and the Kyôdanmon, Gakkômon, and Nyûtokumon gates—which together came to symbolize the academy—were erected in 1668, and Ashikaga Gakkô became a standard for schools in early modern Japan. Throughout the early modern period, various cultural figures and scholars visited the academy, seeking to read the valuable Chinese texts and other books including those gifted to the academy by Norizane.

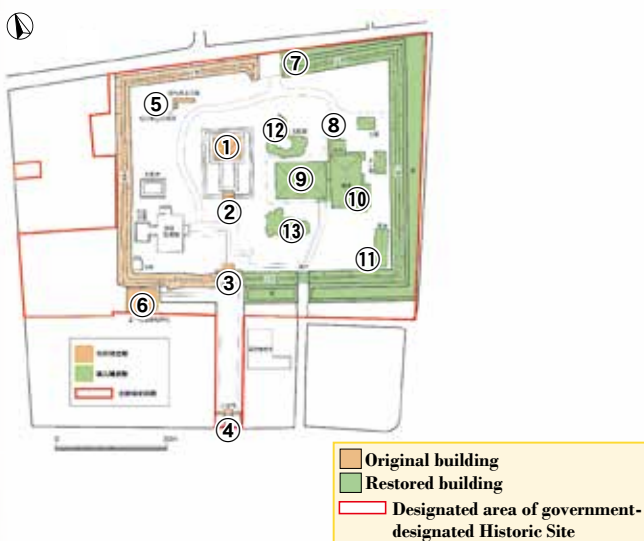
The site-layout of Ashikaga Gakkô was nearly fixed in the 15th century, and in the early modern period the academy was split broadly into two, with the Confucian shrine area to the west, and the study area to the east (diagram 2-1). Depending on the region, some schools around this time were divided into north and south areas; however, Ashikaga Gakkô followed the traditional Chinese approach of dividing areas into west and east.



Photograph 2-1: Ashikaga Gakkô (Taiseiden: Confucian shrine)

The academy grounds were surrounded by a moat and earthen walls; Taiseiden, where Confucius was venerated, stood in the western area, and faced south. The Kyôdanmon, Gakkômon, and Nyûtokumon gates were arranged to the south of the Taiseiden. To the east of the grounds stood the Hôjô (living quarters for the head priest of a Zen Buddhism temple), Kuri (living space), and Shoin (reception room). With its Hôjô, Kuri, and Shoin all located on the site, the architectural arrangement and style of Ashikaga Gakkô retain the influence of Zen Buddhism temples, unlike the succeeding schools in the early modern period. In addition, the oldest extant buildings at the academy—Taiseiden and Gakkômon—are also the oldest extant school buildings in Japan.

Ashikaga Gakkô closed in the early Meiji era. The eastern half was subsequently used as grounds for an elementary school. In 1990, when the elementary school was relocated, Hôjô, Kuri, Shoin, and Shuryô were restored to their state from the middle of the Edo period.



①	Taiseiden (Kôshidô : Confucian shrine)
②	Kyôdanmon gate
③	Gakkômon gate
④	Nyûtokumon gate
⑤	Graves of school heads
⑥	Shôichii-reigen Inari-sha (Shôichii-reigen Inari-sha shrine)
⑦	Earthen walls
⑧	Shoin (reception room)
⑨	Hôjo (living quarters for the head priest of a Zen Buddhism temple)
⑩	Kuri (living apace)
⑪	Shuryô (student dorms)
⑫	North garden
⑬	South garden

Diagram 2-1: Designated site area of Ashikaga Gakkô, and its key component elements

(2) Shizutani Gakkô (Shizutani School)



Photograph 2-2: Shizutani Gakkô
(Kôdô: lecture hall)

Shizutani Gakkô was established in 1670; it is the oldest extant public school for commoners in the world. It was established by Ikeda Mitsumasa, first lord of Okayama Domain, as a place to nurture local leaders. Mitsumasa's retainer Tsuda Nagatada oversaw the building of the school, erecting the Gakubô (student dormitory) in 1672, the Kôdô (lecture hall) in 1673, and the Seibyô (Confucian shrine) in 1674. Following the death of Mitsumasa, his eldest son Tsunamasa carried out renovations on the school buildings, and by the start of the 18th century it had reached the size it is today.

Instruction at the school was wide-ranging, from foundational writing, reading, and arithmetic to Confucianism. Shizutani Gakkô sought to spread a shared culture among the people of Okayama Domain, regardless of their class; indeed, the school's open-mindedness in both teaching and learning is evident from the fact that it admitted samurai and commoners from other domains, and that commoners were appointed to teach at and administer the school. Held in high esteem by people of culture from all over Japan, Shizutani Gakkô became a place for such people to interact. Representatives of other domains also visited the school to observe how it was

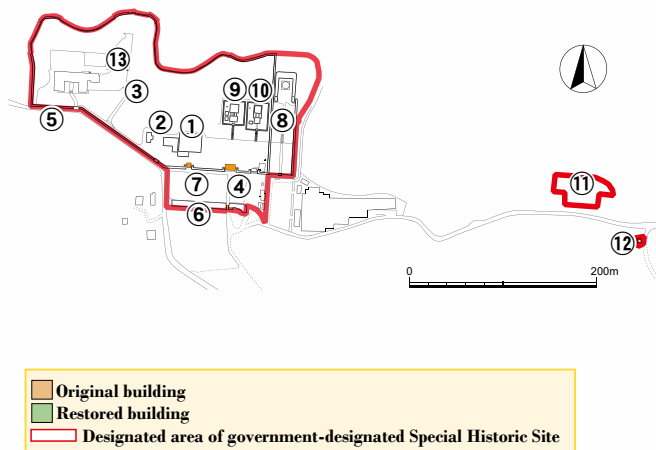
run.

As the name “Shizutani”—which means “peaceful valley”—suggests, Shizutani Gakkô was established in a quiet mountain valley. Accompanied by Tsuda Nagatada, Mitsumasa inspected and approved the area. In his opinion, the environment was well suited to education, aligning with the universal and fundamental Confucian approach of cultivating one's mind in places of scenic beauty: “Hills and rivers, quiet valleys—here is a place for reading and study.”

The Shizutani Gakkô Kôdô (lecture hall) is the oldest extant Kôdô in Japan. Its structure and design are rooted in religious architecture. The Kôdô was designed to provide a high-quality environment for dynamic learning and, as the only example of a Kôdô local school from the beginning of the early modern period, it is of great value. Even today, the school's buildings in this quiet valley area remain well preserved.

On high ground to the east of the Kôdô stand the Seibyô, and Hôretsushi (present-day Shizutani Jinja shrine); the Seibyô, where Confucius was venerated, in particular is situated on higher ground. Hôretsushi, where Mitsumasa was enshrined, and Tsubakiyama—where Mitsumasa's nails and hair were interred—were located within the premises, intended to protect the school for commoners who were considered an inferior class in society. Hiyokekeyama (“fire prevention mountain”) was built on the west side of the grounds for separating ritual spaces from fire-prone everyday spaces (school dormitories).

Shizutani Gakkô was closed in 1871 following the disestablishment of Okayama Domain, but was resurrected as Shizutani Shôja in 1873. Thereafter, the site's tradition of learning was passed down through the generations in a raft of different guises, including Shizutanikô, the private Shizutani Junior High School, and the Okayama Prefectural Shizutani Junior High School.



①	Kôdô (lecture hall) • Shôsai (room used for attendance of the domain lord)
②	Syûgeisai • Inshitsu (resting room)
③	Hiyokeyama (fire prevention mountain)
④	Kômon gate (Kakumeimon gate used for the school gate)
⑤	Sekihei (stone fence)
⑥	Hanchi (rectangular pond)
⑦	Kômon gate (Onarimon, gate used for attendance of the domain lord)
⑧	Tsubakiyama (Camelia Hill)
⑨	Seibyô (Confucian shrine)
⑩	Hôretsushi (Shizutani Jinja shrine)
⑪	Tsuda Nagatada Residence site
⑫	Kôyôtei (tea room)
⑬	Gakubô (school dormitory) site

Diagram 2-2: Designated site area of Shizutani Gakkô, and its key component elements

(3) Kangi-en (Kangi-en Academy)

The Confucian scholar Hirose Tansô established the Kangi-en private academy in Bungo Hita—a territory under the direct control of the shogunate—as a place to study *kangaku* (Chinese studies). Tansô’s original academy was named Seishôsyô, then renamed Keirin-en; in 1817, Tansô built a new academy building in Horita-mura Village, a village around 400 meters to the south of Mameda-machi (Mameda-machi Town), and called it Kangi-en. The name “Kangi-en” is thought to have its roots in a passage from *Shi Jing*—the oldest collection of Chinese Poetry—meaning “everything is good.”

The academy established various unique educational systems, including the egalitarian “Sandatsuhô” system, which ensured that students were welcome regardless of social status, age, or educational background, and “Gettanhyô,” a meritocratic system of assessing and ranking students’ academic achievements on a monthly basis. By the time the academy closed in 1897, a total of more than 5,000 students had passed through its gates. Some alumni went on to become educators themselves, broadening the range of educational opportunities available to commoners.

The Gettanhyô system was adopted by other private academies—Sanekisha and Seibi-en in Hiroshima Prefecture; Suisai-en in Fukuoka Prefecture; and Hakuenshoin in Ôsaka Prefecture—as well as the Gokôkan domain school in Ômura Domain, influencing other schools with its advanced educational system.

The original Kangi-en building, known as Seike (West house), was opened on land to the west of Mamekuma Ômichi, the road that connected Mameda-machi and the country town of Kumamachi Town. As the number of students increased,



Photograph 2-3: Kangi-en (Enshirô/Shûfûan)

in 1824 the academy stretched to the east side of Mamekuma Ômichi, even taking over Shûfûan, a retreat built by Tansô’s aunt and uncle. Between 1848 and 1854, the academy grounds housed more than 15 buildings of various sizes, including residences, integrated lecture halls, and dormitories.

The Tôke (East house) side was home to the still-extant Shûfûan(residence) and Enshirô (study), Tôjuku (dormitory), Kôdô (lecture hall), and Shôindô and Baikau(residence,parlor, and study). The academy head’s residence was demarcated by a plantation of trees from the campus where students studied and resided; it occupied approximately one-third of the entire Tôke side.

The Seike (West house) side was the site of Kôhanrô and Seijuku, which were erected when the academy opened; the new two-story Nanjuku and Nanrô dormitory buildings were built in 1847. Seike served as the home of the head’s successor; the head student and academy accountant resided in Seijuku.

①	Shûfûan (residence)
②	Enshirô (study)
③	Idoyakata (simple roofed building built around a well)
④	Bunko (library) site
⑤	Bath and toilet building
⑥	Shôindô and Baikau site (residence, parlor, and study)
⑦	Tôjuku (dormitory) site

	Original building
	Restored building
	Underground archaeological remains
	Designated area of government-designated Historic Site

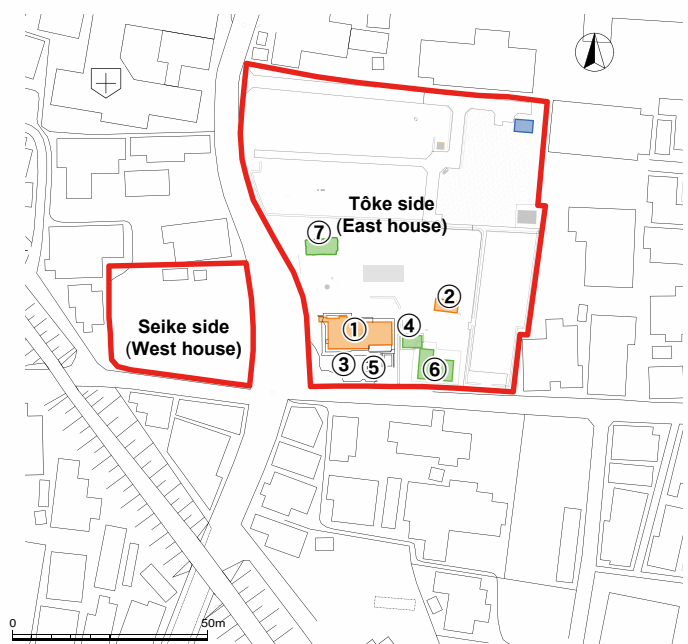


Diagram 2-3: Designated site area of Kangi-en, and its key component elements

(4) Mameda-machi (Mameda-machi Town)



Photograph 2-4: Mameda-machi

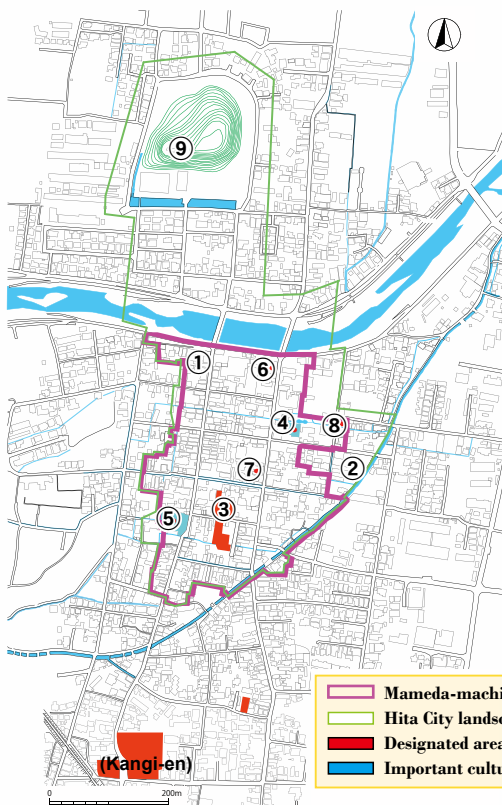
The history of Mameda-machi dates back to 1601, when Maruyama Castle was established on the north bank of the Kagetsu River by Ogawa Mitsuiji, a magistrate for the shogunate; he founded the Maruyama-machi market town on the south bank of the same river.

When Ishikawa Tadafusa was compulsorily relocated to Hita in 1616, he renamed Maruyama-machi Town as “Nagayama-machi Town” and increased its size. In 1639, the shogunate assumed direct control of Nagayama-machi Town, and established a magistrate’s office (*Hita Oyakusho*) there; the town was renamed “Mameda-machi.” In 1682, Matsudaira Naonori was appointed lord of the reestablished Hita Domain; however, in 1686 the region once again fell under the control of the

shogunate; in 1767, the magistrate of Hita was promoted to the position of *saigokusuji gundai* (intendant of the West).

Hita was a base of shogunate control, and Mameda-machi merchants such as the Hirose, the Kusano, and the Chihara families grew rich as purveyors to the lords of Kyûshû. The culture of *haikai*, a popular form of linked verse, flourished, helping to attract people of culture to the city. The people of Mameda-machi studied at Seishôsyô and Keirin-en, the predecessors to Kangi-en, and helped with the running of these academies. Students from other domains stayed at Chôfuku-ji temple’s student dormitories or at the houses of the townsfolk. In time, Mameda-machi became a college town that coexisted symbiotically with Kangi-en.

Today, Mameda-machi still retains its orderly town planning, and in 2004 it was designated an Important Preservation District for Groups of Traditional Buildings by the Japanese government. Indeed, many buildings that were used during the early modern period survive today, including Hirose Tansô’s former residence; the Kusano and Chihara family residences, which turned out numerous pupils; the former Teshima family residence, which contributed to the early administration of the academy; the Main Hall of the Chôfuku-ji temple, where Tansô opened his first academy; and *tenarai juku* (*terakoya* [private elementary schools]) Sansendô, where students learned to write.



①	Seishôsyô site
②	Keirin-en site
③	The Hirose family residence
④	Chôfuku-ji temple student dormitory site
⑤	The Kusano family residence
⑥	The former Chihara family residence
⑦	The former Teshima family residence
⑧	Sansendô
⑨	Nagayamajô (Nagayama Castle) site

Diagram 2-4: Map showing locations of Kangien and Mameda-machi

(5) Kôdôkan (Kôdôkan School)

In the 19th century, Tokugawa Nariaki, ninth lord of Mito Domain, enacted a series of governmental reforms to alleviate the tense state of affairs both internal and external. As part of these reforms, he advocated the development of talented personnel, and he built the Kôdôkan domain school as a place to educate his retainers and their children. Kôdôkan provisionally opened in 1841, and opened fully in 1857. In 1843, Nariaki established the Edo Kôdôkan inside the Mito clan's residence in Edo Koishikawa.

In 1838, before its provisional opening, Nariaki set down the school's philosophy of study in the *Kôdôkan-ki* (*Kôdôkan records*). The document outlines the concepts the school was to adopt, key among them “the harmony of scholarship and martial arts,” “the harmony of Shintô and Confucianism,” and “the harmony of study and business.” Kôdôkan's stated goal was students' acquisition of learning and martial arts that would be of practical benefit to the government and society.

The school occupied some 10.5 hectares (approximately 105,000 m²) in the outermost region of Mito Castle, making it the largest domain school in the country (the government-designated Special Historic Site today covers an area of 3.4 hectares). The *Kôdôkan-ki* advocated respect for practical learning and, as such, students had the opportunity to study wide-ranging subjects; in addition to the traditional study of Confucianism and martial arts, students could receive instruction in Western medicine, pharmacology, and astronomy. In this respect, it was akin to a present-day university.

The layout of Kôdôkan reflected its philosophy of study. At the center of the school grounds stood Hakkedô, which housed the Kôdôkanki-hi—a stone monument on which the *Kôdôkan-ki* was inscribed. Kôshibyô, where Confucius was venerated, and Kashima Jinja, a shrine dedicated to the gods of military arts, were positioned next to Hakkedô, their



Photograph 2-5: Kôdôkan (Aerial image)

near-juxtaposition embodying the concept of “the harmony of Shintô and Confucianism.”

Bunkan (the hall of the literary arts) and its related facilities stood to the north of the Seimon gate, while Bukan (the hall of the martial arts) stood to the south. These buildings lay either side of Seichô, the school palace, and their position manifested the concept of “the harmony of scholarship and martial arts.”

Many buildings including Bunkan and Bukan burned down during a battle in 1868; in 1945, air raids on Mito led to the destruction of Hakkedô, Kôshibyô (Confucian shrine), and Kashima Jinja. Nevertheless, a number of structures survive today, such as the Seimon gate, Seichô, Shizendô (nobility hall), Koshibyô Gekimon gate, and Bansho buildings; and stone monuments including Kôdôkanki-hi, Kanameishikahi (spiritual stone monument inscribed with a poem), and Shubaiki-hi (plum tree monument), which were inscribed by Nariaki himself.

Hakkedô and Koshibyô were restored following the war; after the ceremonial rebuilding of the shrine at Ise Jingu, Kazahi-no-minomiya—an auxiliary shrine inside the precincts of the inner shrine—was relocated to Kashima Jinja.

①	Seichô (school palace)
②	Shizendô (nobility hall)
③	Seimon gate
④	Kôdôkanki-hi / Hakkedô
⑤	Kôshibyô (Confucian shrine), Kôshibyô Gekimon gate
⑥	Kanameishikahi (spiritual stone monument inscribed with a poem)
⑦	Taishijô (area for martial arts training)
⑧	Bansho buildings
⑨	Shubaiki-hi (plum tree monument)
⑩	Kokurô Station
⑪	Kashima Jinja shrine

Original building
 Restored building
 Designated area of government-designated Special Historic Site

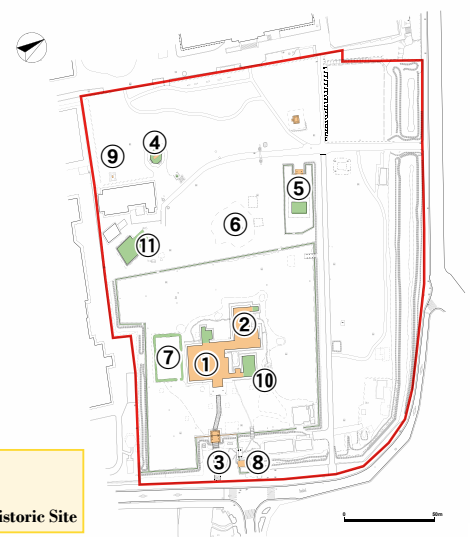


Diagram 2-5: Designated site area of Kôdôkan, and its key component elements

(6) Kairaku-en (Kairaku-en Garden)



Photograph 2-6: Kairaku-en Garden (front gate)

Tokugawa Nariaki designed Kairaku-en to complement Kôdôkan; in 1842, the year after Kôdôkan was completed, the garden was built and opened on expansive grounds measuring approximately 18 hectares (180,000 m²), in a scenic area by the shores of Lake Senba.

In 1836, Nariaki completed his draft of *Kairaku-enki*, which detailed his design philosophy for the garden; in 1839, this was inscribed on a stone monument—the Kairaku-enki-hi. The name “Kairaku-en” originates from the philosophy Nariaki set down in *Kairaku-enki*, namely that it be “a place that commoners of the domain can also enjoy,” and the garden was later opened to commoners of the domain.

Nariaki planted plum trees (*Kôbun*; the Japanese plum), a symbol of learning, both to provide visitors with pleasure and to encourage them to study. The

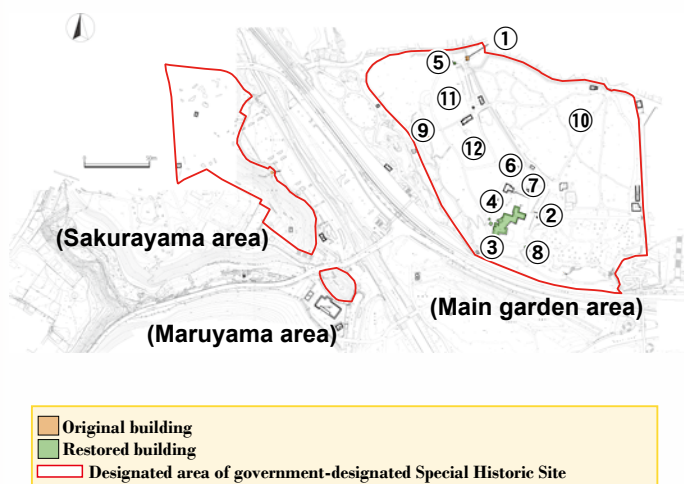
Kairaku-enki-hi bears the phrase “*Ichô Isshi*,” which means “tension and relaxation,” and clearly expressed Nariaki’s intentions that Kôdôkan would be a place of study—or “tension”—and Kairaku-en a place of relaxation, and that each would complement the other.

Visitors to the garden enter from the Omotemon (front gate), pass the Ichinokido door and through the big cedar forest; they then arrive at a raised plateau, which overlooks a grove of plum trees that stretches out in every direction. Kôbuntei was built at the southern extremity of the plateau to take advantage of the natural beauty of Lake Senba; the Sakurayama area and Maruyama area, which extend to the west of the main garden area, were also greatly admired.

In 1873, approximately 3.6 hectares (36,300 m²) of the plum tree grove to the east of the garden were set aside for the construction of Tokiwa Jinja, a shrine dedicated to Mitsukuni and Nariaki; the remaining 14 hectares or so was transformed into Tokiwa Kôen, a public park. Although the park was renamed Kairaku-en Kôen in 1931, the park is listed as a cultural asset by the Japanese government under its former name of Tokiwa Kôen.

Kôbuntei and Okugoten burned down in the air raids of 1945, but were restored in 1958; Okugoten burned down a second time in 1969 after being struck by lightning, and was again restored.

The design of the garden remains intact even today; together with Kenroku-en in Kanazawa City, and Kôroku-en in Okayama City, Kairaku-en is famed as one of Japan’s three great gardens.



①	Omotemon gate(front gate)
②	Kairaku-enki-hi
③	Kôbuntei
④	Okugoten
⑤	Ichinokido door
⑥	Nakanomon gate(inside gate)
⑦	Shibasakimon gate(lawn-front gate)
⑧	Kunugimon gate(Kunugi gate)
⑨	Togyokusen (natural spring)
⑩	Grove of plum trees
⑪	Môsô bamboo forest
⑫	Big cedar forest

Diagram 2-6: Designated site area of Kairaku-en, and its key component elements

2.2 A history of education in Japan

(1) Antiquity and the Middle Ages (7th to 15th centuries)

The earliest educational systems in Japan developed around *ritsuryō-sei*, a political system introduced from China in the 7th century. The Daigaku-ryō university was established in Kyōto, the country's political center, while educational facilities for training magistrates known as *kokugaku* were established in provincial areas.

Texts brought to Japan from China and the Korean Peninsula were written in Chinese; a translation method called *kundoku* was therefore invented, which entailed reading Chinese scripts according to Japanese grammatical rules. In the 9th century, the invention of syllabic “kana” symbols made it possible to represent Chinese texts in both Chinese characters and kana.

In China, schools were differentiated according both to the social standing of their students and to the subjects they taught; in Japan, in addition to the Daigaku-ryō and the *kokugaku*, Buddhist schools such as the Shugeishuchi-in also existed. In China, civil service examinations played a major role in recruiting talented human resources from all strata of society; in Japan, no imperial examination system took root. As the *ritsuryō-sei* system fell into decline, the Daigaku-ryō and *kokugaku* ceased to function and, for this reason, different types of schools and a different learning environment developed in Japan, compared to other countries in the East Asian cultural sphere such as China, the Koreas, and Vietnam.

At the start of the Middle Ages, education revolved around temples and the families of nobles and samurai. It was around this time that moves to acquire books became conspicuous—in the second half of the 13th century, for example, Hōjō Sanetoki, a senior statesman of the Kamakura shogunate, established the Kanesawa Bunko library to house his own collection of texts. In the 15th century, Uesugi Norizane, *kantō kanrei* (shōgun's deputy) for the Muromachi shogunate, donated numerous Chinese texts to Ashikaga Gakkō.

This period also saw the spread of Zen Buddhism to Japan from China, a development that was supported by the ruling class. Zen Buddhism had deep connections not only to Zen studies but also to the Cheng-Zhu school of neo-Confucianism and, for this reason, it promoted the spread of the Cheng-Zhu school across Japan.

(2) The early modern period

a) Early modern society and the roots of educational heritage (early to mid-16th century)

Starting in the mid-15th century, Japan entered a state of civil war that lasted more than 100 years. Kyōto became a battlefield; nobles and intellectuals

fled, taking with them great scholarship and knowledge to the provinces.

During this Warring States period, the task of education was left to institutions that provided asylum, such as temples and Ashikaga Gakkō. The Jesuit missionary Francis Xavier noted that “in addition to the university in the capital, there are five famous schools.” Four were located on Mount Kōyasan, on Mount Hieizan, in Negoro-ji temple, and in Miidera temple in Ōmi Province; yet the most famous and the largest was Ashikaga Gakkō in the Bandō (present-day Kantō) region, and this had “by far the most students.”

Temples provided instruction in both Buddhism and Confucianism, while Ashikaga Gakkō taught a wide range of subjects, including Confucianism, divination, military science, and medicine. The arrival of Christianity in the mid-16th century led to the establishment across Japan of schools that taught reading, writing, and other forms of elementary education; seminaries were built in Arima and Azuchi, and a college for the development of churchmen was founded in Funai in Bungo Province.

When Christianity was prohibited, these theological schools disappeared; the influence of leading temples also waned as a result of the war. However, a society-wide interest in and admiration for learning led both to a rapid increase in the number of schools in Japan, and to their subsequent development; this, in turn, further strengthened the appetite for education in early modern Japan. Ashikaga Gakkō played a key role in communicating the scholastic traditions of the past to the early modern period, and became a cornerstone of the educational heritage of early modern Japan.

b) The development of educational heritage in early modern Japan (mid-16th to mid-19th centuries)

After the civil war ended, Japan entered a period of peace commonly called “Taihei no Miyo.” Samurai were judged on their ability to administrate rather than to fight, and town and village commoners were tasked with self-governance. Widespread knowledge and literacy became a requisite for people from all walks of life, leading to an increased desire for study. *Tenarai juku* (*terakoya* [private elementary schools]) were established in the three largest cities of Edo, Kyōto, and Ōsaka, in castle towns and towns built around domain administrative centers, as well as in villages; they taught reading, writing, and the abacus, and prompted a nationwide increase in rates of literacy.

Early modern Japan was a class-based society, but there were examples of individual talent leading to elevated rank and class: low-ranking samurai would fill important central and provincial government posts, for example, while farmers and merchants might be promoted to the state of samurai. Nor

was it unusual for people from the lower classes to become scholars and intellectuals, merchants with great wealth, or people of culture capable of creating outstanding artworks; indeed, these were the people that fashioned the new cultures of the Edo period. Such a state of affairs would not have been possible if educational opportunities had not been available to people from all classes.

Learning in early modern Japan centered on Confucianism. Various schools of thought emerged, including the Cheng-Zhu school, the Yangming school, the Sorai school, and the Secchû school. However, in 1790, Matsudaira Sadanobu, an elder of the shogunate, decreed that the Neo-Confucianism of Zhu Xi should be the official subject of study (*seigaku*) at Shogunate schools; this encouraged the study of the Cheng-Zhu school of neo-Confucianism across the country.

When Tokugawa Yoshimune, eighth shogun of the Tokugawa shogunate, relaxed import restrictions on Chinese translations of non-Christian Western texts, it led to the birth of a field known as “rangaku” (later “yôgaku,” or “the study of the West”) The middle of the early modern period also saw the emergence of “kokugaku” (“national studies”), which took as its focus Japanese classics and histories written before the arrival of Confucianism and Buddhism.

Publishing companies were founded in major cities such as Kyoto, Ôsaka, and Edo and printed large numbers of books. Classical literature, elementary education textbooks, Chinese texts printed in Japan—as well as Japanese commentaries on them—came to be used as school texts, and contributed to the popularization of education across different regions and different classes. In 1722, the shogunate published Rikuyu Engi Taii (Interpretations of the Rikuyu) to promote morality, and the text was used to teach commoners in *tenarai juku* (*terakoya* [private elementary schools]) nationwide.

In this way, an appetite for learning swept through society, and educational institutions were established by both public and private entities.

c) Types of educational properties in early modern Japan

Educational properties in early modern Japan can be categorized according to the following five types:

- (a) *Kanritsu* (shogunate) schools
- (b) *Hankô* (domain schools)
- (c) *Gôkô* (*Gôgaku* [local schools])
- (d) *Shijuku* (private academies) and *Tenarai juku* (*terakoya* [private elementary schools])
- (e) Other (properties that supported early modern schools)

(a) *Kanritsu* (shogunate) schools

The Neo-Confucian scholar Hayashi Razan established a *kajuku*—a private academy run from his own home; in 1691, his grandson Hayashi Hôkô relocated both the Seidô (Confucian Shrine) and the *kajuku* to Yushima, where it was renamed “Shôheikô” (“shogunate-sponsored Confucian academy”). Ashikaga Gakkô was protected by the shogunate in the early modern period and was, de facto a *kanritsu* school.

In 1797, the shogunate appropriated the Hayashi *kajuku* and Seidô, and established the Shôheizaka Gakumonjo (Shôheizaka place of learning) in their place. In addition to shogunate retainers, the retainers of domain lords, provincial retainers, and Rônin were permitted to attend. The school and also carried out educational activities for commoners.

Several other *Kanritsu* schools were established on shogunate lands, while “Wagaku Kôdansho” were created for researching and teaching *kokugaku*. From the late Edo period onward, “Bansho wage goyô” were created for the translation of Western texts, as were other facilities for studying Western medicine, martial arts, and technical arts.

(b) *Hankô* (Domain schools)

Domains established *hankô* to develop talented human resources. *Hankô* were built in Okayama Domain and Aizu Domain in the middle of the 17th century; in the early 18th century, schools were also opened in other domains, such as Meirinkan in Hagi Domain in 1719, and Yôkendô in Sendai Domain in 1736.

Thereafter, more and more *hankô* were built and expanded. They came to assume university-like roles, teaching subjects ranging from practical learning and *yôgaku* (Western studies) to martial arts. Notable *hankô* built between the late 18th century and the 19th century include Meirindô in Owari Domain in 1783; Chidôkan in Shônai Domain in 1805; Kôdôkan in Mito Domain in 1841; and Bunbu Gakkô in Matsushiro Domain in 1855.

Kôdôkan had the largest grounds of any domain school in Japan; its facilities, organizations, and systems were codified, and influenced the administration of *hankô* in other domains. Including those that were renamed, divided, or merged, a total of 750 *hankô* were established in Japan.



Photograph 2-7
Shônai Domain school Chidôkan

(c) *Gôkô* (*Gôgaku* [local schools])

Lords established some *gôkô* for their retainers and the people who populated their territories; other *gôkô* were opened by private volunteers. Schools established by lords were typically for family members and important retainers. A notable example of such a school is Yûbikan, which was established by Date Kuninao, 10th head of the Iwadeyama-Date clan, a branch of the Sendai Domain's Date clan; he transformed the retreat of Date Munetoshi, second head of the Date clan, into a school for his family's children in the middle of the 19th century. A notable example of a *gôkô* for commoners is Shizutani Gakkô, one of the components of our proposal.

With regard to privately founded *gôkô*, a prime example is Gansuidô; this school was built in 1717 by the circle of Tsuchihashi Tomonao, a man of influence in the Hiranogô region of Settsu Province (in present-day Ôsaka Prefecture).

There were also examples of public-private collaborations. In 1726, Kaitokudô, a school established by wealthy Ôsaka merchants, was designated a government-licensed educational institution by the shogunate. The Confucian scholar Kan Chazan established a private academy called Kôyôsekiyôsonsha in the Kannabe region of Bingo Province, in present-day Hiroshima Prefecture; in time, it became a *gôkô* of Fukuyama Domain, and was renamed Renjuku. Many *gôkô* were opened across Japan; however, Shizutani Gakkô is remarkable for its scale—with its vast Kôdô (lecture hall) and Seibyô (Confucian shrine), it was equal in size to the *hankô* found in the largest domains.



Photograph 2-8: Renjuku

(d) *Shijuku* (private academies) and *Tenarai juku* (*Terakoya* [private elementary schools])

The early modern period gave rise to many scholars from merchant families or lower ranking samurai families who established *shijuku* and *tenarai juku* (*terakoya*). *Tenarai juku* (*terakoya*) used *Teikin Ôrai* and *Jitsugokyô* as instructional materials, and taught reading, writing, and the abacus, as well as social etiquette. It is difficult to make a clear distinction between private academies and private elementary

schools; generally speaking, however, students at private academies received higher-level instruction.

Representative examples of *shijuku* from the start of the early modern period include Nakae Tôju's Tôju Shoin, which opened in 1638, and Ito Jinsai's Kogidô, which opened in 1662. In the middle of the early modern period, a number of academies began to teach *kokugaku*, or "national studies," such as Suzunoya, which was established by Motoori Norinaga in 1758.

Private academies opened in the 19th century include Hirose Tansô's Kangi-en, one of the components of this proposal. During the same period, Fujisawa Tôgai founded Hakuen Shoin, and Ikeda Sôan established Seikei Shoin. Examples of *shijuku* providing instruction in *yôgaku*, or Western studies, include Philipp Franz Balthasar von Siebold's Narutakijuku, and Ogata Kôan's Tekijuku. The *Nihon Kyôikushi shiryô* (Materials concerning the history of education in Japan), published in 1890, lists the existence of 1,493 private academies; however, twice or more that number are thought to have actually existed.

(e) Other (Properties that supported early modern schools)

Kangi-en welcomed large numbers of students from across Japan; several houses in the neighboring town of Mameda-machi provided private lodgings for them. Mameda-machi functioned as a college town, with students toing and froing between the town and the academy.

According to the concept of "Icchô Isshi" ("tension and relaxation"), Tokugawa Nariaki, ninth lord of Mito Domain, established Kôdôkan as a place of study and Kairaku-en as a place of culture. It is no exaggeration to say that Kôdôkan and Kairaku-en together form a single educational property.

(3) The modern period (the second half of the 19th century onwards)

Both the people educated in the early modern period and the existence of schools at the time made the modern-period education system possible, and even Japan's rapid transition to modernization.

The Meiji government utilized the sites and buildings of many early modern schools as public educational institutions for schools of modern education. For this reason, many school facilities even now are located on the sites of former schools of the early modern period. In addition, many of the hired teachers had studied at *shijuku* (private academies) or *hankô* (domain schools) and were competent in advanced teaching materials. Furthermore, many of the founders and teachers of private technical schools were graduates of *hankô*.

3 Justification for inscription

3.1 Criteria under which inscription is proposed (and justification for inscription under these criteria)

(1) Type of heritage, according to the World Heritage Convention

The proposed serial property is a “monument,” “group of buildings,” and “site” according to Article 1 of the World Heritage Convention, and paragraph 45 of the Operational Guidelines for the Implementation of the World Heritage Convention (hereinafter “Operational Guidelines”). In addition, the proposed assets are “linked” as defined by paragraph 137 a) of the Operational Guidelines: “component parts should reflect cultural ... links over time.”

In line with the Criteria for the assessment of Outstanding Universal Value, detailed in paragraph 77 (iii) of the Operational Guidelines, the property bears “a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.”

(2) Education for all classes, an invaluable resource in the pre-modern world

The various components that constitute this nominated property are places of learning for all classes—an invaluable resource in the pre-modern world. The properties developed according to three key characteristics listed below.

First, they were basically established as places of independent learning for people from different classes, of different ages, and from different regions. Early modern Japan was a class-based society, yet opportunities for learning were available to those who desired them. At some schools, people from different classes even sat side by side in the classroom.

At Ashikaga Gakkô, no restrictions were placed upon the class or age of its students; the academy’s reputation spread across Japan, and it attracted large numbers of students. Shizutani Gakkô was established for the education of commoners, yet it also admitted samurai and commoners from other regions; people from the common classes were appointed to administer the school and teach there. Kangi-en established the Sandatsuhô system that welcomed students regardless of their social status, age, or educational background, and attracted many students from across the country. Kôdôkan implemented a system of scholastic merit, regardless of the social standing of its samurai students.

Through their fields of study, students at these schools interacted with intellectuals from other regions, and so contributed to the sharing of wide-ranging knowledge.

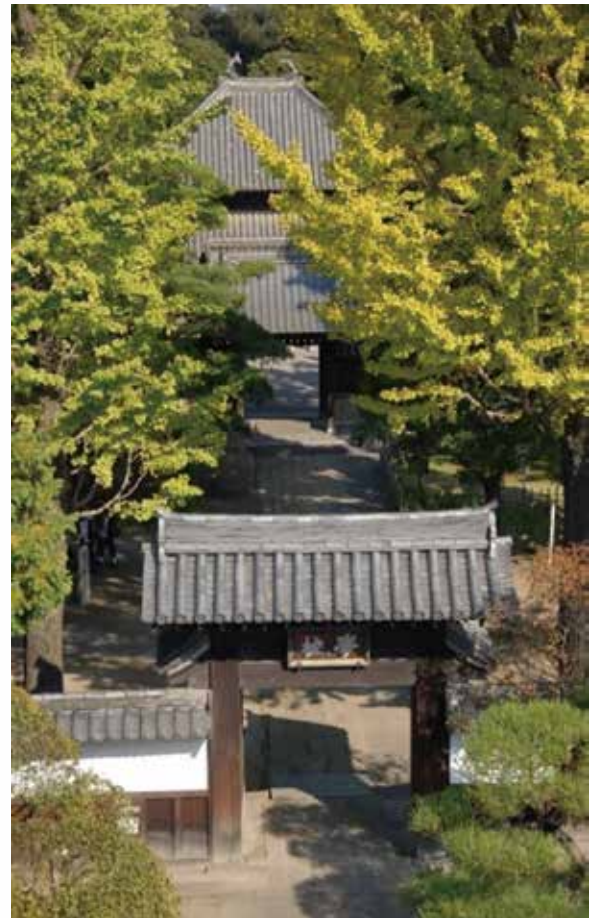
Second, the nominated property established environments and facilities aimed at realizing study

in diverse fields, from Chinese studies to national studies and Western studies. Over time, institutions emerged that incorporated instruction and ideologies that were not focused on Confucianism.

Ashikaga Gakkô was established in the Middle Ages, and Taiseiden, a hall where Confucius was venerated, was established at the entrance of the road that passed in front of its Nyûtokumon, Gakkô mon, and Kyôdanmon gates (photograph 3-1). It also owned a vast collection of Chinese texts for use in studying Chinese classics (photograph 3-2).

Shizutani Gakkô was home both to a Seibyô (Confucian shrine) where Confucius was venerated, and to Hôretsushi (present-day Shizutani Jinja shrine), where Ikeda Mitsumasa, first lord of Okayama Domain, was enshrined. Hiyokeyama (“fire prevention mountain”) was built to protect the lecture halls and libraries from fire. The libraries chiefly housed classical Chinese texts; however, as the academy expanded the range of disciplines it taught, it acquired an increasing number of Japanese texts.

Instruction at Kangi-en centered on the idea that practical discipline would be beneficial in everyday life; to this end, it offered instruction that was tailored to individual students. The scope of the



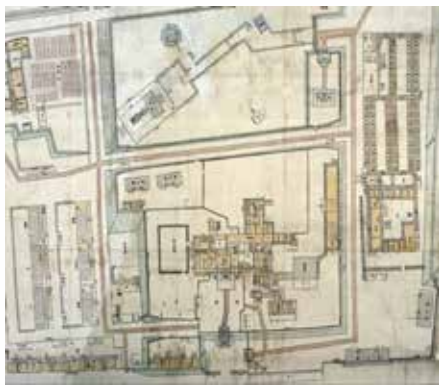
Photograph 3-1: Ashikaga Gakkô’s Gakkômon gate in the foreground, and Taiseiden (*Kôshidô*: Confucian shrine) in the background

academy's activities extended to Mameda-machi, as a college town that supported the academy. Hirose's home and the homes of other Mameda-machi merchants were repositories of large numbers of texts related to the liberal arts and to education.

By juxtaposing the Confucian Kôshibyô and the Shintô Kashima Jinja shrine, the layout of Kôdôkan reflected its philosophy of study, namely "the harmony of Shintô and Confucianism" (photograph 3-3). Bukan (the hall of the martial arts) and Bunkan



Photograph 3-2: Classical Chinese texts used at Ashikaga Gakkô



Photograph 3-3: The building layout at Kôdôkan reflects the philosophy of "the harmony of Shintô and Confucianism," and "the harmony of scholarship and martial arts"

(the hall of the literary arts) were respectively situated south and north of the Seichô school palace; this layout embodied the Kôdôkan's diverse scope of instruction, which covered both academic scholarship and martial arts. In addition to classical Chinese texts, Kôdôkan housed books from various fields, including mathematics, astronomy, and medicine. Kôdôkan itself also published texts, further helping to spread knowledge.

In addition to typical structures such as *kôdô* (lecture halls) and *shoin* (study halls), each component part had student dormitories, and so covering every aspect of a student's educational life. In Mameda-machi, temples and townspeople supported the activities of Kangi-en by providing student accommodation.

Kôdô (lecture halls) were typically expansive, flat halls with no furnishings (photograph 3-4). This



Photograph 3-4: The tranquil, wooden Kôdô (lecture hall) at Shizutani Gakkô

allowed them to cater flexibly to various forms of study and teaching, while ensuring a peaceful atmosphere. *Shoin* (study halls), *kyôjô* (classrooms), and *dôjô* (training halls) were also built depending on the purpose of study. Students at these components were therefore equipped to engage in various forms of learning according to their capabilities and interests, and had access to an abundance of texts.

Third, these places of learning were designed to coexist both with nature and with local communities. Ashikaga Gakkô was established in Ashikaga-no-shô, in present-day Ashikaga City, where the Ashikaga clan that established the Muromachi shogunate originated. The academy was designed in harmony with its natural environment: the *Shoin* and gardens, for example, were positioned to the south and north of the Hôjô such that the garden with its landscaped hills and ponds could be viewed.

Shizutani Gakkô was located away from the bustle of the castle town; it was built in a quiet mountain valley well suited to study (photograph 3-5).



Photograph 3-5: The location of Shizutani Gakkô was chosen so that it would coexist with nature

To secure its financial footing, the academy was endowed with Shizutani Shindenmura—land whose produce would provide it with financial security—on which *gakurin* and *gakuden* (school forests and rice paddies) were established. Itamura Shimoi, a "seiden"—or land system—that mimicked the tax collection system of Zhou dynasty-China, was also incorporated into the *gakuden*. In this way, the entire

region collectively supported the school. Independent places of learning run by local commoners known as *tenjin-kô* were also opened, and coexisted with the school and the local community.

Hirose Tansô wished to teach and live with his students in tranquility, and so he established Kangi-en in the suburbs. In addition to occasional class cancelations, in spring and autumn the school hosted *sankô* (mountain outings) in which students went on excursions to local hills and fields, riversides, and shrines and temples.

Temples and townsfolk in Mameda-machi, a town that neighbored Kangi-en, provided lodgings to the students who had assembled from across the country to study at the academy; Hirose Tansô himself also gave lectures in Mameda-machi. Through its symbiosis with the academy, Mameda-machi assumed the characteristics of a college town.

Kôdôkan was established on a vast expanse of land in the outermost region of Mito Castle, where several residences of high-ranked retainers were cleared to make room for it. The school was integrated with a domain-accredit private academy in the castle town.

Kairaku-en was a place where students could cultivate their minds and bodies in a natural environment; it was opened to local residents on days of the month ending in a “3” or “8,” and so enabled commoners studying at local *gôkô* (*gôgaku* [local schools]), *shijuku* (private academies), and *tenarai juku* (*terakoya* [private elementary schools]) to cultivate their minds and bodies as well. Kôdôkan and Kairaku-en were mutually complementary, and together comprised an educational property that coexisted with nature and the local community.

(3) The Educational Heritage of Early Modern Japan: its educational systems and achievements, and its significance to world history

Early modern Japan was a class-based society. However, opportunities for learning were available to people from all classes. Students possessed a degree of independence, and were able to receive instruction in diverse fields, ranging from rudimentary reading, writing, and the abacus, to sophisticated specialist knowledge.

Educational institutions focused not only on knowledge and culture, but also on etiquette and social norms. Foreigners who visited Japan in the early modern period spoke highly not only of the literacy, wide-ranging knowledge, and culture of Japanese, but also praised the importance they placed on etiquette and social norms.

- Vasily Mikhailovich Golovnin, vice admiral of the Russian navy: “Of all nations under the sun, the Japanese are the most advanced in education. There is not a single person in Japan who cannot read or write, or who does not know their country’s laws.”

- Marinus Willem de Visser, Dutch Trading Post clerk: “Japanese pursue knowledge with a passion, and do not know the meaning of tiredness. It is not unusual for Japanese to come to Nagasaki from all corners of the country to study under the Dutch and Chinese.”

- Matthew Calbraith Perry, Commander of the East Indian Squadron of the U.S. Navy: “Education has spread to all corners of Japan. Japanese women ... possess as much knowledge as Japanese men; indeed, they have not only mastered uniquely female accomplishments, but are often well versed in the unique writing of Japan.”

- Albert Berg, German landscape painter: “When it comes to reading and writing, national history, ethics and philosophy, the education of the Japanese youth is carried out with great zeal. There are educational institutions for all stages of learning.”

These quotes show the admiration with which foreign persons knowledgeable about education viewed the achievements of early modern Japan. What may be termed the “national character” of the Japanese people was also cultivated during this period, and has been passed down to the present day; indeed, this character has had a huge impact on the development of Japan from the modern period onward.

Schools in early modern Japan developed leaders and talented personnel who would go on to take an active role in politics, economics, culture, and education. They contributed to the development and stabilization of society; as society developed and stabilized, so people’s desire for learning further increased; this led to the establishment of more and more educational institutions, and the development of more future leaders and talented human resources. In this way, the educational heritage of early modern Japan resulted in a virtuous circle that was without parallel anywhere else in the world at that time.

Education in East Asia centered on Confucianism, and Japan was no different in this respect. Yet education in early modern Japan was not dedicated to the goal of preparing for civil service examinations, and its places of learning were open to people from different classes, of different ages, and from different regions. The educational heritage that tells the story of education in early modern Japan is globally outstanding in world history, and it provides valuable insight into how educational systems around the world can develop in a sustainable manner.

3.2 The integrity of the nominated property

First, the nominated property, consisting of Ashikaga Gakkô, Shizutani Gakkô, Kangi-en and Mameda-machi, and Kôdôkan and Kairaku-en, is variously *kanritsu* (shogunate) schools, *gôkô* (Gôgaku

[local schools]), *shijuku* (private academies, including *tenarai juku* (*terakoya* [private elementary schools]), and *hankô* (domain schools), and thus represent different types of educational institution from early modern Japan.

The components of the nominated heritage include a school for the children of samurai (Kôdôkan), a school for commoners (Shizutani Gakkô), and two academies that admitted students from all social classes (Ashikaga Gakkô and Kangi-en). Taken as a whole, this group of properties contains all the elements necessary to clearly express the outstanding universal value of education in early modern Japan.

Kairaku-en was a complementary and integral part of the Kôdôkan educational establishment; likewise, Mameda-machi provided much-needed support to Kangi-en—and these pairings are unique among similar extant properties in Japan. Each component is unique both in its type and in its characteristics. Taken as a whole, this serial property tells the unique story of the education of early modern Japan.

Second, the proposed serial property is designated as Special Historic Sites, Historic Sites, Places of Scenic Beauty, and Preservation Districts for Groups of Traditional Buildings, according to Japan's Law for the Protection of Cultural Properties. The site areas of their outstanding universal value are the same as the site areas of their designation under the Law; these site areas have been properly selected to include all structures necessary to communicate the importance and characteristics of the properties, such as buildings and stone monuments.

There are some underground archaeological remains within the site areas for which aboveground structures no longer remain; their former position and size have been ascertained via excavations and extant pictorial materials to ensure their integrity.

The important component features of each component part are properly protected so that they do not suffer from adverse effects of development or neglect. Initiatives for the protection and management of these properties have also been implemented to maintain their integrity.

3.3 Authenticity of the nominated property

The size and divisions of the site areas of the components have been preserved. The main buildings and structures remain in the same positions of their original erection or subsequent relocation, and facilities necessary to demonstrate the learning environments are extant.

Some components comprise buildings that show evidence of alteration or restoration; through academic research, they have been repaired or restored using original materials and authentic records, and have been carefully protected in their original positions as important historical properties. The policies and philosophies of each component are

reflected in texts, stone monuments, scrolls, tablets, school building names, and school names, and have been transmitted with care.

(1) Form and design, materials and substance

Ashikaga Gakkô, Shizutani Gakkô, Kangi-en, and Kôdôkan and Kairaku-en are monuments; when repairing structures such as buildings and inscriptions, repairs are carried out using original materials and authentic records to ensure high levels of authenticity.

Mameda-machi is a Preservation District for Groups of Traditional Buildings; 174 of its 200 traditional buildings as well as 86 structures and 39 environmental properties are protected properties, and measures have been established for their protection. Each property complies with the Law for the Protection of Cultural Properties, and is properly protected.

(2) Use and function

Of the nominated components, Ashikaga Gakkô, Shizutani Gakkô, Kangi-en, and Kôdôkan have been used as schools, government buildings, and libraries from the Meiji era onward. However, preparations are underway to restore their appearance from the Edo period. Kairaku-en has continued to be used as a place for cultivating the mind and body, and as a place for relaxation, since the early modern period. In Mameda-machi, temples that served as *terakoya* (private elementary schools), or that provided accommodation to students, still survive, and show how the town functioned as a college town.

At Ashikaga Gakkô, approximately 17,000 texts survive; these include four National Treasures, eight Important Cultural Properties, and a number of other texts published in the Southern Song China such as *Wen Xuan* (*Selections of Refined Literature*) and *I Ching* (*Book of Changes*). These texts continue to be used today by researchers from Japan and China.

(3) Location and setting

Ashikaga Gakkô's location has not changed since the latter half of the Middle Ages; the locations of Shizutani Gakkô, Kangi-en and Mameda-machi, and Kôdôkan and Kairaku-en have not changed since their establishment. Many buildings at these sites have survived intact since their original construction. For restored buildings, a protective layer has been laid on any underground archaeological remains; they have been faithfully recreated based on a careful study of old pictures and photographs.

(4) Other internal and external factors

At each component, students read the *Analects of Confucius* aloud; traditional events such as Sekiten at Ashikaga Gakkô and Sekisai at Shizutani Gakkô

are held, and educational initiatives are carried out with the goal of communicating Confucianism and other fields of study to later generations.

Kôdôkan and Kairaku-en are home to stone monuments such as Kôdôkanki-hi and Kairaku-enki-hi; paintings and calligraphic works by Tokugawa Nariaki also survive. They demonstrate the educational concepts and philosophies of the site, and have been carefully passed down to the present day.

Texts used as teaching materials have also been preserved at each component. Kôdôkan still has texts and materials used for lectures, making it possible to learn in detail about the content of the lectures that were given there.

Wide-ranging materials have also been preserved at each component part such as the Hirose Families Ancient Sages Library in Hirose Museum. These include diaries written by the heads of Kangi-en; documents outlining the philosophies of Hirose Tansô; Kangi-en entry guides and books from Kangi-en's collection; and accounting records. They continue to be used by researchers today.

3.4 Comparative analysis

In order to demonstrate the potential outstanding universal value of the nominated property, this section provides a comparison with similar properties both in Japan and overseas.

In order to demonstrate the potential outstanding

universal value of the nominated property, this section provides a comparison with similar properties both in Japan and overseas.

(1) Comparative analysis with similar properties

a) Similar properties overseas

There are 1,154 properties inscribed on the World Heritage List, and 1,720 properties inscribed on the World Heritage Tentative List; however, as of August 2021, no listed properties fulfill the definition of “educational heritage” proposed in the introduction to this document.

We have selected twelve education-related properties for comparison, based on the similarity of their characteristics with the nominated property. Our comparative analysis centers on the three key characteristics of the nominated property (a), (b), and (c) below.

- (a) Educational philosophy: learning for people from different classes, of different ages, and from different regions
- (b) Environment and facilities: instruction in diverse fields, from Chinese studies to national studies and Western studies*
- (c) Location: coexistence both with nature and local communities

*For similar properties overseas, analysis of (b) will focus more generally on “instruction in diverse fields,” and not the specifics of “from Chinese studies to national studies and Western studies”

Table 3-1: Comparison with educational heritage and education-related heritage overseas

	Country	Category	Property name	Comparison		
				a	b	c
World Heritage List	China	Cultural	Lushan National Park			△
	China	Mixed	Mount Wuyi			△
	South Korea	Cultural	Seowon, Korean Neo-Confucian Academies	△	△	○
	Spain	Cultural	University and Historic Precinct of Alcalá de Henares		△	△
	Mexico	Cultural	Central University City Campus of the Universidad Nacional Autónoma de México (UNAM)	△		△
	Portugal	Cultural	University of Coimbra – Alta and Sofia		△	○
World Heritage Tentative List	Germany	Cultural	Francke Foundation Buildings	△	△	
	Belgium	Cultural	Leuven/Louvain, bâtiments universitaires, l'héritage de six siècles au sein du centre historique		△	○
	Cuba	Cultural	National Schools of Art, Cubanacán	△		
	Sierra Leone	Cultural	Old Fourah Bay College Building		○	
	Iran	Cultural	University of Tehran		○	△
	Russia	Cultural	Astronomical Observatories of Kazan Federal University			△

○ – shared characteristic △ – partially shared characteristic

There are three overseas properties in East Asia particularly worthy of comparison: Lushan National Park (China); Mount Wuyi (China); and Seowon, Korean Neo-Confucian Academies (South Korea). Of these, South Korea's *seowon* has features most closely resembling the nominated heritage. When they were created, the *Seowon* operated as private academies, engaged in the development of local personnel, and established cultural activity networks; in this way, they shared key characteristic (a) of the nominated property of "learning for people from different classes, of different ages, and from different regions."

However, the *seowon* were inscribed on the World Heritage List due to their value as institutions for the study of Neo-Confucianism in Joseon; for this reason, their outstanding universal value differs from the key characteristic (b) of the nominated property, "instruction in diverse fields."

Furthermore, admittance to the *seowon* was over time restricted to the privileged class of *yangban* who were studying to take national civil service examinations. The *seowon* therefore also lost commonality of key characteristic (a) of the nominated property of "learning for people from

different classes, of different ages, and from different regions." Similar arguments can be made against Lushan National Park and Mount Wuyi in China.

In countries outside East Asia, some properties with remarkable cultural value were also used as educational facilities; however, we were able to identify no properties from the early modern period that demonstrated key characteristic (a) of the nominated property of "learning for people from different classes, of different ages, and from different regions."

b) Similar properties in Japan

We identified 18 properties in Japan with characteristics similar to the nominated property; they have been listed in table 3-2 below. Eight of these properties are categorized as "Special Historic Sites" by the Japanese government, have integrity, authenticity, and retain original site layouts; they are listed in table 3-3 below. In the same way as the three "Similar properties overseas," we carried out a comparative analysis based on the key characteristics of the nominated property (a), (b), and (c).

Table 3-2: List of similar properties in Japan

No.	Property name	Type of cultural property	Type of educational institution	Location
1	Former Yûbikan and its Garden	Historic Site, and Place of Scenic Beauty	Gôkô	Ôsaki City, Miyagi Prefecture
2	Chidôkan	Historic Site	Hankô	Tsuruoka City, Yamagata Prefecture
3	Yushima Seidô	Historic Site	Kanritsu	Bunkyô City, Tôkyô Metropolis
4	Bunbu Gakkô	Historic Site	Hankô	Nagano City, Nagano Prefecture
5	Shintokukan	Historic Site	Hankô	Ina City, Nagano Prefecture
6	Former Sûkôdô	Historic Site	Hankô	Iga City, Mie Prefecture
7	Motoori Norinaga Former Residence and Residence Site	Special Historic Site	Shijuku	Matsusaka City, Mie Prefecture
8	Toyomiyazaki Bunko	Historic Site	Gôkô	Ise City, Mie Prefecture
9	Hayashizaki Bunko	Historic Site	Gôkô	Ise City, Mie Prefecture
10	Tôju Shoin	Historic Site	Shijuku	Takashima City, Shiga Prefecture
11	Itô Jinsai Residence Site and Archive	Historic Site	Shijuku	Kyôto City, Kyôto Prefecture
12	Ogata Kôan Former Residence and School	Historic Site	Shijuku	Ôsaka City, Ôsaka Prefecture
13	Former Okayama Domain Han School	Historic Site	Hankô	Okayama City, Okayama Prefecture
14	Renjuku and Sazan Kan Former Residence	Special Historic Site	Gôkô	Fukuyama City, Hiroshima Prefecture
15	Hagi Domain School Meirinkan	Historic Site	Hankô	Hagi City, Yamaguchi Prefecture
16	Shôkasonjuku Academy	World Heritage, Historic Site	Shijuku	Yamaguchi City, Yamaguchi Prefecture
17	Siebold Residence Site	Historic Site	Shijuku	Nagasaki City, Nagasaki Prefecture
18	Taku Seibyô	Historic Site	Gôkô	Taku City, Saga Prefecture

Table 3-3: Comparison with similar properties in Japan

No.	Property name	Comparison		
		a	b	c
1	Former Yûbikan and its Garden		△	△
2	Bunbu Gakkô		○	△
3	Shintokukan		△	
4	Motoori Norinaga Former Residence and Residence Site	△		
5	Hayashizaki Bunko			○
6	Renjuku and Sazan Kan Former Residence	○	△	
7	Hagi Domain School Meirinkan		△	○
8	Shôkasonjuku Academy	○	△	

○ – shared characteristic △ – partially shared characteristic

Our analysis indicates that the majority of the above similar properties had different features and characteristics, even if they partially shared some of the three key characteristics (a), (b), and (c). In contrast, all components of the nominated property possess at least two of the three key characteristics, and partially possess the third.

Taken as a whole, the nominated property contains all the elements necessary to represent the various established forms of education in early modern Japan; they are in a good state of preservation, and even those buildings that have been restored since the Meiji era onward have been carefully restored following original designs and in original locations.

(2) Conclusion

Education-related properties are inscribed both on the World Heritage List and the World Heritage Tentative Lists of various countries; however, in the majority of cases, the core reasons for their inscription are not related to their educational activities, or to the historical significance of such activities; rather, they have been inscribed based on a consideration of other cultural values.



Photograph 3-6: Former Yûbikan and its Garden

***Reference: Features of the Educational Heritage of Early Modern Japan**

No.	Property name	Comparison		
		a	b	c
1	Ashikaga Gakkô	○	△	○
2	Shizutani Gakkô	○	△	○
3	Kangi-en, Mameda-machi	○	△	○
4	Kôdôkan, Kairaku-en	△	○	○

The nominated property demonstrates “learning for people from different classes, of different ages, and from different regions.” Excepting properties that were established in the modern period or later, this characteristic is exceptionally rare globally. Indeed, the authors of this document were unable to identify any properties that demonstrated the dissemination of similarly universal learning across an entire nation.

Even in Japan, there are no other educational properties that exhibit all three key characteristics of “learning for people from different classes, of different ages, and from different regions,” “instruction in diverse fields, from Chinese studies to national studies and Western studies,” and “coexistence both with nature and local communities.” Compared to other similar properties, the nominated property is also in an exceptionally good state of preservation.

From the above, it is evident that the nominated property properly represents and bears exceptional testimony to the Educational Heritage of Early Modern Japan—an invaluable heritage in the pre-modern world.



Photograph 3-7: Matsushiro Domain school Bunbu Gakkô

4 State of conservation and factors affecting the property

4.1 Current state

Some structures at the components have been renovated or relocated; however, the position and setting of the key elements—including buildings and stone monuments—that express each property's outstanding universal value are preserved in good condition. For important component elements that are no longer extant above-ground, excavations have been carried out, and it has been ascertained that underground archaeological remains exist.

Building restorations are carried out following comprehensive discussions based both on excavations of buried cultural properties and on academic materials such as pictures and plans from the early modern period; the restorations are executed by organizations comprising property owners, academic experts, and administrative staff, who make policy decisions regarding methods of construction, repairs and preservation, and environmental maintenance. After restorations have been completed, these organizations issue reports detailing the content of the restorations, repairs, and environmental maintenance.

Regular maintenance—including repairs and tree trimming and cutting—is carried out in order to preserve the original designs of the buildings, and to ensure the external appearances both of the components themselves and of their surroundings remain unchanged.

From an organizational management perspective, all possible measures to prevent fire damage have been implemented. This includes the installation of automated fire alarm systems, as well as various types of fire-extinguishing facilities and lightning-protection facilities.

4.2 Factors affecting the nominated property

Factors potentially affecting the nominated property include: threats due to development; environmental pressures; natural disasters; and impacts of tourism and visitors.

(1) Threats due to development

The components are designated by the Japanese government as Special Historic Sites, Historic Sites, a Place of Scenic Beauty, and a Preservation District for Groups of Traditional Buildings.

The Law for the Protection of Cultural Properties defines the permissible scales, forms, and constructions within the designated site area for each property, with regard to various activities, including: building new—or extending or renovating current—structures or buildings; altering land characteristics; and trimming or felling trees and other vegetation.

In addition, the City Planning Act, the Landscape Act, landscape ordinances, and scenic district ordinances provide regulations and guidance regarding permissible scales, forms, and constructions regarding areas surrounding the designated site areas (including regulations and guidance regarding permissible scales, forms, and constructions regarding the structures or buildings).

Going forward, measures such as the establishment of buffer zones will be deliberated with relevant parties to minimize the threats posed by development.

(2) Environmental pressures

All four municipal governments have enacted basic environmental ordinances and formulated basic environmental plans, and issue annual reports regarding both the state of city-wide environments, and the state of measures related to environmental protection and environmental creation.

With regard to the designated site areas of the components and their surroundings, there have thus far been no reports of natural environmental phenomena—such as acid rain or other damage caused by air pollution—that significantly reduce their outstanding universal value.

Nevertheless, since environmental changes to the components have the potential to cause adverse effects, all four municipal governments will implement measures as appropriate.

(3) Natural disasters and risk preparedness

Natural disasters with the potential to negatively impact the components include typhoons, heavy rains, earthquakes, and fires resulting from such climatic or geological events.

With regard to typhoons and heavy rains, the designated site areas have been equipped with rainwater drainage facilities and lightning protection facilities; key elements of the components—such as historic structures and stone monuments—are also regularly inspected for damage or deterioration, to ensure they do not lose their original structural strength.

With regard to earthquakes, structures have received seismic reinforcements, while evacuation drills are conducted, and evacuation routes and areas verified.

With regard to fires, staff-run fire brigades have been created, and fire hydrants, water tanks, water cannons, drenchers, and fire alarm systems installed. These fire-prevention facilities are inspected and patrolled on a daily basis.

Earthquake and heavy rain data from recent years indicates the need for unprecedented measures; for this reason, disaster-prevention signs will be installed to safeguard visitors to the components. In addition, the four municipal governments are creating hazard maps and safety management guides, training relevant parties, and establishing contact networks.

Each municipal government is thereby establishing systems not only to minimize damage but also to restore components to their original state in the event of a natural disaster.

(4) Impact of tourism and visitors

The times and extent to which properties are open to the general public takes into account the necessity of protecting their component structures.

Monitoring systems are in place to ensure that the impact of tourism and visitors does not reduce their outstanding universal value; however, since the possibilities of damage due to malice, mischief, and theft cannot be entirely eliminated, the various elements of the properties are fitted with security cameras and other crime-prevention and security facilities.

The designated site areas of each component and their surrounding areas are appropriately equipped with facilities deemed necessary for their public use—including visitor centers, rest areas, car parking, lavatories, notices or publications, and signage.

5 Protection and management of the property

5.1 Protective designation

Key elements of the nominated property have been designated by the Japanese government as National Treasures, Important Cultural Properties, Special Historic Sites, Historic Sites, a Place of Scenic Beauty, and an Important Preservation District for Groups of Traditional Buildings, according to the Law for the Protection of Cultural Properties enacted in 1950. Various protective measures have been implemented accordingly.

5.2 Property management plan or other management system

(1) Property management plans

Management plans for the components are outlined in table 5, below.

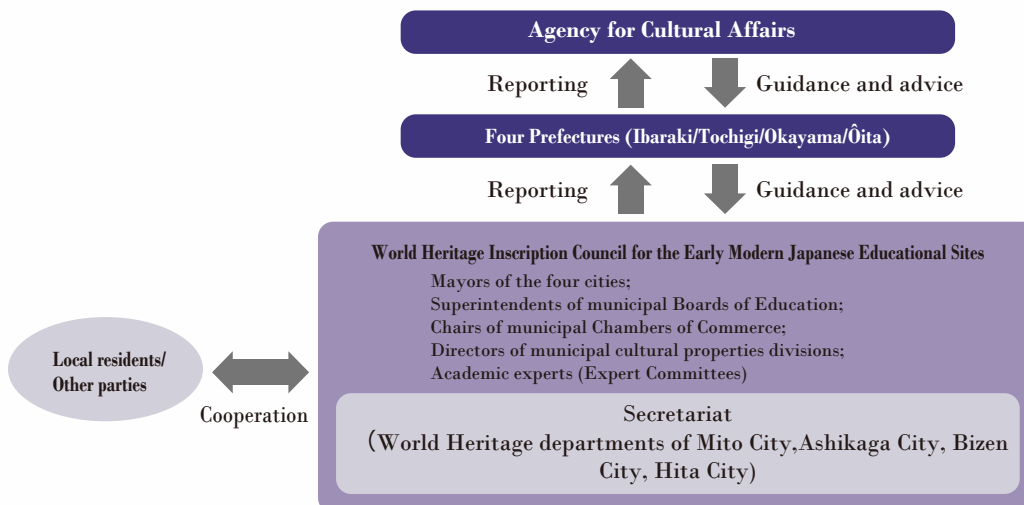
Table 5: Protection and utilization plans for components

Property	Plan name	Year	Administrative body
Ashikaga Gakkô	“Protection and utilization plan for the Ashikaga Gakkô Historic Site”	2019	Ashikaga City
Shizutani Gakkô	“Management plan for the former Shizutani Gakkô Special Historic Site”	2010	Okayama Prefecture
Kangi-en and Mameda-machi	“Protection and utilization plan for the Kangi-en Historic Site” (provisional name)	Under preparation	Hita City
	“Protection plan for the Hita City Mameda-machi Preservation District for Groups of Traditional Buildings”	2004	Hita City
Kôdôkan and Kairaku-en	“Protection and utilization plan for the Kôdôkan government-designated Special Historic Site”	2017	Ibaraki Prefecture
	“Protection and utilization plan for Kairaku-en (Tokiwa Kôen Historic Site and Place of Scenic Beauty)”	2007	Ibaraki Prefecture

(2) Management system

Diagram 5 shows the management system in place for the proper management, establishment and utilization of the serial property.

Diagram 5: Management system for the Educational Heritage of Early Modern Japan



(3) Expertise, technical capacities, and management

The four prefectures and cities that are home to the components have allocated experts in the fields of archaeology, history, and architecture, and civil engineers for their proper protection and management. They also carry out wide-ranging public awareness activities for local residents, including the provision of technical support, and the provision of explanations, exhibitions, research, and investigations of their respective properties.

These administrative bodies also hold training courses for local resident volunteer guides, who help explain the properties to visitors. In this way, local residents and administrative bodies work together to increase public awareness of the components, and promote their protection and management.

5.3 Policies related to the maintenance, public visits, and use of the properties

The nominated property possesses important historical significance from both a Japanese and a global perspective. Proper protection and maintenance of the properties themselves and of their surroundings will be carried out in order to ensure its outstanding universal value is passed down

to future generations; and it will be actively open to the public and utilized with the goal of improving the culture of Japan and the world.

At the same time, by encouraging people the world over to acquire awareness both of societal norms and of morality, the nominated property will contribute to the formation of personalities that understand and respect diverse cultures.

5.4 Comprehensive management plans and buffer zones

Comprehensive management plans will be drawn up with a focus on the following three key areas: 1) the appropriate scope for buffer zones; 2) ways of dealing with increased visitor numbers; and 3) protecting properties from natural disasters and climate change.

Discussions regarding the creation of buffer zones will take into consideration the guidance and advice of the Agency for Cultural Affairs and academic experts. After buffer zones have been finalized, they will be appropriately administered in line with the Landscape Act and other relevant laws, regulations, and systems, to ensure the components retain their value.

6 Monitoring

6.1 Key indicators for measuring state of conservation

Discussions regarding the components and their buffer zones will be held with the goal of ensuring the preservation of their outstanding universal value, to enhance systems and improve technologies related to repairs and restoration, maintenance and management, disaster and risk management.

More specifically, these discussions will seek to identify potential causes of negative impacts on the components, draw up monitoring indicators, and carry out regular and systematic monitoring, based on the following three perspectives:

- 1) Whether the value of the properties, their authenticity, and their integrity are being maintained
- 2) How hidden threats are affecting the properties; and
- 3) Whether initiatives are functioning properly related to the protection of the properties,

the management of buffer zones, the opening of the properties to the public, and their utilization.

6.2 Administrative arrangements for monitoring properties

Monitoring activities—including the regular publication of reports—will be carried out by management groups administered by the four prefectural Boards of Education, in line with guidance from the Agency for Cultural Affairs, based on the system outlined in diagram 5.

6.3 Results of previous reporting exercises

Materials and documents considered necessary for monitoring the components are properly gathered and stored by the relevant administrative bodies.

Table 6: Materials and documents related to the monitoring of components, from the last 10 years

	Name	Monitored buildings, etc.	Administrative body	Year
1	“Preserving the townscape of Mameda-machi, 2005–2009 Report on repairs carried out at the Hita-shi Mameda-machi Preservation District for Groups of Traditional Buildings”	Mameda-machi Groups of Traditional Buildings	Hita City	2012
2	“Hirose Tansô Former Residence: the history and achievements of the Hirose family”	Hiroseke, Hiroseke bochi	Hita City	2012
3	“Hirose Tansô , Kangi-en, and the Educational Heritage of Early Modern Japan”	Kangi-en, Hirose Tansô Former Residence and Grave, Kusano Family Residence, Chôfuku-ji temple Hondô, Chôfuku-ji temple student dormitory site, Seishôsyô site, Keirin-en site, Sansendô, Mameda-machi Groups of Traditional Buildings	Hita City	2013
4	“Report on Shizutani Gakkô, the home of learning in Japan: aiming to become a World Heritage”	Entire former Shizutani Gakkô	Bizen City	2015
5	“Protection and management plan for the Hirose Tansô Former Residence and Grave Historic Site”	Hirose Tansô Former Residence and Grave	Hita City	2015
6	“Report on restoring the Kôdôkanki-hi and other monuments at the former Kôdôkan Special Historic Site, following the Great East Japan Earthquake”	Kôdôkanki-hi	Monuments and Sites Division, Agency for Cultural Affairs	2015
7	“Report on the protection and maintenance of the Kangi-en Historic Site”	Kangi-en	Hita City	2016
8	“Basic maintenance and utilization plans for the Hirose Tansô Former Residence and Grave Historic Site”	Hirose Tansô Former Residence and Grave	Hiroseke	2017
9	“The illustrated Kangi-en”	Kangi-en, Hirose Tansô Former Residence and Grave Chôfuku-ji temple Hondô, Chôfuku-ji temple student dormitory site, Seishôsyô site, Keirin-en site, Sansendô, Mameda-machi Groups of Traditional Buildings	Hita City	2017
10	“Protection and utilization plans for the former Kôdôkan Special Historic Site”	Kôdôkan	Ibaraki Prefecture	2017
11	“Report on excavations of lands to the west of the Ashikaga Gakkô Historic Site, Phases One to Three”	Western area of Historic Site	Ashikaga City	2017
12	“Protection and utilization plans for the Ashikaga Gakkô Historic Site”	Ashikaga Gakkô	Ashikaga City	2019
13	“Second preservation and maintenance basic plan for the Ashikaga Gakkô Historic Site”	Ashikaga Gakkô	Ashikaga City	2021