

# ESD Campus Asia – Pacific In Hokkaido University

## Hokkaido Summer Institute 2018

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### Program & Abstract

ESD: July 18~July 27, 2018

HSI : July 23~July 28, 2018



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Faculty of Education  
Hokkaido University

## Message from the Dean of the Faculty of Education

- the Objective of the Programs in Hokkaido University

## Welcome to the Hokkaido Summer Institute and ESD Campus Asia- Pacific Program

Professor Takashi MIYAZAKI

Dean of Faculty of Education, Hokkaido University



We are delighted to see you participate in the special summer program held by the Faculty of Education, Hokkaido University.

Our faculty has been focusing on issues caused by social exclusion for over three decades, including poverty among children, transition problems from school to work, marginalization issues in exclusive communities, and so on. These efforts have made us as a unique institution in Japan amidst the field of research on education. The summer-intensive programs, the Hokkaido Summer Institute (HSI) and the ESD Campus Asia-Pacific Program are the inevitable results of this challenge.

This year the theme of the HSI is “Overcoming Social Exclusion and Divided Society”. We are honored to invite Professor Daniel Shugurensky, Dr. Anna Marie A. Karaos, Professor Sung-Sang Yoo, and Professor Juha Hämäläinen. These four researchers are highly esteemed specialists in the research fields of Social Pedagogy and Popular Education for democracy. Our aim is to explore a new perspective of theory on education that can lead ongoing democratization process under a market-oriented exclusive social system. We will discuss our common challenge in establishing an alternative vision during the open symposium, “Toward Critical Social Pedagogy - New Perspective on Transformative Learning”. Professor Han Soonghee and Ms. Peta Ohata will join the symposium as commentators. Lecturer Tyrel Eskelson and Associate Professor Tomonori Ishioka, our faculty members, will also join as moderators.

The topic of the ESD Campus Asia- Pacific is “Dialogue with Local Knowledge”. Hokkaido Island was a domestic colony in the modernization process of Japan. It means there has been an indigenous people and culture. Learning from their local knowledge, we can rethink what

development is. This reflection is related to fundamental issues of ESD and SDGs. We expect that you will find diverse and alternative ways to comprehend contemporary society that may be understood as a monolayer structure based on the market. Our faculty members, Associate Professor Jeffry Gayman and Associate Professor Takashi Ito, and Mr. Taichi Kaizawa from Biratori town will coordinate this program.

We strongly hope that you are prepared to be motivated, inspired and challenged in discussion with participants from overseas universities. We believe this program can become a “corner stone” for all of you to challenge the next task in your life.

## Contents

Message from Dean of Faculty of Education, Hokkaido University .....	1
<b>ESD Campus Asia-Pacific</b>	
Abstract of lectures .....	7
List of Participants .....	10
Map of Hokkaido University and Accommodation .....	12
Contents of the Program .....	13
Biratori Field Work .....	14
<b>Hokkaido Summer Institute 2018</b>	
Invited lecturers .....	24
Access .....	26
Floor Map .....	27
Keynote Lecture 1 Daniel Schugurensky Social pedagogy and contemporary challenges: Addressing the 4 Ps .....	28
Keynote Lecture 2 Anna Marie A. Karaos Popular Education and the Paradox of Democracy in Philippine Society .....	29
Keynote Lecture 3 Sung-Sang Yoo Popular Education for Transformative Democratic Social Change in Asia : A Comparative Study of Pop Ed in the Philippines and South Korea from the Freirean Perspective .....	30
Keynote Lecture 4 Juha Hämäläinen Facing the Challenge of Social Exclusion in Today's Divided Society in the Light of Paul Natorp's Social Pedagogy .....	31
Digest Program for Summer Institute 2018 .....	32
List of Participants .....	37
Staff at Hokkaido University .....	38

# **ESD Campus Asia-Pacific**

## **in Hokkaido University**

“Dialogue with Local Knowledge”



### **Program & Abstract**

**Program for ESD Campus Asia Pacific Project**

**July 18 ~ July 27, 2018**

**Faculty of Education  
Hokkaido University**

## Invited Lecturer:



### **Tyrel Cameron Eskelson**

/ Lecturer, Eurocentres Language School, Vancouver, Canada

Diploma in Criminal Justice at Medicine Hat College, 2007; B.A. in Psychology of Language at University of Saskatchewan, 2012; M.A. in American History at Graduate School of Norwich University Vermont, 2014; Visiting Research Fellow (Specially Appointed Assistant Professor) at Faculty of Education, Hokkaido University (2017-2018)

### **Recent Works**

Tyrel Eskelson, *The American Century*, Andrews UK Publisher, 2016. Tyrel Eskelson, "Continuity or Change: After the Tokyo Olympic Games 1964: Exploring the Tokyo Games 2020 through various Critical Reviews", In: Tianwei Ren, Seok Won Song and Keiko Ikeda eds., *Media, Sport, Nationalism: The Political and Geopolitical Rise of East Asia- Soft Power Projection via the Modern Olympic Games*, Essay in honour of J. A. Mangan's contribution to east Asian Studies, Logos Verlag Berlin GmbH, forthcoming (2018).

## Lecturer:

### **Jeffrey Gayman**

/ Associate Professor, Hokkaido University Graduate School of Education, Sapporo Ph.D. Education (Kyushu University), M.A. in Cross-Cultural Studies (University of Alaska Fairbanks) B.Ed (Osaka University of Education), B.A. (Pomona College)

### **Recent Works**

(Forthcoming) Translation of Jirota Kitahara's Current Status and Issues of Ainu Cultural Revitalization, in Neyooxet Greymorning (Ed) *Being Indigenous*, Routledge. 2018, Ainu Puri: Content and Praxis of an Indigenous Philosophy of a Northern People. In John Petrovic and Roxanne Mitchell (eds) *Indigenous Philosophies of Education Around the World*, pp. 211-227, Routledge. Uemura, Hideaki and Jeffrey Gayman. Rethinking Japan's Constitution from the Perspective of the Ainu and Ryūkyū Peoples. Special Issue of *The Asia-Pacific Journal Japan Focus*. 16(5), March 1, 2018. Online. <https://apjif.org/2018/5/Uemura.html>. 2016, Book Review of Beyond Ainu Studies: Changing Academic and Public Policies. Mark Hudson, ann-elise lewallen, Mark Watson, eds. *Japan Forum*, 27(4), pp.563-566. School of Oriental and Asian Studies: University of London.



## Lecture 1

# **Enlightenment Values in the 21<sup>st</sup> Century: How can we achieve the Sustainable Development Goals by 2030?**

Tyrel Eskelson

Eurocentres Language School, Vancouver

**Keywords:** Sustainable Development Goals, Global Community, Enlightenment values for the 21<sup>st</sup> Century

### **Abstract**

The Sustainable Development Goals cover all aspects of human social, economic, and political progress. These goals are not just for world leaders to pursue, nor is it just a topic for education; to achieve them requires active participation from all people, everywhere. Terms such as “Global Community” derive from the legacy of the Enlightenment, a period of European history dating between the end of the 17<sup>th</sup> Century, to the beginning of the 19<sup>th</sup> Century. This lecture will discuss Enlightenment values for the 21<sup>st</sup> Century, progress that human societies have made, and how we can participate as active citizens to achieve the Sustainable Development Goals by 2030. How can we put into practice the idea of “Thinking Globally, Acting Locally?”



## Lecture 2

# Thinking Through the Sustainability of Indigenous Peoples

Associate Professor Jeffry Gayman  
Hokkaido University

**Keywords:** Sustainability, Indigenous peoples, Indigenous culture, Policy, Discourse,  
Images of Indigenous People

### Abstract

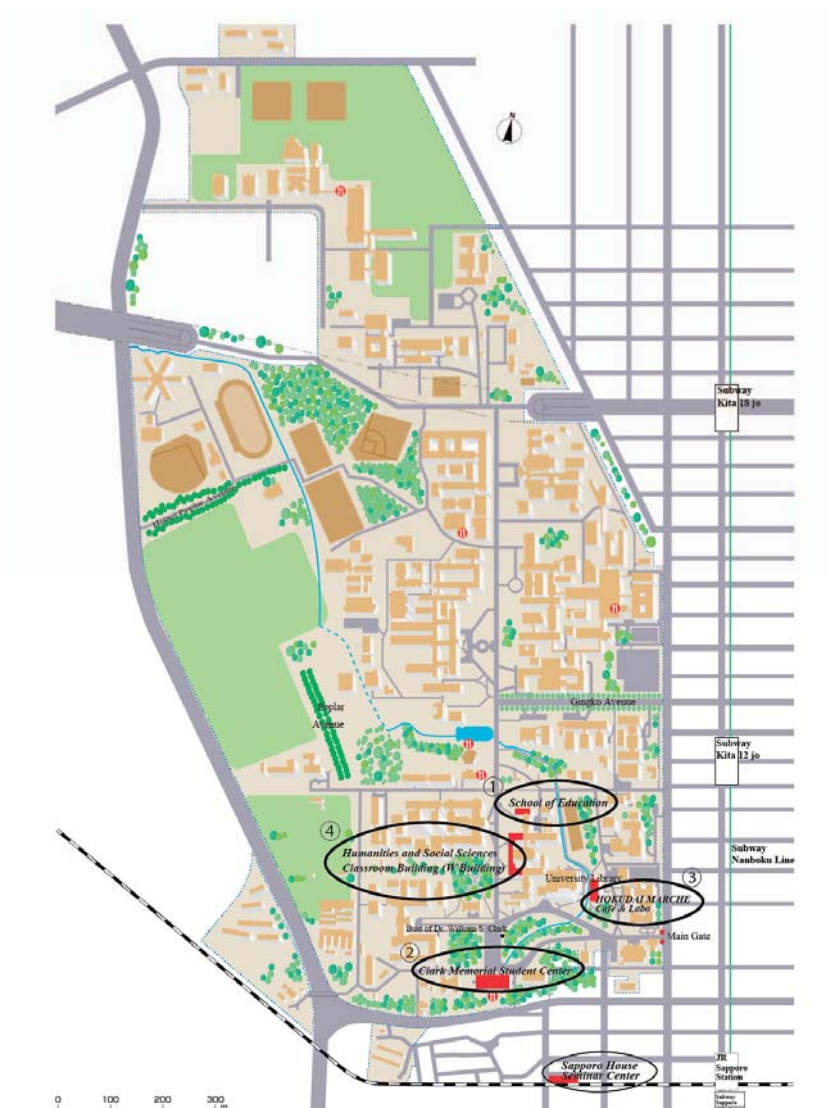
Previous lectures in the Hokkaido University Summer Institute sponsored by the Graduate School of Education have repeatedly stressed that in today's society, all is not as it seems to be on the surface. Histories of oppression and dispossession still cast their shadow of influence on current affairs, especially for minoritized groups/peoples. One of the main themes of the ESD Campus Asia-Pacific in recent years has been the matter of the sustainability of culture, particularly that of Indigenous and/or ethnic groups. In the sessions which I instruct during the program, we will be examining the general theme of sustainability in terms of Indigenous cultural and economic sustainability.

What are the basic conditions necessary for Indigenous cultural and economic sustainability as confirmed by Indigenous/ethnic groups in other countries? Are these conditions being fulfilled in our own countries, or are the cultures of Indigenous and ethnic groups being left at the mercy of global trends, the norms of mainstream society, and the whims of the market? If lacunas exist in support for Indigenous/ethnic empowerment, wherein does the cause of these empty spaces lie: policy? Social attitudes? National, regional, or economic measures? What are the discourses which are being used to reveal the disparities in Indigenous/ethnic group socioeconomic success and lower educational attainment? Or are these disparities being erased in national, regional and local discourses? What is the relation between culture and economy? Between culture and politics? Between culture and education? What measures are being taken to ensure local control of the preservation, maintenance, and promotion of Indigenous/ethnic cultures? Are these matters in the hands of the Indigenous stakeholders themselves, or are they being left up to other people?

My sessions will emphasize interactive, student-centered activities to discuss these issues, in an effort to see “the unspoken message, and the unseen reality” behind images of Indigenous/ethnic groups in our own countries, and particularly the Ainu of Japan.



## Map of Hokkaido University and Accommodation



### Venue

- ① School of Education
- ② Clark Memorial Student Center
- ③ HOKUDAI MARCHE Café & Labo
- ④ Humanities and Social Sciences Classroom Building (W Building)

### Accommodation

- Sapporo House Seminar Center, from 18<sup>th</sup> to 24<sup>th</sup>, and 25<sup>th</sup> to 27<sup>th</sup> July  
<http://www.yh-sapporo.jp/english/index.html>
- National Hidaka Youth Outdoor Learning Center, from 24<sup>th</sup> to 25<sup>th</sup> July  
<http://hidaka.niye.go.jp/>

## Contents of the Program

# ESD Campus Asia Pacific Program at Hokkaido University 2018: Dialogue with Local Knowledge

## Program Schedule

Days		10:30-12:00	12:00-14:00	14:00-16:30		17:30-19:30
18	Wed	Arrival and Hotel Check-in				
19	Thu	Welcome Reception and Guidance (Big Conference Room) Campus Tour	Lunch	Lecture1 (Lecturer Tyrel Eskelson) (Big Conference Room)		
20	Fri	Lecture2 (Associate Professor Jeffry Gayman) (Big Conference Room)	Lunch	Group work (Big Conference Room)		
21	Sat	Field work in Sapporo city				
22	Sun	Free				
Days		10:30-12:00	12:00-13:00	13:00-17:00		17:30-19:30
23	Mon	First group presentation (Big Conference Room)	Lunch	Keynote Lecture (SI Invited Lecturers) (Clark Memorial Student Center, Lecture Hall)		ESD/SI Joint Ceremony (HOKUDAI MARCHE Café & Labo)
24	Tue	Fieldwork in Biratori Town				
25	Wed					
Day		10:00-12:00	12:00-14:00	14:00-17:00		18:00-20:00
26	Thu	Group work (Big Conference Room)	Lunch	Final presentation (Big Conference Room)		Closing Ceremony (Big Conference Room)
27	Fri	Departure				

## Venue

- Welcome Reception and Guidance (@Big Conference Room: Dai-Kaigishitsu)
- Lecture1, 2, Group work (@Big Conference Room: Dai-Kaigishitsu)
- First group presentation (@Big Conference Room: Dai-Kaigishitsu)
- Keynote Lecture (@Clark Memorial Student Center, Lecture hall)
- ESD/SI Joint Ceremony (@HOKUDAI MARCHE Café & LABO)
- Group work (@Big Conference Room: Dai-Kaigishitsu)
- Final presentation (@Big Conference Room: Dai-Kaigishitsu)
- Closing Ceremony (@Big Conference Room: Dai-Kaigishitsu)



<<Fieldwork : 24th~25th>>

## Biratori Fieldwork Schedule

Organized and coordinated by Associate Professor Jeffry Gayman

### July 24<sup>th</sup>

7:30	Gathering at Sapporo House Seminar Center. Bus departure.
9:45	Arrival at Biratori Town, Nibutani Village
10:00~12:00	Exploring Nibutani area by group
12:00~13:00	Lunch
13:00~14:00	Q&A session with the deputy mayer and town officials
14:30~16:00	Question-and-Answer Session with Shiro Kayano at the Kayano Shigeru Nibutani Cultural Museum
16:00	Departure for Hidaka
17:00~	Dinner and Bath

### July 25<sup>th</sup>

7:30	Breakfast
8:30	Gathering at Entrance. Departure to Biratori
10:00~12:00	Lecture by Taichi Kaizawa, Atsushi Monbetsu
12:00~13:00	Lunch (Ainu cuisine)
13:30~15:30	Craft experience with Taichi Kaizawa, Atsushi Monbetsu
15:30	Departure for Sapporo
17:30	Arrival at Sapporo House Seminar Center

## Fieldwork Overview, Tasks, and Assignment

### **Free Fieldwork in Nibutani, Question-and-Answer Session with Town Officials, Question-and-Answer Session with Museum Director of the Kayano Shigeru Nibutani Ainu Cultural Museum, Cultural Exchange with Ainu Youth (On the Topographical Characteristics of Nibutani, Creating a Traditional Ainu Hunting Hut)**

Associate Professor Jeffry Gayman

The three fields covered by UNESCO's framework on Sustainable Development are the Environment, Society, and Economy. During this year's Summer Program of the ESD Campus Asia Pacific in Hokkaido, we will take part in a one-night/two day Fieldwork in Biratori, a rural municipality of Hokkaido located approximately two hours by car from Sapporo, and inhabited by a large number of Ainu Indigenous people. There, we will engage in a two-way, interactive, hands-on series of learning sessions with local Ainu cultural activists and leaders, which will provide us insights into the sub-facets of UNESCO's three categories.

Biratori is famous in Japan as the town with the highest concentration of Ainu population (20% of the total town population, 80% of the village of Nibutani). Indeed, the village of Nibutani where we will be doing our fieldwork houses not just one but three museums. However, at the same time it also shares many of the problems faced by rural municipalities in Hokkaido and Japan, and likewise of other regions in East Asia as well, of a decreasing population due to outmigration and a shrinking youth population. It additionally provides an optimal opportunity to consider the history of modernization via the lens of analysis of modernization's impacts on local Indigenous populations (shifting demographic configurations, changes in local physical environments caused by unbridled development, forced migration, disruptions of locally-based social and political organizations through assimilatory education, etc).

During the fieldwork, participants will have the chance to meet, exchange opinions with, and have discussions with 1) Ainu youth involved in developing hands-on Indigenous lifestyle camp programs for outsiders, 2) Cultural bearers and researchers of traditional culture who are specialists in Ainu edible and medicinal plants/the Ainu cuisine prepared from them, 3) The son of former Ainu Parliamentarian Kayano Shigeru (deceased), who is now the Director of the Kayano Shigeru Nibutani Cultural Museum, and 4) the Deputy Mayor of Biratori Town, and 5) the Section Chief of the Ainu Measures Section, Biratori Town Development Division. These sessions will provide participants with ample opportunities to examine the prospects for creating

a sustainable society from the varied perspectives of Indigenous minorities/members of mainstream society, young and old, everyday citizens and members of government.

These activities will take place according to the schedule on page 14.

Biratori presents an excellent case study of a community which is attempting to combine development of local resources (agricultural products), sightseeing (Indigenous cultural tourism), and environmental protection (Cultural environment impact assessment, designation as a National Important Cultural Landscape) through collaboration between local Indigenous Ainu residents, mainstream Wajin residents and the town government (cultural activity funding, Project for Preserving Ainu Cultural Environment) as well as attracting support for outsiders (immigration subsidies, tourism). Especially, the fieldwork will give participants an opportunity to interact with Ainu cultural activists who are passionate about achieving sustainability of Ainu society. The hands-on interactive and question-and-answer sessions of the fieldwork will provide participants with concrete case studies in which to contextualize the United Nations Sustainable Development Goals, and simultaneously to reflect on what elements are necessary for a transformative and impactful curriculum of Education for Sustainable Development.

Before the fieldwork, participants will have ample opportunities to contextualize the activities and goals of the fieldwork within the framework of sustainability (especially cultural facets of the category of Social sustainability), and after the fieldwork, to give shape to their new understandings through the creation of a new curriculum for ESD.

In order to increase the quality of the interactions and dialog during the fieldwork, participants will be asked to learn in advance about the issues of Ainu society through a group investigative learning project/presentation in Sapporo. They will also be given opportunities to investigate the issues of the Nibutani Village through several hours of free time before engaging in the above interactive sessions.

Finally, at the end of the program, students will be required to give final group presentations on the following theme:

### < Final Group Presentation >

You will be making a final group presentation in your respective groups on the afternoon of Thursday, July 26<sup>th</sup>.

Your Final Powerpoint Group Presentation should include the following:

- 1) Select one topic from amongst the various global issues which modern capitalized society faces; understand the background to the problem/s as well as its/their actual conditions.
- 2) Consider the contribution of education to solve the problem/s and to improve the current conditions.
- 3) Suggest a concrete curriculum/educational program for how to manage the problem/s and how to contribute especially to local development.



## Profile of lecturers of fieldwork

### Taichi Kaizawa

Mr. Kaizawa was born in 1971 in the Nibutani area in the town of Biratori, Hokkaido. After graduating from a local junior high school, he went to a high school in Tomakomai, an industrial city in Southwestern Hokkaido. Here he was discriminated against because of being Ainu. He went on to study



at Rakuno Gakuen University in Ebetsu, a town next to Sapporo. More than half of the students at Rakuno Gakuen were from outside of Hokkaido, and Mr. Kaizawa recognized that the culture of Ainu was seen as no more than a kind of performance. After graduation, Mr. Kaizawa began working at Hokkaido Ainu Culture Research Center, where he pursued research on Ainu culture. He left the Center in 2011 and went back to his hometown, Nibutani. Since then, he has been growing rice as a farmer and also been actively engaged in the holding of camps to promote understanding of Ainu culture. His research on Ainu culture particularly focuses on the use of plants, and he also works as a designer of Ainu arts.



## Atsushi Monbetsu

Mr. Monbetsu currently resides in Biratori. He is 36 years old, and the father of three children.

He danced Ainu traditional dance from childhood until becoming an adult.

“Having grown up in the mountains with a strong sense that my people are a hunting culture led me after becoming an adult to accompany hunters in their activities and to obtain a gun of my own. I’m bent on becoming a real Ainu hunter !

Currently I have resigned from my job working at a company and am making my living only by hunting.

I plan to continue my work of teaching the next generation about the Ainu hunting culture, sense of gratitude, and prayer. I still have a long way to go before I’m able to make a significant contribution, but that’s my goal. ”



## Shiro Kayano

Director, Kayano Shigeru Nibutani Ainu Cultural Museum.

Curator.

Chief Secretary, Biratori Ainu Language Community Classroom.

Director, FM Pipaushi Radio Station (local Ainu broadcasting mini-FM).

Editor, Biratori Ainu Language Community Classroom Newsletter.

Central Member, Ainu Times Newsletter (written in Ainu language).

Former company worker in Tokyo, former secretary to Member of the Japanese Diet, Parliamentarian Kayano Shigeru.

Head Representative, The Ainu Party.



## Theme of the Fieldwork: Experiencing and Reconsidering the Difficulties in Transmission of Ainu Culture (Cultural Exchange with Ainu Youth, Craft Experience)

Organized by Taichi Kaizawa, Atsushi Monbetsu

Our session will combine a hands-on experience of the wisdom embedded in Ainu Indigenous knowledge with a talk, in the form of a dialogue between us two instructors on the challenges of passing Ainu Indigenous knowledge on to the next generation, to be given during the hands-on experience. Concretely speaking, we will be crafting *ku* and *ay* (bows and arrows) and constructing a *kucacise*, a makeshift hunting hut. *Ku* and *ay* were indispensable tools for engaging in the act of hunting, which brought food to the Ainu table. *Kucacise* were constructed for shelter when spending one or two nights or more in the mountains on prolonged hunting trips. Through the act of constructing these items, participants will be able to experience the ingenuity of the Ainu people for transforming readily available materials from their environs into tools necessary for sustaining their lives. Based on this activity, participants will be expected to consider the core at the center of such a culture.

## Kayano Shigeru Nibutani Ainu Cultural Museum Question-and-Answer Session with Museum Director

### Shiro Kayano

The Kayano Shigeru Nibutani Ainu Cultural Museum houses items collected over five decades by the Ainu cultural icon, cultural revitalization movement leader and former member of the Japanese Diet, Mr. Kayano Shigeru. Some of these cultural materials formed the original collection housed at the Nibutani Ainu Cultural Museum, currently funded and run by the Municipality of Biratori, while others were amassed by Mr. Kayano in his many years of cultural exchange with other Indigenous groups.

Visiting this museum will give us an opportunity to one, compare this, a private museum, with the other two public museums in town, two, gain a sense for how the literary, filmatic, cultural and political activities of one Indigenous leader influenced larger Ainu society; and three, deepen our understanding of Ainu issues that we have learned about through lectures, group investigatory projects, and the free time in Nibutani, through a free question-and-answer session with Mr. Shiro Kayano, Shigeru's son and the current Director of the Museum.



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