



Hokkaido University Summer Institute 2016

ESD Campus Asia – Pacific In Hokkaido University

**Program & Abstract
July 20, 2016 ~ July 29, 2016**



**Hokkaido University
School of Education**

Message from the Dean of the Faculty of Education

- the Objective of the Programs in Hokkaido University

ESD Campus Asia Pacific Program and Summer Institute at Hokkaido University 2016

Professor Toru ONAI

Dean of the Faculty of Education, Hokkaido University



From July 20th to July 28th of this year, the Faculty of Education will hold, for the first time, the Summer Institute (SI) and four related Open Seminars (OS). During the same period, the ESD Campus Asia Pacific Program will be held from July 20th to July 29th.

The lectures and seminars of the SI and OS are intended to cultivate the understanding of ‘multi-lingual education’, ‘multiculturalism and coexistence’ and ‘equal partnerships in a multi-cultural society’. These three elements are suited to the learning at the higher education level strongly required by a globalized society. The SI program, which is mainly for graduate students of Hokkaido University and other universities of the world, will enroll graduate students from Hokkaido University, Beijing Normal University, Chulalongkorn University, Renmin University of China, University of Science and Technology Beijing, and The Chinese University of Hong Kong. By contrast, the four OS are provided for everyone without limitations on enrollment.

This year, for the SI, we have invited the four internationally renowned researchers Professor Tessa-Morris Suzuki (Australian National University, Australia), Professor Joseph Lo Bianco (Melbourne Graduate School of Education, Australia), Dr. Malcolm MacLean (University of Gloucestershire, UK), and Dr. Heidi Sinevaara-Niskanen (University of Lapland, Finland), as lecturers. Meanwhile, as presenters and commentators for the OS, we have invited the nine researchers Dr. Tom Cliff (Australian National University, Australia), Dr. Shuge Wei (Australian National University, Australia), Professor Chiho Ogaya (Ferris University, Japan), Researcher Mai Yoshida (The Institute of Social Theory and Dynamics, Japan), Mr. Satoshi Nishimura (MYP Coordinator, Sapporo Kaisei Secondary School, Japan), Professor Atsuko Hagino (University of The Ryukyus, Japan), Associate Professor Aisa Kiyosue (Muroran Institute of Technology, Japan), Professor Nachiko Kiwaki (Fuji Women’s University, Japan), and

Professor Masumi Matsumoto (Muroran Institute of Technology, Japan). In addition, eight researchers from Hokkaido University will join the OS as presenters and commentators: Professor Yasuo Tsuji, Faculty of Public Policy, Associate Professor Hyun Mooam, Research Faculty of Media and Communication, Research Fellow Svetlana Paichadze, Research Faculty of Media and Communication, and our five faculty members, Associate Professor Tomonori Ishioka, Associate Professor Hiromichi Kato, Associate Professor Tomoko Tsuji, Associate Professor Madoka Toriyama and Professor Takashi Miyazaki.

Meanwhile, the ESD Campus Asia Pacific Program has been created for undergraduate students. This program started in 2011 as the ESD Campus Asia Program between Hokkaido University and Korea University. After that, Seoul National University, Beijing Normal University and Chulalongkorn University joined. This year the name has been changed to the ESD Campus Asia Pacific program because of the newly added participation of Sakhalin State University. This program has been designed according to the mission of Education for Sustainable Development proposed by UNESCO, and aims to encourage participants from different countries and universities to consider their first step in acting for a sustainable and peaceful society. The keynote lecture from Professor Tessa Morris-Suzuki will provide a comprehensive discussion on the cultural politics of globalization as it has developed up unto and including the current global modern society. We then provide participants with a workshop on intercultural understandings organized by Ms. Nanako Iwasa, and fieldwork in Biratori arranged by our colleague, Associate Professor Jeff Gayman, in order to have them experience the challenges which a remote Indigenous Ainu community faces and to consider how we may contribute to the improvement of the Ainu situation. Through the lecture from Associate Professor Inna Korneeva of Sakhalin State University, Russia, we expect for students to add the perspective of peace to their examinations of the current cross-cultural situation.

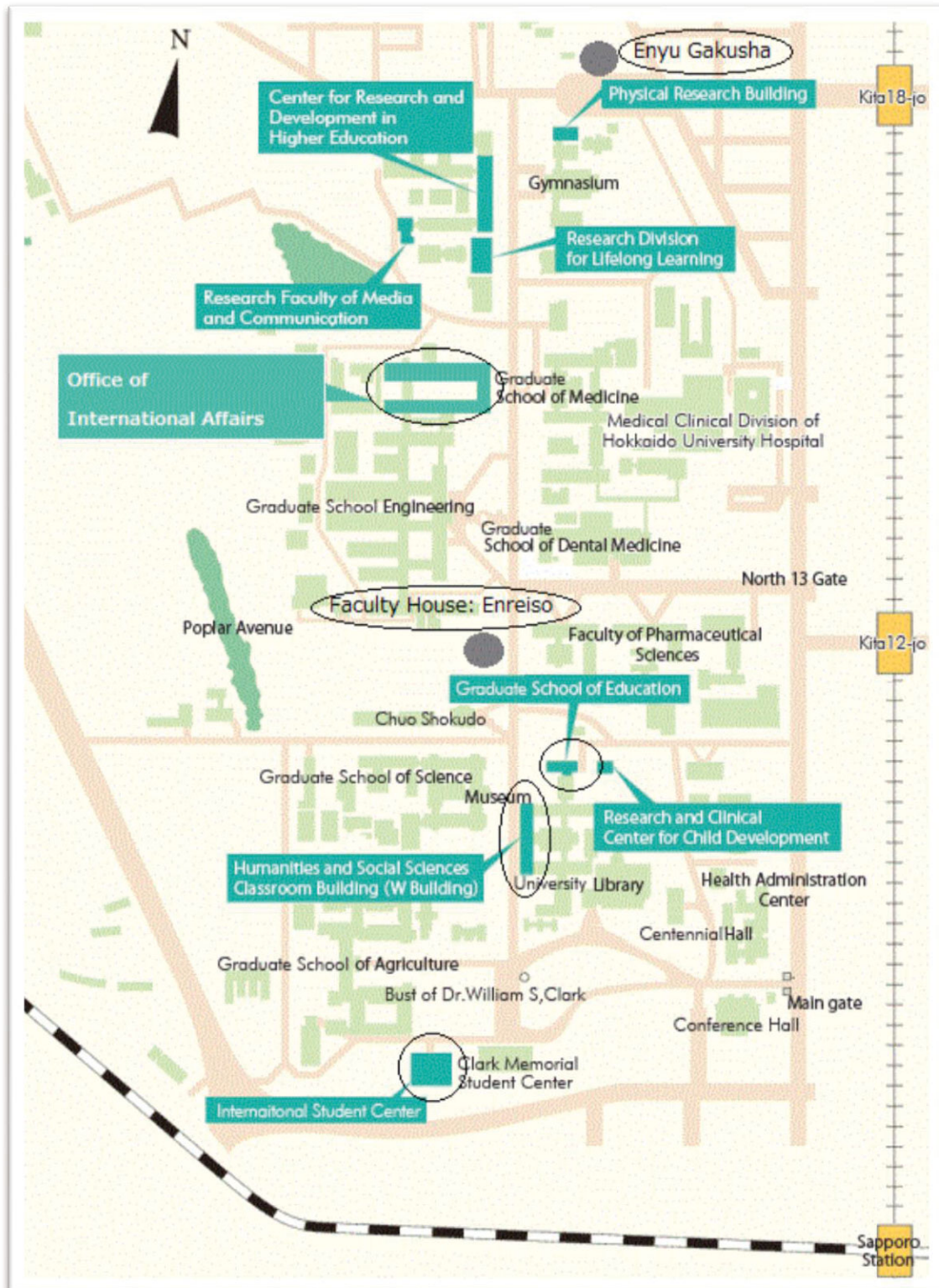
In holding these events, six members of the International Exchange Committee of our organization, Chairperson Professor Masao Mizuno, Professor Keiko Ikeda, Associate Professor Jeff Gayman, Associate Professor Maiko Aoki, Associate Professor Takashi Ito and Professor Takashi Miyazaki have conceived, organized and executed all programs and Research Fellows Sho Tanaka, Miki Iizuka and Junko Yodono have assisted them. Without all their efforts, these programs could not have been held.

We would like to thank all invited lecturers, presenters, organizers, members of the International Exchange Committee, and supporting staff.

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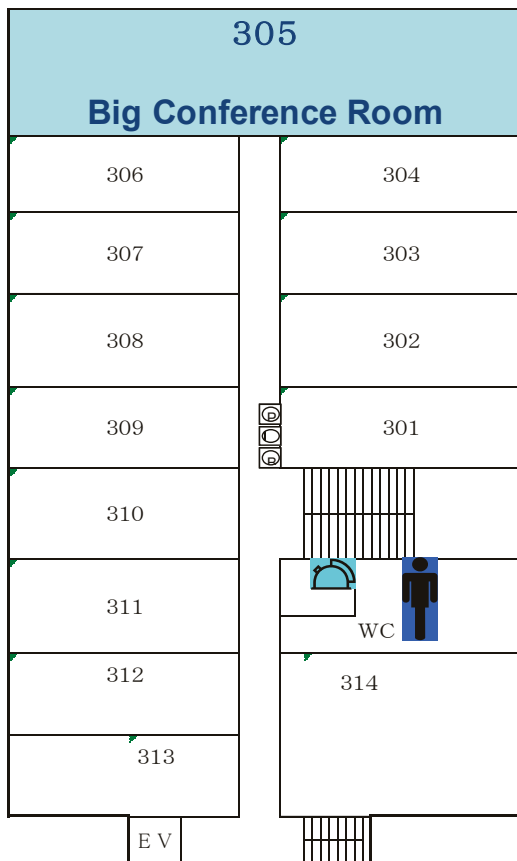
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Hokkaido University Campus Map

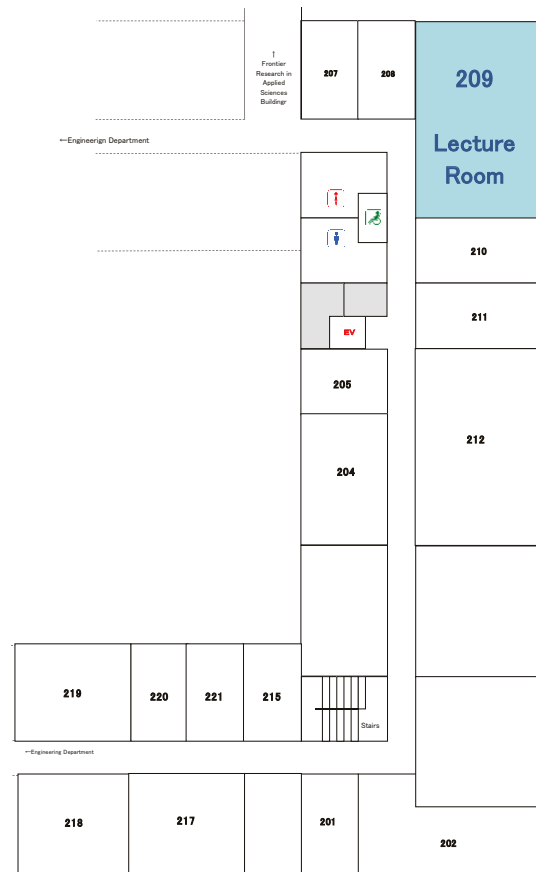


Floor Map

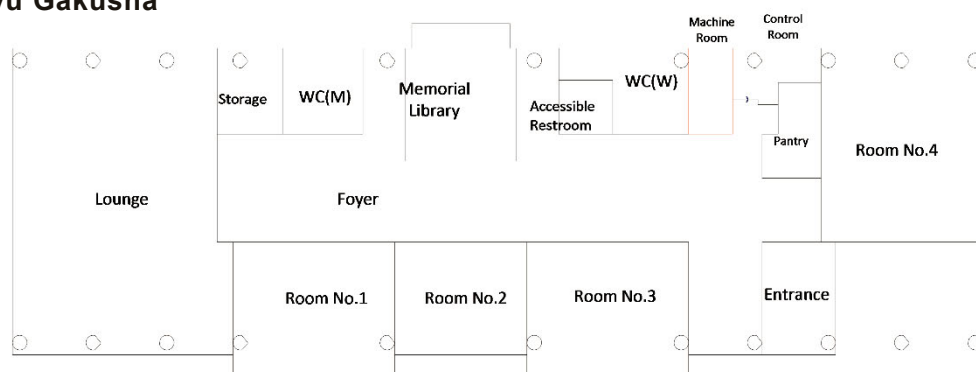
■ Big Conference Room (Dai-Kaigishitsu) at Faculty of Education



■ Lecture Room 209, Office of International Affairs



■ Enyu Gakusha



ESD Campus Asia-Pacific

in Hokkaido University

“Dialogue with Local Knowledge”



Program & Abstract

Program for ESD Campus Asia Pacific Project

July 20, 2016 ~ July 29, 2016

**Hokkaido University
School of Education**

Map of Hokkaido University and Hotel Information



Hotel Information

- Sapporo Clark Hotel, from 20th to 24th, and 25th to 29th July

<http://www.clark-hotel.co.jp/>

- National Hidaka Youth Outdoor Learning Center, 24th and 25th July

<http://hidaka.niye.go.jp/>

Contents of the Program and assignments

ESD Campus Asia Pacific Program at Hokkaido University 2016 : Dialogue with Local Knowledge

Program Schedule

Days	10	11	12	13	14	15	16	17	18	19	20
20 Wed	Arrival and Hotel Check-in							Welcome Reception	Opening Ceremony		
21 Thu	Guidance	Campus Tour	Lunch	Keynote Lecture (Prof. Tessa Morris-Suzuki) and Discussion							
22 Fri	Lecture (Associate Prof. Inna Korneeva)		Lunch	Preseminar for Fieldwork	Workshop and Group Work 1 (Facilitator: Ms. Nanako Iwasa)						
23 Sat	Free										
24 Sun	Fieldwork in Biratori Town										
25 Mon	Fieldwork in Biratori Town										
26 Tue	Free		Lunch	Reflection on Fieldwork							
27 Wed	Workshop and Group Work 2 (Facilitator: Ms. Nanako Iwasa)		Lunch	Preparation for Presentation							
28 Thu	Preparation for Presentation		Lunch	Group-based Presentation and Discussions						Closing Ceremony	
29 Fri	Departure										

- Keynote Lecture, by Professor Tessa Morris-Suzuki (21st @ Clark Memorial Hall)
- Lecture, presented by A/Professor Inna Korneeva (22nd @ Big Conference Room)
- Pre-seminar for Fieldwork (22nd @ Big Conference Room)
- Workshop organized by Ms. Nanako Iwasa (22nd and 27th @ Big Conference Room)
- Fieldwork for Biratori organized by A/Professor Jeff Gayman (24th to 25th)
- Preparation and Final Presentation (26th to 28th @ Big Conference Room)

Assignment

: Final Group Presentation

Final PPT group presentation should include these below;

- 1) Pick up one topic from various global issues which modern capitalized society faced, and understand its background of the problems and actual conditions.
- 2) Consider the contribution of education and human resource development to solve the problems and to improve current conditions.
- 3) Suggest concretely how to manage the problems and how to contribute especially for local development.

<<Lecture : 22nd, 10:00~11:30>>

Current Situation of Cross-cultural Understanding in Sakhalin

Inna Korneeva

Associate Professor, Sakhalin State University

verkor73@mail.ru



In recent years, all life spheres in Russia has undergone significant changes determined by democratization processes, the rejection of monopolistic and monoideological model of society that have affected all spheres of life during the long period, but we still can't decide whether these are for better or worse.

The Russian Federation is a big country where a lot of different nations, more than 180, have been living together for a long time and today there are 22 nationalities with the population more than 400 000 people.

Today, every region in Russia has its own multicultural environment, each school and each class has its own version of a multicultural space. That is why, regions face the task to create special regional programs focusing on social, economic, ethnic, cultural, historical and other specific aspects and develop a special direction based on principles of respect for national and cultural features, national identity and traditions. In these plans, the national component is linked to a unique individual, with its right for freedom of thought and conscience that fully complies with the Article 14 of the RF "Education Law" stating that the content of education should be provided with the integration of the individual in the system of world and national cultures.

Sakhalin is a multinational region with 45 ethnic groups living here: 409,786 ethnic Russians are the largest group, followed by 24,993 Koreans, 12,136 Ukrainians and a whole host of smaller groups: Kyrgyz, Uzbeks, Mordovians, Armenians, Azeris, indigenous minorities: Nivkhs, Evenki, Evens, Orochi and Uilta.

Speaking about methods to open good relationships between people and between nations we should find something as a mean to describe all details about past and future of nation.

<<Workshop : (1) 22nd, 14:00~17:30 (2) 27th, 10:00~11:30>>

“Workshop: Think Globally, Act Locally”

—Project PAL: Ainumosir—

Nanako IWASA

Facilitator of Workshops for Intercultural Communication
PhD student, Graduate School of Education, Hokkaido University
iwasan@edu.hokudai.ac.jp



Outline of the Workshop

This workshop introduces the students to the new perspective; “Think globally, Act locally” providing with experiential learning on intercultural communication by participating in a simulation game “Project PAL.” The workshop begins with learning of the key concepts and ways for the new perspective, and then employs the simulation game to explore the students’ understanding through participation in the game and the group discussion. The DVD will be screened in order to introduce the history and current issues of the Ainu people.

Project PAL: Ainumosir

The simulation game, “Project PAL (Place-based Active Learning)” is an original educational game for student groups in the workshops that engages the students in finding solution-based approaches to shared global/local concerns. Based on the “glocal” (global + local) to “Think globally, Act locally” model, the goal of the Project PAL game is to develop effective “well-being” strategies towards attaining a peaceful and sustainable world. The “Project PAL: Ainumosir” provides an opportunity for the students to learn about the indigenous perspectives of Ainu people, to solve their social issues in Hokkaido, and to create the future project plans for the local Ainu community.

Nanako IWASA

She has taught intercultural communication taking a PhD course, and co-worked with Ainu people as indigenous people of Japan in various local/international activities over ten years. Her interests are in Ainu people, community education, indigenous education, active learning, and intercultural communication.

<<Fieldwork : 24th~25th>>

Biratori Fieldwork Schedule

organized and coordinated by Associate Professor Jeff GAYMAN

July 24th

7 : 30	Gathering at hotel in Sapporo. Bus departure.
9 : 45 ~14:00	Arrival at Biratori Town, Nioi Village, Experiencing of Hunters' Culture (Former Nioi Elementary School)
14:00 ~16:00	Talk by Biratori Town Mayor (Historical Museum of Saru River)
16:00 ~17:00	Departure to Hidaka Arrival at National Hidaka Youth Learning Center
17:00	Bath
18:00	Dinner
19:00~20:30	Cultural Exchange

July 25th

7 : 30	Breakfast
8 : 30	Gathering at Entrance Departure to Nibutani
9:30	Arrival at Nibutani
10:00~12:00	Tour of the Kayano Shigeru Nibutani Ainu Cultural Museum and Short Lecture by Kayano Shiro
12:00~13:30	Lunch
13:30~14:30	Talks by Local Ainu Bards/Elders (Large Cise)
15:00	Departure for Sapporo
17:00	Arrival at Hotel

Biratori Fieldwork:
Workshop on Hunting and Gathering, Lecture by the Mayor of
Biratori Town, Cultural Exchange with Youth, Tour of the Kayano
Shigeru Nibutani Ainu Cultural Museum and Lecture by the
Museum Director, Talks by Local Elders/Bards

organized and coordinated by Associate Professor Jeff Gayman

Background

Indigenous peoples comprise groups of people and communities who have lived in a single place for hundreds and thousands of years. Through this experience they have developed sophisticated knowledge systems intricately adapted to the particular climactic, floral, faunal, and societal particulars of their locales, as well as to the needs demanded by living therein, in a way that has proved to be environmentally friendly, holistic and sustainable. In recent years, scientists have come to pay increasing attention to these knowledge systems, which they refer to as Traditional Ecological Knowledge (TEK), while the role of Indigenous philosophies and knowledge systems has come to be re-evaluated in terms of its potential value to modern man.

Educators and other thoughtful individuals, in turn, appear to be turning to the strong bonds and sense of community visible in Indigenous and other traditional societies, as a prescription for the ills of modern-day society.

However, can we say unequivocally that this “worship” of Indigenous societies is a wholesome trend, or that it is justifiable? Is it proper for members of mainstream society to look to Indigenous communities as the antidote for the plethora of ills plaguing modern man, without any reflection upon our past conduct, characterized as it is by processes of colonization and over-development?

From Gayman’s experience working with the Ainu in Hokkaido, the answer is an unequivocal “No”. In fact, rather isn’t the opposite true that it has been the conduct of we members of mainstream society that has been at cause of the breakdown of Indigenous societies and the destruction of the natural physical environments which sustained them? We must face the fact that the actuality of many Indigenous communities is far from being ideal—just as all societies and their traditional value systems are threatened by the encroachment of pop culture and the market economy, so it is with those of Indigenous societies as well. However, the difference is that the threat to Indigenous society is propagated manifold by the struggle against low societal and educational achievement therein resulting from the abject poverty brought about as a

result of histories of colonization and usurpation of lands and resources. Indigenous and minority cultures and particularly languages also face the very real danger of disappearing from the face of the globe forever. Indigenous peoples have had to fight against the temptation to submit to low self-esteem, a result of pathways to success being blocked by societal prejudice and discrimination. Even their solidarity as Indigenous communities has been threatened by governmental policies of divide-and-conquer, which turned Indigenous peoples upon one another.

What are the current problems and issues faced by Indigenous peoples and other small-scale societies as a result of these negative historical legacies? What have Indigenous peoples done to overcome this situation, and what are members of mainstream society living in the same communities as Indigenous peoples doing to work with them, and learn from them?

As everyone is well aware, the situation of contemporary Indigenous peoples is not all one of gloom and doom, as the legacy of the families of several of our Ainu instructors this year demonstrates. Some Indigenous individuals and communities have, on the contrary, taken a pinch as a chance, seizing upon these challenging conditions to find pride in their Indigenous identity. We expect that our Ainu instructors during the fieldwork will share their experiences of both the light and the dark, and both problems and potentials of contemporary Ainu society.

Aim of the Fieldwork

The fieldwork session features two objectives which we consider to be of primary importance to young future Asian and Pacific educators seeking to develop a teaching practice relevant and meaningful to the 21st century: 1) to re-examine the meaning and value of Indigenous philosophies and thought systems for us members of modern society, and 2) to become familiar with the common issues and dilemmas faced by the Ainu, the Indigenous people of Hokkaido.

We will be participating in fieldwork in the Ainu villages of Nibutani and Nioi in Biratori Town over the course of two days, July 24th and July 25th. Fortunately, this year, three local youths have given their consent to share their local Ainu hunting and gathering culture with us by a hands-on indoor workshop-style activity designed to provide food-for-thought about hunting-and-gathering traditions and their meaning in a modern world. This will be an excellent opportunity to experience Ainu culture from two Ainu youths who have grown up practicing it since childhood, and one Wajin (ethnic Japanese) who was forced to move to Biratori, and to think about the meaning of a sustainable lifestyle, when he was driven out of the Kanto Region by the Fukushima

Nuclear Disaster. Additionally, we will also have the rare opportunities to have a lecture and question-and-answer session with the Mayor of Biratori Town, and a lecture by Kayano Shiro, the Director of the Kayano Shigeru Nibutani Ainu Cultural Museum, a person passionately engaged in thinking about preservation of Ainu culture and the empowerment of the Ainu people. The fieldwork will end with a session of listening to Ainu oral literature by Ainu Elders (or an Elder and one disciple) in the *Porō Cise* (traditional Ainu large house) in Nibutani.

All of these activities will build upon the Pre-Seminar for Fieldwork and the Workshop and Group Work of July 22nd by giving participants hands-on opportunities to meet Ainu centrally involved in the preservation and praxis of their culture. We will have the chance to have exchange and question-and-answer sessions with these youths, middle-aged community leaders, and Elders, as well as to hear from a central supporter of the Ainu community in Biratori Town, the Mayor, and an “environmental refugee” who has come to re-frame his worldview after experiencing the Fukushima Incident and having come into contact with Ainu culture. Through the fieldwork, participants will have the chance to learn directly from Ainu people and others who are working with them and trying to learn from the Ainu culture and philosophy.

Workshop on Hunting and Gathering (Matagi Camp)

Lecturers: Monbetsu Atsushi, Honda Jun and Kaizawa Taiichi
(<http://matagicamp.blog.fc2.com/>)

Virtual Hunting Experience Using Bow and Arrows

Instructor: Monbetsu Atsushi

“Let’s Shoot Real Arrows at the ‘Deer’ Target”

We will be learning about the relation between hunting and prayer, as well as how we can make use of the harvest of the hunt as well as plants gathered in the wild.

And, we will be using naturally harvested and gathered materials, deer antlers and ikema, a wild plant, in order to make simple decorations. You can create a keyholder or a talisman just as you please. Ikema has traditionally been seen within Ainu society as a charm against evil, and is often used as an amulet or talisman.

How My “Sense of Values” Transformed After Having Moved to Biratori : Tale from a City Boy

Instructor: Honda Jun

As someone having been raised in the big city during the period of Japan’s rapid economic growth, I believed that not only the necessities of my daily life, but also all important life experiences, meetings with wonderful people, and fulfilling human relations could all be provided by money. That was all changed by the nuclear disaster.

Through coming to live in the village of Nibutani, where almost all residents are of Ainu descent, I have been able to compare my previous worldview with the values of the Ainu people. By being able to meet and talk with you all, I hope that we can collectively find some hints for creating a sustainable society.

Free Talk, Q&A and Cultural Exchange with Young Ainu Residents

Monbetsu Atsushi, Honda Jun and Kaizawa Taiichi
(Coordinated by Associate Professor Jeff Gayman)

Aim of the Activity

This session will serve as an interim session for reflecting upon the learnings gained during the first half of fieldwork, in which the main activities were participation in the workshop on hunting and gathering, and the lecture by the Mayor of Biratori Town. It will also give us a chance, based on our experiences so far, to prepare questions for the latter half, which will include a talk by a central community figure, and a session with local Elders, who are the most experienced living bearers of the culture.

During this cultural exchange, through a friendly talk session format with the three young Biratori residents Monbetsu Atsushi, Honda Jun and Kaizawa Taiichi we will have a chance to ask further questions about the afternoon sessions, and to hear frank opinions about the problems and issues of being Ainu as seen from perspective of Ainu youth. Mr. Honda will also share with us the learning he has gleaned living in the Ainu community of Nibutani after having undergone the eye-opening experience of being forced from his Kanto home by the Fukushima Nuclear Disaster.

Kayano Shigeru Nibutani Ainu Cultural Museum

1) Tour, 2) Lecture by Museum Director Kayano Shiro

Aim of the Activity

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, Kayano Shigeru, some of which formed the original collection housed at the Nibutani Ainu Cultural Museum, currently funded and run by the Municipality of Biratori.

Visiting this museum will give us an opportunity to one, further our understanding of how the Ainu values learned about on the first day of fieldwork manifest through a number of material items from the Ainu culture and society; 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 these same themes by a free talk and question-and-answer session with Kayano Shiro, Shigeru's son and the current Director of the Museum.

Monbetu Atsushi

Currently residing in Biratori

33 years old, father of three children.

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 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.

■門別徳司（モンベツ アツシ） ※平取町在住

5人家族で3人の子供の父、33歳。

子供のころから成人になるまで、アイヌ古式舞踊をやっていました。

山育ちなもんで、昔からとにかく狩猟民族とのだという意識が強く、大人になってハンターに同行して経験を積み自らも銃を所持し、狩猟民族アイヌとして生きていくため奮闘中！！

現在は、会社勤めを辞め、狩猟、採集で生計を立てています。

アイヌとしての狩猟文化、感謝、祈りを次世代へつなげていくために、まだまだ微力ではありますが、活動していこうと思っています。

Honda Jun

Currently residing in Biratori

43 years old, father of two children.

Born and raised in Tokyo. Emigrated from Chiba to Hokkaido after experiencing the 3.11 Fukushima Disaster and considering the potential danger to my children.



After having experienced the nuclear disaster following the earthquake and having my

whole sense of values and everyday life thrown askew, I have been deeply moved by the spirituality of the Ainu people who lived in harmony with Nature.

Granted the degree to which our current economic system has penetrated all aspects of our lives, it will not be realistic to return completely to the lifestyle of the past, but in searching for a sustainable mode of life, I believe that the value system of Indigenous peoples like the Ainu can provide us many viable hints, and to that end, while currently working at a fuel company in Biratori Town, I am immersed in learning about the Ainu philosophy and spirituality.

■本多淳（ホンダジュン） ※平取町在住

4人家族で2人の子供の父、43歳。

東京生まれ東京育ち。千葉県で3.11を経験し、子供の放射能の影響を考え北海道へ移住。

震災後に起こった原発事故に、これまでの暮らし方や価値観がぐらつく中、

自然と共に生きてきたアイヌ民族の精神文化に感銘。

ここまで経済システムが進んでしまった今、全部を昔に戻すことは現実的ではないが、

持続可能な暮らしを目指す時、アイヌ民族など世界の先住民が大切にしていた考えにこそ、

多くのヒントがあるだろうと思い、町内のガス会社に勤めながらアイヌ民族の精神文化を学んでいるところ。

【活動紹介】

■弓矢での擬似狩猟体験 ※門別徳司

「鹿の的に実際に矢を射てみよう！」

狩猟と祈りの係わりを知ってもらう。獲物や自然から頂いたものをどう活用していくのか。

簡単なものだけど、鹿角、イケマを使って飾り物を作ろう。キーホルダーやお守りなど各自自由に作ってもらいたい。イケマは魔除けとされているもので、お守りのようなもの。

■都会で育った私が平取へ移住して変わった「価値観」 ※本多淳

高度経済成長の中、都会で生まれ都会で育った私は、衣食住はもちろんのこと、

必要な経験、素晴らしい出会い、豊かな人間関係もみんなみんなお金があつてのことと信じていたが、原発事故で変化。

アイヌ民族が多く住む二風谷に移住し、これまでの価値観とアイヌ民族の価値観を比較し、持続可能な社会に必要なヒントを発見してもらえたらいいなと思う。

Kaizawa Taichi



Currently residing in Biratori

43 years old, father of one boy.

Born and raised until high school in Nibutani Village, Biratori Town, and after that lived in Tomakomai and Sapporo.

Employed for 16 years as a researcher at the Hokkaido Prefectural Ainu Culture Research Center in Sapporo, where he conducted mainly surveys on Ainu life culture centered in fieldwork in Biratori.

Due to influence from his grandfather who struggled for the autonomy and rights recovery of the Ainu people, and from his father who continued to oppose the construction of the Nibutani Dam, he gained a strong sense of personal identity and pride in his Ainu heritage. Additionally, through contact with the philosophy of such Ainu Elders as Kurokawa Setsu and others whom he met during his survey research, he was able to succeed in fostering his own personal perspective on Ainu culture.

Currently, in order to convey the Ainu lifestyle, philosophy, values and unique human-ness of the Ainu culture throughout Japan as well as to the next generation, he is living in his hometown of Nibutani and engaging in lectures at schools, performance of Ainu performing arts, and praxis and transmission of Ainu ceremonial, while being employed as a farmer.

■ 貝澤太一（カイザワタイチ） ※平取町在住

3人家族、45歳。

平取町二風谷生まれ同地育ち。高校から故郷を離れ苫小牧、札幌と移り住む。

札幌では、北海道立アイヌ民族文化研究センターにおいて研究者として勤務。主にアイヌ民族の生活文化に関する調査研究を進めるため、平取町を中心としたフィールドワークを16年間行う。

アイヌ民族の自立と権利復権のために尽力した祖父、二風谷ダム建設に反対し続けた父の影響を受け、出自がアイヌ民族であるという自覚と誇りを持つようになる。加えて調査の過程で接した、黒川セツさんをはじめとしたアイヌの古老たちの考え方に触れることで、アイヌ文化に対する自分なりの見方を養うことができるようになった。

現在は、アイヌの人々の生活、思想、価値観、そしてアイヌ文化の人間臭さを、日本中に、そして後世に伝えることを目的として、地元平取町二風谷を中心に農業の傍ら、儀礼伝承、芸能公演、学校機関での講義などの活動をしている。

Kayano Shiro

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.

<<26th 13:00~16:30>>

Reflections on Fieldwork

organized and coordinated by Associate Professor Jeff Gayman

Outline of the Activity

This session will provide participants in the ESD Campus Asia 2015 with an opportunity to collectively reflect upon and discuss the Fieldwork experience of the previous two days.

The following materials may help groups to consolidate their thoughts regarding the issues raised during Fieldwork.

- Suzuki, David and Peter Knudtson, 1992, *Wisdom of the Elders*. New York: Bantam Books.
- United Nations Declaration on the Rights of Indigenous Peoples
http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf#search='United+Nations+Declaration+on+the+Rights+of+Indigenous+Peoples'