

ESD Campus Asia

In Hokkaido University



Program & Abstract

Program for ESD Campus Asia Project

August 17, 2014 ~ August 26, 2014

**Hokkaido University
School of Education**

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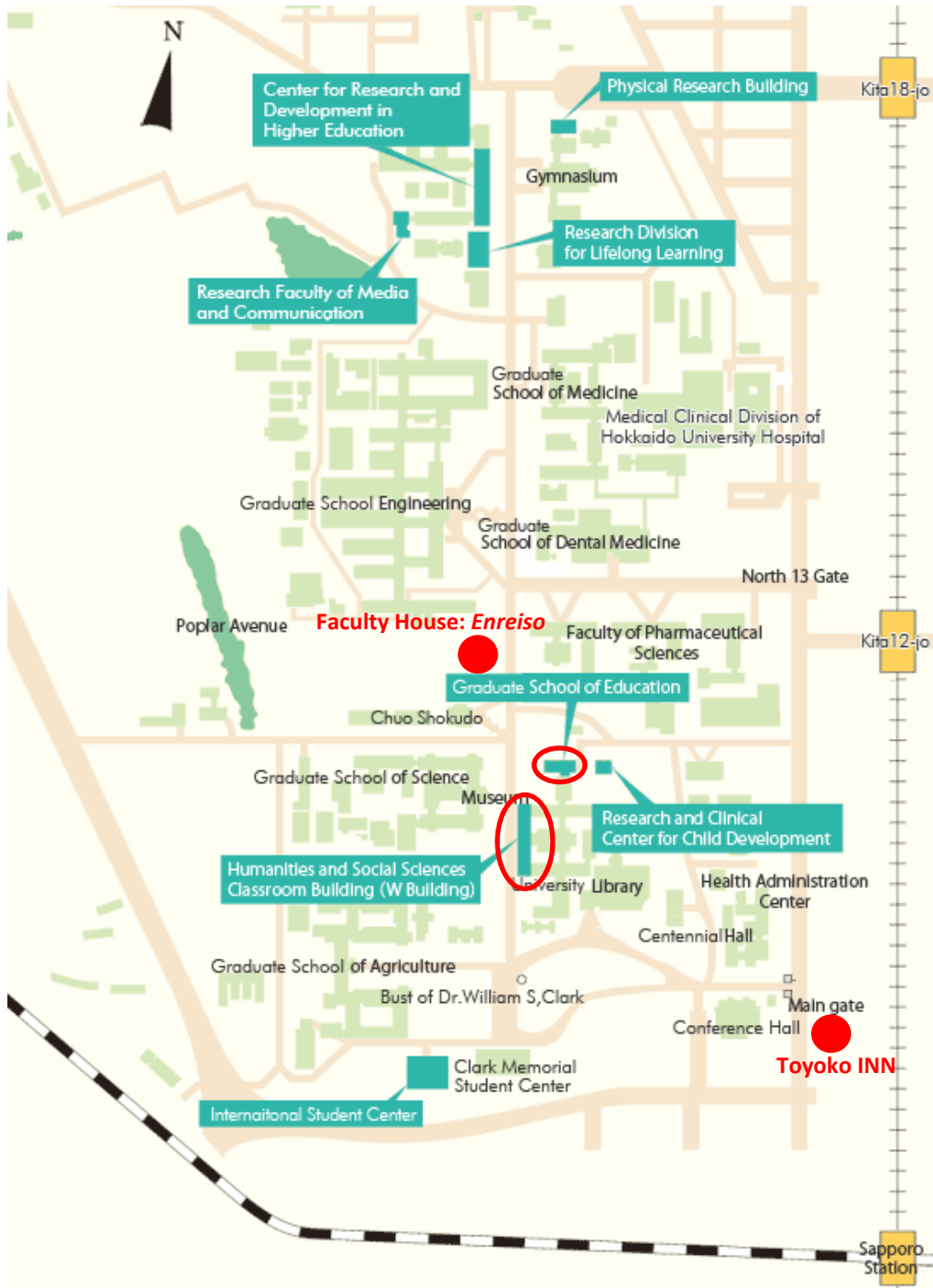
Hotel Information & Campus Map

Accommodations

Toyoko Inn: Hokkaido Sapporo-eki Nishi-guchi Hokudai Mae

Address: North-8 West-4-22-7, North ward, Sapporo

Phone: +81-(0)11-717-1045



ESD Week at a Glance

ESD Campus Asia Project (Hokkaido University Week)

Days		10:00~11:30		13:00~15:00	15:15~16:15	16:30~18:00	
17-Aug	Sun	Arrival			Hotel check-in	Welcome Reception	
18-Aug	Mon	Campus Tour	Lunch	Guidance (Prof. Mizuno)	Keynote Lecture (Prof. Kawaguchi)	Group Discussion	Cultural Exchange
19-Aug	Tue	Lecture (Prof. Son /KU)	Lunch	Group Discussion	Presentation		Cultural Exchange
20-Aug	Wed	9:00 Fieldwork at Hidaka [one night trip] (Ass. Prof. Tsuji & Ass. Prof. Shirouzu)					
21-Aug	Thu	Fieldwork at Nibutani (Ass. Prof. Gayman & Prof. Anezaki)					
22-Aug	Fri	Review session	Lunch	Group Discussion	Presentation	Cultural Exchange	
23-Aug	Sat	Free					
24-Aug	Sun	Free		Discussion in each group (making presentation file)		Cultural Exchange	
25-Aug	Mon	Preparing		Group-based Presentation with general discussion		Farewell Party	
26-Aug	Tue	Departure					

Guidance & Welcome party will be held on the 3rd floor of School of Education.

Farewell Party will be held at the Faculty House, *Enreiso* (1,000 JPY for a person).

Program:

Keynote Lecture : Significance of ESD	(Prof. Kawaguchi)	1 st day
Lecture : EFA & ESD	(Prof. Son Seung-Hyun , Korea University)	2 nd day
Fieldwork 1: Hidaka		3 rd day
Fieldwork 2: Nibutani		4 th day

*** 5,000 JPY is necessary for Fieldwork1 and 2.**

- (1) Topics associated with ESD will be explained by an academic member. All lectures, except for Fieldworks, will be given in the **W410** room on the 4th floor in the **Humanities and Social Sciences Classroom Building (W-building)** in Hokkaido University.
- (2) Subsequently, participating students will be split into 4 groups, and discuss freely on related issues, including research using the internet (e-journals) and library. Graduate students will help and support your learning as a facilitator in some sessions. Small-size meeting rooms (W507, W508, W509, W510 and W511) are prepared for group discussions.
- (3) Summarize your group's discussion in writing.
- (4) Select one member of the group as a speaker, and give a short presentation (less than 10 minutes) to share your thinking and research results with other participants.

Short presentations are performed in room **W410**.

August 18 (Mon)

14:30~15:30

**Keynote Lecture:
Significance of ESD**

presented by Prof. KAWAGUCHI Akito

(Health Science)

akitok@edu.hokudai.ac.jp



We are in the midst of fear and anxiety associated with the crisis triggered by global warming. At the same time, burst increase of human population over centuries on the earth has disturbed ecosystem. Unprecedented climate disasters such as heavy rain and storm have cost a number of human lives. However, the present problems for sustainable existence we confront are originated from modern society characterized by mass production, mass consumption and mass disposal, and are completely interlinked with our lifestyle and social structure based on not only economic activity, but also culture, science, and education. On the other hand, recent worldwide turmoil to call for a solution on poverty or the widening gap of inequality between haves and have-nots might represent that modern society has continued to produce various kinds of social gaps such as income, health, education, race and gender. Education is responsible for the present condition, because of its role to bring up experts for building and maintaining the modern society, and is also involved in finding out the ways to cope with the critical situation.

Although there is a wide range of interpretations of ESD, we are going to spark up the debate on the important role that education plays in the process to implement possible solutions. Sustainable development depends not only by the preservation of nature with ecosystem, but also on human activity to control and regulate natural resources. Moreover, it is also related to the improvement of social system associated with inequity and injustice among people.

This project emphasizes and focuses on the importance of pedagogical approach that plays an essential role in sustainable development of society, and aims to build a concrete step to form “ESD Campus Asia”, where Asian students who are responsible for next generation learn together. The project thus aims to support building human networks based on mutual trust and respect. To achieve the aim, we will provide an opportunity to international students to discuss and consider the functions of education to overcome the human-made crisis, critically analyzing the past. At the same time, we will foster future human resources to be capable of addressing the task of achieving the sustainable development of society.

Primary goals of the project:

First, to recognize the significance of education that plays a central role in sustainable development of society.

Second, to acquire the global public-mindedness with human right to live together based on interdisciplinary and scientific knowledge beyond the conflict of interest among nations.

Third, to foster ability and insight for closing any gap that exists in any society as a gradient.

Fourth, to build an international human network to address ESD and cooperate with each other in the future

プロジェクトの目的と目標

現代世界は、地球温暖化や生態系の攪乱に触発された人類の将来への生存環境への不安の只中にある。しかしその根源は、近現代社会における科学を含めた人間の活動パラダイムに基づく。本プロジェクトは、その克服の唯一の方法である ESD (Education for Sustainable Development of Society) を中心的主題として、持続的な社会の形成に果たす教育の役割に関する課題への関心を喚起する。持続的発展は、人間の生存環境に影響をおよぼす自然環境の劣化や地球資源の過多のみに依存しているのではなく、その資源を評価し、利用・活用を制御する人間社会に一義的に依存している。今日直面している自然環境の劣化は、人間社会の大量生産と大量消費、生活習慣・態度、あるいは発展のために多くの人材を輩出した教育機能に支えられ、その社会構造はまた、経済格差や、健康格差、教育格差や性・人種差別を宿す社会でもある。持続性の危機は、自然環境劣化を生み出した社会そのものに起源し、同時平行的に生活環境・人間関係の脆弱性と連動し、それらは固有な社会の文化、健康への態度、生活様式や教育制度という社会の構造的な要因によっても支えられている。すなわち、自然環境の保全のみで社会の持続性が担保される訳ではなく、むしろ現代社会が孕む危機は、次世代への教育機能、人間の再生産や豊かな生を育む健康行動、平和を保障する市民性や人権への確信、あるいは公正や正義に関する倫理的観念など、多様な社会的側面に規定されたものである。

上記目標の達成のために、多元的価値観の尊重とともに、過去の批判的継承に基づき、人類の危機を克服するために果たすべき教育機能への議論と考察を深め、普遍的な価値について議論しうる人材を養成する。歴史的、文化的に共通項の多い東アジアの次世代を担う学生たちに、多文化的(multicultural)な学生・教員との国際的かつ積極的な交流を通して、多様な価値観を有する世界のなかで、アジアから発信する社会の持続性に関するあらたな価値観の形成、国際感覚の涵養および将来的にも継続的かつ国際的に交流し、また活躍しうる人脈の形成を支援する。

本プログラムの主要な到達・獲得目標は下記である。

- ①社会の持続的発展が、人類の地球上の自然を含む生存環境を利用し、制御する社会の構造そのもの—したがって一義的には人間の教育—に依存しているという認識と確信の醸成
- ②社会的発展の利害が錯綜する国際社会における学際的かつ科学的認識に基づく相互共生のための世界的公共精神の獲得
- ③いかなる社会にも勾配として存在する多様な社会格差是正への思考力と行動力の涵養
- ④将来に向かって共同して課題解決に向かう国際的人脈の形成

August 19 (Tue)
10:00~11:30

Lecture:
EFA & ESD



Presented by Prof. Son Seung-Hyun

(Korea University, Department of Education)

Education is an essential tool for achieving sustainability, and all students may demonstrate an extensive range of learning needs. It is difficult to plan a sustainable world because we face various critical challenges such as; human-induced climate change, the rapid depletion of natural resources, the frequency of natural disasters, the spread of infectious diseases, the loss of biodiversity, the violation of human rights, increased poverty, the dependency of our economic system on continuous growth. Recently, the United Nations Decade of Education for Sustainable Development (DESD), the Education for All (EFA), and the United Nations Literacy Decade (UNLD) emphasize the importance of the quality of education and accessibility to basic education. Although there are some distinctions, they have commitment to quality education, promotion to education as a human right, concerns to improve the quality of life, reduce poverty, and improve health, importance of primary education and development, and inclusion non-formal learning. For ESD and EFA, sustainable development needs an integrative, cross-curricular theme in the formal education system. In existing school subjects, we find issues to integrating ESD and SD issues and adopting a whole school approach. Also, in most countries, ESD initiatives in informal and non-formal learning contexts target out-of-school. It is not just agenda in many parts but is also actively supported by financial and non-financial provisions. For implementing ESD in community or a nation, formal education does not carry educational responsibility alone. That is, non-formal education and the informal education must work cooperatively for the education of all students.

Fieldwork Schedule

Fieldwork in Hidaka Area including Nibu-valley (Nibutani)

The history of Hokkaido has been engraved violence against indigenous people (Ainu People) under the name of development and scar of unsustainable development. Hidaka and Nibutani are also the land with engraved history like that. Now people living there are searching for how to live the present and future. The purpose of this fieldwork is to learn them through direct experience by participants.

Itinerary

(Date)	(Time)	
20th Wed	9:00	Gathering at main gate
	9:15	Departure
	11:30	Arrival at roadside station in Hidaka area
		Break and lunch
	12:30	Lecture (Mr.Takahasi)
	14:00	"Hidakara Eco Walk"
		—Course 1: History (SU・BNU&HU)
		—Course 2 : Nature (KU・CU&HU)
	16:00	Gathering at roadside station
	16:30	National HIDAKA Youth Outdoor Learning Center
		Orientation
	17:00	Bath
	18:00	Supper
	19:00	Lecture (Mr.Kaizawa & Ass. Prof. Gayman)
20:30	Cultural Exchange	
21th Thu	7:30	Breakfast
	9:00	Gathering at entrance
	10:30	RANKO: Nibu tani Ainu Cultural Museum in Biratori Town
		Free & Lunch
	13:00	Ainu Cultural Information Center in Biratori Town
	15:00	Gathering at Park of Ainu Cultural Museum
	17:30	Arrival

Belongings: Toilet Articles, Towel, Changing Clothes, Health Insurance Card, Rain Suit, Writing Goods, etc.

August 20 (Wes)

12:30~14:00

Fieldwork at Hidaka

Lecture: Town Planning through Treasure in Hidaka “HIDAKARA”

*Presented by Mr. Takeshi TAKAHASHI.
(Hidaka Town Hall Staff,
Regional Economy Department, Tourism Group &
Hidaka Regional Activation Council)*



1. About Hidaka area and its history
2. Hidaka Regional Activation Council
Digging of local resources
Making HIDAKARA map and book
HIDAKARA guide training course
HIDAKARA eco walk

日高の宝「ひだから」によるまちづくり

高橋 健

日高町役場地域経済課観光グループ

日高地域活性化協議会事務局

1. 北海道日高町日高地域とは
2. 日高地域活性化協議会の組織化とその取り組み
地域資源の掘り起こし
ひだからマップ・ブックの作成
ひだからガイド技術養成講座
ひだからエコウォーク

August 21 (Thr) —————

19:00~20:30

(August 20)

Fieldwork at Nibutani

Talk Session: Present and Future from the view point of an young Ainu

presented by Mr. Taichi KAIZAWA

(Farmer, Shikerebe Farm; researcher, the Biratori Office of Northerncross Co.; specialist in the art of living of Ainu people)

presented by Ass. Prof. Jeffry Gayman

(Educational Anthropology)

jeffry.gayman@imc.hokudai.ac.jp

Summary of Talk Session

This lecture and exchange session features two objectives which we consider to be of primary importance to young future Asian 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 faced by Indigenous societies throughout the world, and by extension, to come to know the dilemmas faced by the Ainu, the Indigenous people of Hokkaido. In the first half of the session, Professor Jeff Gayman will outline the issues posed above. In the latter half, Mr. Taichi Kaizawa, from Nibutani, the village in Biratori Town which we will be visiting for fieldwork on 21 August, will speak to us about the problems and issues of being Ainu as seen from perspective of Ainu youth.

Indigenous peoples represent 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 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? In the first half of this session, in order to prime the audience for Kaizawa's talk, Gayman will speak to these issues by providing an overview of the history of world Indigenous peoples, along with facts and figures about the history of colonization in Hokkaido and current issues faced by the Ainu people, such as regional variances within the island.

As everyone is well aware, however, the situation of contemporary Indigenous peoples is not all one of gloom and doom, as the legacy of Taichi Kaizawa's family 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 Taichi Kaizawa will share his experiences of both the light and the dark, and both problems and potentials of contemporary Ainu society.

Profile

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 because of being an Ainu. He went on to study at Rakuno Gakuen University in Ebetsu, which is a town next to Sapporo. More than half of the students at the 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 working as a researcher at the Biratori Office of Northerncross Co., where he has worked on promoting Ainu culture and vitalizing the local community. His research on Ainu culture particularly focuses on the use of plants, and he also works as a designer of Ainu arts.

Biratori Nibutani Ainu Cultural Museum

<http://www.town.biratori.hokkaido.jp/biratori/nibutani/html/mainN.htm>

On the Ainu people's everyday goods collection in the Ainu Cultural Museum, by Yoshihiro OSADA, curator, Biratori Nibutani Ainu Cultural Museum

The museum collects and displays Ainu people's everyday goods, some of which belong to Shigeru KAYANO's collection and are designated as "national tangible folk cultural properties." More than 90% of the designated folk goods come from Saru River basin, which makes this collection the most valuable among Ainu folk culture materials of single region. These materials are not only the precious information source about the lifestyle of Ainu people in Saru River region, but also provides references for promoting contemporary Ainu arts and crafts. Particularly, ita (trays) and attuushi (clothes made from bark) were designated as traditional handicrafts of Japan in 2013, and have become the objects of nation-wide sales promotion.

Ainu Culture and Information Center

Hideki YOSHIHARA, a graduate of the Faculty of Education of Hokkaido University who now works for the town hall of Biratori, will give some talk on the issue of Ainu people and their culture. Two Ainu people, Ms. Sachiko Kobata and Tamotsu Nabesawa, will perform storytelling which expresses Ainu people's view on nature and life. The storytelling will be performed in a porochise (Ainu people's restored traditional house) near the Ainu Culture and Information Center.

Materials for Teachers, Graduate and Undergraduate Students: Prepared by Hideki YOSHIHARA

The Educational Meaning and Significance of the Contemporary Inheritance of Ainu Traditional Culture: A Literacy for Living Better in Multiethnic and Multicultural Society

(1) Basic lessons for understanding Ainu people's culture, history, and present situation

[Questions and answers for testing multicultural thinking]

- ① Is Ainu culture disappearing?
- ② Have Ainu people lived on only hunting and gathering?
- ③ Do Ainu people live with gods?
- ④ Is it true that Ainu people have no system of writing?
- ⑤ Is it true that Ainu people have no history?
- ⑥ Is the number of ("pure") Ainu people decreasing?

(2) Japan is a "multiethnic nation," and Ainu people are "indigenous people" of Japan

- On the belief in Japan as a "monoethnic nation"
- Rather, is the term "multiethnic nation" a taboo in Japan?
- The meaning of the insistence of being an "indigenous people"

(3) The significance and problems of the Law on the Promotion of Ainu Culture

- As a result of restoration movement in the latter half of 20th Century
- Being a "multiethnic nation" becomes a national policy
- Various changes after the enforcement of the law and their significances

(4) On the "IWOR" plan

- Video clip: IWOR 2001
- The main point of Ainu people's issues at the beginning of the 21st Century
- A grand design for Hokkaido should be built around the multiethnic and multicultural union
- Collaborating for enriching the life in local society

(5) Ainu people: a developing people

- Innumerable problems, infinite possibilities, and limits in reality
- Is it a "lost decade" or a "productive decade"?

August 25 (Mon) 

13:00~16:00 Presentation and discussion

Presentation & Discussion

Each group will present the summary of ideas and opinions on an issue of group's choice.

Method: Using a presentation software (such as MS-Power Point) is recommended.

(1) Select a topic for the presentation:

Select a topic to present with the members of your group. The topic may take up multiple issues, and relations among them.

(2) Objectives, Backgrounds and Motivations for study:

In your presentation, include why you select the topic or issue, how it relates with ESD, and what kinds of significance it has. Background knowledge is very important for preparing the presentation and making you understood.

(3) Contents:

Express freely your idea, consideration, impression and concept. It is recommended that your comment is based on scientific data or solid facts (including references from handouts of classes, or international organizations such as UNESCO, WHO, OECD and so on.).

(4) Conclusion:

Summarize your opinions concisely and clearly in 2 or 3 sentences. If feasible, add comments for further research you would like.

Task

Deadline: September 26 (Fri)

All reports from the participants from one institution should be attached to one e-mail, and be sent to:

mizuno@edu.hokudai.ac.jp

Subject matter of the mail is your affiliation (University)

Report is individual-based. The following items (1) and (2) must be included.

(1) Report of your favorite subject after learning

Use A4 size paper (one sheet or more, but not more than 3 pages) including title, name and affiliation. A report should consist of following paragraphs:

- 1) Background (or basic knowledge)
- 2) Purpose (or Motivation to discuss)
- 3) Contents
- 4) Conclusion (How do you think of the issue)

(2) Report of study & research achievement for Short Stay Program by participating in ESD

Campus Asia Project.

Please answer the questions below in your report.

Q1. How do you think your motivation for studying abroad, study/research and international understanding have been changed by participating in this program?

Q2. Do you want to participate in other kinds of study/research projects? If your answer is “yes”, when and what type of study/research projects do you want to participate? If your answer is “no”, what made you think so?

Your candid opinion is highly appreciated.

Use A4 size paper (one sheet or more, but no limited length if you have more things).