



ESD Campus Asia Pacific Program in Hokkaido University

Hokkaido Summer Institute 2019

HSI (Graduate Course) :

July 27~August 1, 2019

ESD(Undergraduate Course) :

August 1~August 8, 2019



Message from the Dean of the Faculty of Education

- the Objective of the Programs in Hokkaido University

Welcome to Hokkaido Summer Institute and Campus Asia- Pacific Program

Takashi MIYAZAKI
Dean, Faculty of Education



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

Our faculty has been focusing on the 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. This trend has made us as a unique institution in Japan among the field of research on education. The summer-intensive programs, the Hokkaido Summer Institute (HSI) and the ESD Campus Asia-Pacific Program are inevitable results of this challenge.

This year the theme of HSI is “Rethinking Freire as a mediator between popular education and social pedagogy”. Paulo Freire’s works are still influential in the field of education for democracy. We are honored to invite Professor Daniel Shugurensky, Dr. Anna Marie Karaos, Professor Han Soonghee, and Youth worker Ms. Peta Ohata. They are highly esteemed specialists in the research fields of Freirean approach, 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 the market-oriented exclusive social system. We will discuss our common challenge in establishing an alternative vision during the open symposium titled “The significance of Freirean approach under invisible oppression”. Emeritus Professor of Kokugakuin University Satomi Minoru, one of the leading researcher of Freirean approach, will join the symposium as commentator. Lecturer Xiao Lan will also join as moderator.

The topic of ESD Campus Asia- Pacific is “Enlightment Values in the 21st Century”. Hokkaido Island was a domestic colony in the modernization process of Japan. It means there has been 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 monolayer structure based on market. Our faculty members, Associate Professor Tyrel Eskelson, Professor Jeffry Gayman, Associate Professor Takashi Ito, Associate Professor Madoka Toriyama, Invited lecturers, Mr.Sam Bamkin, and Mr. Taichi Kaizawa, Mr.Monbetsu Atsushi from Biratori town will give lecturers.

We strongly hope that you are prepared to be motivated, inspired and challenged in discussion with participants from oversea 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	1
ESD Campus Asia Pacific Program	
Abstract of Lecturers	7
List of Participants	12
Map and Accommodation	15
Contents of the Program	16
Biratori Fieldwork Schedule	17
Hokkaido Summer Institute 2019	
Invited lecturers	24
Access and Floor Map	26
Keynote Lecture Daniel Schugurensky Addressing the Divided Society from a Freirean perspective: Three Educational Projects	27
Keynote Lecture Anna Marie A. Karaos Dividing Society Through Moral Politics	28
Keynote Lecture Han Soonghee "Pedagogy of Freedom": Freire's liberation pedagogy and scientific academism	29
Keynote Lecture Peta Ohata Freire, youth work and a pedagogy of courage	30
Program Schedule for Summer Institute 2019	31
List of Participants	35

ESD Campus Asia-Pacific

in Hokkaido University

“Dialogue with Local Knowledge”
Enlightenment Values in the 21st Century



Program & Abstract

01/Aug/2019 - 08/Aug/2019

**Faculty of Education
Hokkaido University**

Lecturer



ESKELSON, Tyrel Cameron

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

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

BAMKIN, Sam

MEXT Research Scholar, Tokyo Gakugei University, 2018-present; Senior Lecturer in Education, De Montfort University, 2012-2018 (Visiting Lecturer, 2018-present); BA, LL.M, MA, FRSA.

Recent works

Moral education at Japanese Elementary School, London: WCMT, 2016; 'Reforms to strengthen moral education in Japan', in *Contemporary Japan*, 30(1), pp. 87-96 (London: Routledge), 2018; 'Moral education in Japan: toward research on practice', in *Social Science Japan Journal* (Oxford: University of Tokyo ISS / Oxford University Press), 2019.



Lecturer



GAYMAN, Jeffry

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

2018, 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 Jeffry 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://apjjf.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.



Lecture1

Human Nature and the Role of Institutions in Society: What can diversity teach us about society?

ESKELSON, Tyrel Cameron

Specially Appointed Associate Professor, Faculty of Education, Hokkaido University

Abstract

Over the past 100,000 years, *Homo Sapiens* has spread throughout the planet, displaying ingenuity in learning and culture to adapt to various climates and geographical regions. This spread throughout the world led to a rich diversity of cultures, languages, technologies, myths, stories, and rituals. As human beings began living in civilizations with higher populations, society developed institutions to provide structure, constraints, rules, and incentives within city-states and eventually nations and empires. The institutions that aided the world's various societies had many differences and similarities, though they mostly remained uninfluenced by most of the world's other societies. Since the age of naval discovery, the industrial revolution, and the modern technology of the 20th and 21st century, societies and nations have great potential to impact other societies. The rule of law, enforcement of contracts, and the protection of private property have been extremely important in the development of modern societies. The nature of these laws, both national and international, have had great historic consequences for indigenous peoples around the world. We are now living in a world where much of its cultural and linguistic diversity is threatened with extinction. Our great discovery of the 20th century, that all human beings share the same ancestry and are basically the same, has come nearly too late, as we lose much of this cultural diversity and wisdom to extinction. How have laws and institutions impacted indigenous communities throughout the past 300 years? How can local and international law protect indigenous cultures and cultural diversity as part of a great effort to live a more sustainable lifestyle of energy use and raising well-being? This lecture will explore the nature of institutions in relationship to human nature and society. How can the rule of law contribute to a fair, meritocratic society?

Workshop

Values education: how school shape identity in Japan

BAMKIN, Sam

MEXT Research Scholar, Tokyo Gakugei University

Keywords: Moral education; education policy; ethnography

Abstract

This workshop considers the role of schools in shaping values and identity - both real and imagined. Initially, policy and observation data is utilised to demonstrate the construction of what it means to ‘be Japanese’, one which marginalises many alternative (including indigenous) identities. By studying these reforms, however, limitations to policy also emerge. Teachers, administrators, local government and (often indirectly) parents are active in mediating education policy. They contextualise, translate, embed, mix modify, acquiesce into, champion and resist policies. These processes unfold in similar ways in many schools because school institutions incorporate learning processes to share practices and beliefs. For this reason, policy is often better seen as a process, creating the conditions for implementation by people and other organisations. Finally, we consider the extent to which policy can shape the school experience, and what else might be required to effect change.

Lecture2

Thinking Through the Sustainability of Indigenous Peoples

GAYMAN, Jeffry

Professor, Graduate school of Education, 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.

List of Participants

Beijing Normal University

Name	Grade	Gender
Xin Yue Gou	2	F
Shi Jing Li	3	F
Yi Dan Liang	3	F
Meng Yuan Xu	3	F

Sakhalin State University

Name	Grade	Gender
Alina Mun	1	F
Elizaveta Storozhkova	1	F

Chulalongkorn University

Name	Grade	Gender
Pakaporn Lertrudeewattanaovong	3	F
Sasi Suriyajantratong	3	F

Korea University

Name	Grade	Gender
Jihun Lee	2	M
Kyung Ah Min	3	F
Yong Jun Kim	3	M
Hye In Han	3	F

Seoul National University

Name	Grade	Gender
Joon Hee Kim	3	F
Ha Eun Son	4	F
Yerim Lee	4	F

University of Science and Technology Beijing

Name	Grade	Gender
Shiqin Liu	3	F
Xinyi Qi	3	F
Xiaochuan Rong	2	M
Yutong Guo	2	F
Jiaming Che	2	F

Nankai University

Name	Grade	Gender
Chenxi Liu	3	F
Qingqing Ye	3	F
Yiru Pan	4	F

Xian University of Architecture and Technology

Name	Grade	Gender
Minhao Huang	2	M

Lanzhou University

Name	Grade	Gender
Han Li	3	M
Ru Feng	3	F

Bogor Agricultural University

Name	Grade	Gender
Beatrix Paradede	4	F

Northwest Normal University

Name	Grade	Gender
Xinyu Wang	4	F
Tao Yang	2	M
Yong Qing Li	2	F

University of Technology Sydney

Name	Grade	Gender
Chen Yutong	2	F

Hokkaido University

Name	Grade	Gender
Kanae Konno	2	F
Yuki Mori	2	F
Megumi Saitoh	2	F
Toui Shikanai	2	M
Marina Tsuji	3	F
Shiho Nakano	3	F
Hana Inoue	2	F
Koga Mikuriya	2	M
Honoka Gotoda	2	F
Soyogu Sasaki	2	M

Map of Hokkaido University and Accommodation



Contents of the Program

ESD Campus Asia Pacific Program at Hokkaido University 2019

Program Schedule

Days		10:30-12:00	12:00-13:30	13:30-15:00	15:00-16:30	17:00 ~
31	Wed	Arrival and Hotel Check-in				
1	Thu	Guidance	Lunch	Lecture (Tyrel Eskelson)	Workshop (Sam Bamkin)	Reception (@ Restaurant Elm)
2	Fri	Lecture (Prof. Gayman)	Lunch	Groupwork (Prof. Gayman)		Free
3	Sat	Fieldwork in Sapporo				
4	Sun	Free				
5	Mon	First presentation	Lunch	Lecture (Prof. Gayman)	Preparation for fieldwork	Free
6	Tue	Fieldwork in Biratori				
7	Wed					
8	Thu	Preparation for presentation	Lunch	Final presentation		Farewell party (@ Dai-Kaigisitsu)
9	Fri	Departure				

Venue

- All lectures and activities will be held at Dai-Kaigishitsu (Large Conference Room)
- Reception : Faculty House Trillum (Restaurant Elm)
- Farewell party: Dai-Kaigisitsu (Large Conference Room)



Biratori Fieldwork Schedule

August 6th

7:30	Gathering at Sapporo House Seminar Center, Bus departure
10:00-11:30	Interview at Biratori office (central government office)
12:00-13:00	Lunch
13:00-14:30	Presentation
14:30-16:00	Q&A session with Shiro Kayano at the Kayano Shigeru Nibutani Cultural Museum
16:00-	Departure for Hidaka

August 7th

7:30	Breakfast
8:30	Gathering at Entrance, departure to Biratori
10:00-12:00	Ainu culture lecture by Taishi Kaizawa, Atsushi Monbetsu
12:00-13:00	Lunch (Ainu cuisine)
13:00-14:00	Ainu culture lecture by Miwako Kaizawa
14:00-15:00	Ainu culture lecture by Taichi Kaizawa, Atsushi Monbetsu
15:00-	Departure for Sapporo
17:30	Arrival at Sapporo House Seminar Center

Fieldwork Overview, Tasks, and Assignment

Question-and-Answer Session with Town Officials, Question-and-Answer Session with Museum Director of the Kayano Shigeru Nibutani Ainu Cultural Museum, Hands-on Cultural Activity with Ainu Youth, Question-and-Answer Session with Long-time Wajin (Japanese) Resident of Ainu Community

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, such as a decreasing population due to outmigration and an increasing proportion of elderly people. 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) officials from the Biratori Municipal Government. These sessions will provide participants with ample opportunities to examine the problems and prospects of creating a sustainable society, especially for Indigenous people, 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 12.

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 through maintenance of intra-Ainu diversity. The hands-on interactive sessions of the fieldwork will provide participants with concrete case studies with which to compare their previous experiences, classroom studies, and explorations in Sapporo. This should also allow us to simultaneously 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, 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 tasked with learning in advance about the issues of Ainu society through a group investigative learning project/presentation in Sapporo. They will also be asked to create a presentation to be shared with our Ainu hosts on the results of their investigations, as well as about on the topic of Indigenous or minority issues in their own countries.

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, August 8th.

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, especially as that relates to Indigenous peoples.
- 2) Consider possible means to solve the problem/s and to improve the current conditions.
- 3) Suggest an engaging, concrete curriculum/educational program for how to manage the problems and how to contribute especially to local development.

Profile of lecturers of fieldwork

Kaizawa Taichi

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 the Hokkaido Prefectural Ainu Culture Research Center, where he pursued research on Ainu culture. He left the Center in 2011 to go back to his hometown, Nibutani. Since then, he has poured his energy into life as a farmer and also been actively engaged in the regular sponsorship of cultural camps to promote understanding of the Ainu values and Indigenous knowledge. His research on Ainu culture particularly focuses on the use of plants, and he also works as a designer of Ainu arts.

Monbetsu Atsushi

Mr. Monbetsu currently resides in Biratori. He is 37 years old, and the father of three children.

He has performed Ainu traditional dance from childhood until the current day.

“Having grown up in the mountains with a strong sense that my people are a hunting society 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, their 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. ”



Kayano Shiro

Director, Kayano Shigeru Nibutani Ainu Cultural Museum.

Curator. Town Councilman, Biratori Town, 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 dialog 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 Ainu items necessary for daily life. 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 and their interaction with us two instructors, 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

Kayano Shiro

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. Kayano Shiro, Shigeru's son and the current Director of the Museum.

Hokkaido Summer Institute 2019

Re-thinking Freire: as a mediator between Popular Education and Social Pedagogy



Outline of Lectures & Seminars 2019

July 27 ~ August 1, 2019

Graduate School of Education

Invited Lecturers:



Daniel Schugurensky

Professor, School of Public Affairs and School of Social Transformation/
Director, Social and Cultural Pedagogy Program, Arizona State University,
USA

Recent authored and co-edited books

2017. By the people: Participatory Democracy, Civic Engagement and
Citizenship Education. Participatory Governance Initiative/2013. Informal
learning, volunteer work and social action. Sense Publishers/2011. Paulo
Freire. Bloomsbury/2010. Learning Citizenship by Practicing Democracy:
International Initiatives and Perspectives. Cambridge Scholarly Press/ 2009.

Learning Democracy by Doing: Alternative Practices in Citizenship Learning and Participatory Democracy.
Transformative Learning Centre, University of Toronto.

Recent articles

2017. Social pedagogy meets local democracy: Examining the possibilities and limits of participatory
budgeting. Social Pedagogy Quarterly

2017. Freire and the millennials: Revisiting the triangle of transformation. Freirean Rhizome Journal

2017. From Article 26 to target 4.7: Global citizenship education and international networks. Global
Commons Review

2017. The tower of Babel: nationalism, globalization and citizenship education. Global Commons Review

Doctor Anna Marie A. Karaos

Associate Director, John J. Carroll Institute on Church and Social Issues /
Professorial lecturer. Ateneo de Manila University, Philippines

Ph.D. Sociology, New School for Social Research (New York, U.S.A.),

Doctoral Dissertation: "Manila's Urban Poor Movement: The Social
Construction of Collective Identities"

M.Phil. Economics and Politics of Development, University of Cambridge
(United Kingdom)



Recent Works

Book Review of Wataru Kusaka's "Moral Politics in the Philippines: Inequality, Democracy and the Urban
Poor," in Contemporary Southeast Asia Vol. 39, No. 3, 2017/ Co-authored with Emma Porio, "Transforming
the Housing Process in the Philippines: The Role of Local-Global Networks by the Urban Poor, in (eds.)
Herrle, Peter; Ley, Astrid and Fokdal, Josefine; Farnham: Ashgate Publishing, 2015/ Editor, "Resilient Urban
Communities: Stories from the Ketsana Rehabilitation Programme," Quezon City: Christian Aid, 2012/
Co-authored with Gerald Nicolas and Gladys Ann Rabacal, "Institutionalizing Alternative Secure Tenure
Approaches for the Urban Poor in the Philippines," UN-
HABITAT, Global Land Tool Network, August 2010



Soonghee Han

Professor of Lifelong Education at the Department of Education, Seoul National University, Korea/ Former President of Korean Society for the Studies in Lifelong Education,

Recent articles or works

Han, S. (Ed.), (2010). *Managing and Developing Core Competence in a Learning Society*, Seoul: SNU Press

Han, S. et al (Eds). (2016). *East and West in Comparative Education: Searching for New Perspectives*, London: Routledge.

Han, S. (2008). The lifelong learning ecosystem in Korea: Evolution of learning capitalism? *International Journal of Lifelong Education*, 27(5), 517-524.

Han, S. (2013). Confucian states and learning life: making scholar-officials and social learning a political contestation, *Comparative Education*, 49(1) 57-71.

Han, S. & A. Makino. (2014). Learning cities in East Asia: Japan, the Republic of Korea, and China, *International Review of Education*, UNESCO & Springer, 59(4). 443-468.

Han, S. (2015). Lifelong Learning in Higher Education in Korea, *Korean Journal of Lifelong Learning Society*, 11(4), 1-24

Han, S. (2016). The Universalization of Higher Education and Its Systemic Complexity: The Chemical Transformation to Higher Lifelong Learning Complex System, *The Korean Journal of Lifelong Learning Society*, 12(1) 1-31.

Han, S. (2017). Institutionalization of lifelong learning in Europe and East Asia: from complexity systems perspective, *Asia Pacific Education Review*, 18(2)

Peta Ohata

Director, Travel Hokkaido / Member, Institute of Youth Work (UK)
MTh Community Learning & Development, University of Aberdeen
BA Informal & Community Education, YMCA George Williams College

Youth and Community Work

Director, Travel Hokkaido (Be the Change Hokkaido, Hokkaido Adventure Leadership Program) (2018~) / Manager, Co&Co (2014-2018) / Part-time Tutor, YMCA George Williams College (2009-2014) / Children's Services' Manager/Employment, Training & Skills Manager, Barnardo's (2008-2014) / Youth Worker, Decoded Youth Projects (2003-2008)



Published Work

(2009) 'Literacy as expression, rebellion and ritual' CONTEXTS (2) YMCA George Williams College (Centre for Third Sector Studies)

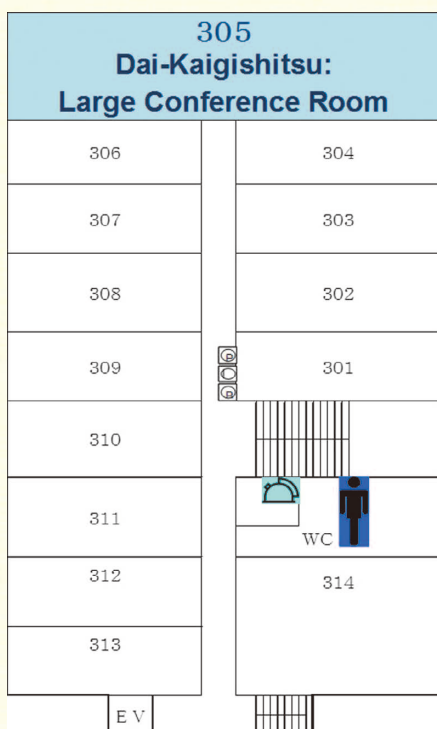
Access and Floor Map



Venue

- ① Faculty of Education
- ② Humanities and Social Sciences Classroom Building (W Building)
- ③ Faculty House Trillium "Restaurant Elm"

Conference Room, 3rd floor (Dai-Kaigishitsu) at Faculty of Education



Keynote Lecture

Addressing the Divided Society from a Freirean perspective: Three Educational Projects

Daniel Schugurensky

Abstract

The findings of a recent large international survey (31,495 youth from 186 countries and territories) revealed that, for young people, the three most important contemporary issues are climate change (49%), war and violent conflicts (38%) and inequality (31%). Considering that over 50% of the world population is under 30 years of age, these concerns should be taken seriously. From a social pedagogy perspective, three educational projects can make a contribution to address these issues: a) education for sustainable development; b) peace education; and c) democratic citizenship education. Indeed, an explicit focus on these three projects could provide social pedagogy practitioners and learning communities a compass to critically examine our social reality, share a common vision for the future, and develop strategies to move in that direction. This can help to connect, following Freire's advice, the moment of denunciation with the moment of annunciation. It can also help to connect micro, meso and macro analyses and interventions. Finally, it can connect social pedagogy with social economy initiatives and participatory democracy experiments.

This presentation will begin with the claim that we live in societies in which too many unnecessary and unjust divisions exist not only among human beings, but also between human beings and nature. The second part will present current data on the causes and consequences of this situation. The third part, building on Paulo Freire's ideas, will advance some proposals to advance a social pedagogy agenda that pays central attention to the three Ps of Planet, People, and Peace. The fourth part of the presentation will argue that there is a reciprocal relationship between the development of more critical, caring and active citizens, and the pursuit of policy changes and social transformations that create the conditions for human flourishing and for a more peaceful and sustainable planet. In this part of the talk, connections will be made with popular education practices, with the principles of 'buen vivir' and with the sustainable development goals. Finally, the presentation will conclude with a few examples of social pedagogy projects in different parts of the world.

Keynote Lecture

Dividing Society Through Moral Politics

Anna Marie A. Karaos

Key words: Freire's critical pedagogy, moralization of politics, charismatic politics, Philippine civil society, social antagonisms

Abstract

In this keynote speech, I explore the question of whether Paolo Freire's critical pedagogy can help direct collective actions by the poor towards redistributing economic resources and opportunities in a society where political divisions and identities appear to be increasingly defined by the moralization of politics. This question is explored in relation to the Philippines, a young democracy with vast income and wealth inequalities which has seen a number of political upheavals in the last half a century in which poor people's movements have participated. More recently, however, the progressive forces within civil society which have an interest in economic redistribution seem to have been divided politically by what one scholar has termed as moral politics.

Drawing on the work of Wataru Kusaka, "Moral Politics in the Philippines," this exploration starts with the observation that in the Philippines today, a form of exclusionary politics is emerging that is founded on the moralization of politics. Kusaka defines moral politics as politics that creates groups that are regarded as either "good" or "evil" and draws a dividing line between the two. It is a politics concerned with definitions of good and evil as opposed to interest politics which is concerned with the distribution of resources. This type of politics creates two antagonistic groups with each side seeking to eliminate the other. Kusaka claims that as such, this type of politics is antithetical to pluralism, and therefore threatens democracy.

In the Philippines today, the moralization of politics has come about in reaction to another brand of politics exemplified by President Duterte which we can call as charismatic politics. The rise of President Duterte to power in 2016 has resulted in the unprecedented polarization of society cutting across social classes and centered on the person of the president. President Duterte's approval rating is high across all socio-economic groups, highest among the upper classes, lowest among the poor. "Dutertismo" is what people call his brand of leadership that values order and authority, and capitalizes on his image as a father that knows what is best for his children and can get things done.

What is interesting is that the activists and community organizers that were the first to discover Paolo Freire's critical pedagogy in the 1970s and to use it in awakening the country's urban and rural poor to their situation of oppression have unwittingly driven a wedge between themselves and the poor as a result of their engaging in moral politics. The danger seen by Kusaka in moral politics is that the class conflict that is rooted in economic inequality gets masked by the reframing of social antagonisms as a clash between good and evil. This can be seen in the way that the anti-poor policies of President Duterte have been obscured by the moralistic discourse between the pro and anti-Duterte supporters that has centered on issues such as the president's misogyny, disrespect of women, disregard for human rights and attacks on the Catholic Church.

Freire's critical pedagogy, by emphasizing a dialogical encounter in the process of learning (and unlearning), and conscientization, or seeing reality in a new way, can counter the exclusionary tendencies of moral politics. Applied to the divisions in civil society, it can shift the focus of the social antagonisms from moral definitions of good and evil to their roots in economic and political inequality as the basis for political action.

Keynote Lecture

"Pedagogy of Freedom": Freire's liberation pedagogy and scientific academism

Han Soonghee

Key words: cultural spirituality, educational epistemology, conscientization, pedagogy of freedom, scientific academism

Abstract

Paulo Freire has long been praised in many parts of the globe. Not only educational practitioners who have come with him in the field of various educational contestations for the poor and the marginalized, but also countless theorists who pursue critical understanding of education have been heavily influenced by the insights Pedagogy of the Oppressed has given. His early works were mainly a cultural torchlight that shed lights to the dark side of the world, inspiring cultural and political actions. "Conscientization" was a magic spell to start people motivated. His theory, nevertheless, has never took the position of dominant discourse in scientific academism mostly sheltered in formal universities and colleges. The epistemological and practical foundation of Freire, at least expressed in the Pedagogy of the Oppressed, had wider distance from those who are working in the area of "normal science" if applying Thomas Kuhn's concept. Academics were "scientific" observers who watch the movements from a distance. Not as participants, but as spectators. What if his cultural torchlight that stimulates consciousness-raising of the oppressed is re-located and objectified in the laboratories of scientific academism? What if the "normal" academic convention tears apart his spiritual provocativeness into separated and isolated pieces of factors? Will it lose the spiritual inspiration? How should junior academics like graduate students be prepared to read or re-read his works in the context of functional scientific academism? I am sure that his last work, Pedagogy of Freedom, has been prepared to talk with those people. With different tone and mood Freire talks about critical understanding of education in some different way. This is what I am going to share in this presentation. This presentation proposes two approaches: (1) Freire embedded in the Pedagogy of the Oppressed forty-five years ago is not the same Freire whom we should now challenge to read today. That is why he wrote the Pedagogy of Freedom to be translated just before he deceased. As he instructed, "reading" is to read the world we live for. His key message is not the "theories" like banking concept or problem-posing, but rather the way he challenged the social contradiction and the way he passionately struggled against the functional academism that disguised themselves as ethical neutralities in dealing with social injustice and inequality issues. (2) His theory is in fact a spiritual meta-theory or "cultural torchlight" that shed lights from above on the functional scientism. His authenticity disappears when we attempt to dissect and dismantle the segments. His notions are rather heart-beating symbolism of metaphors, which might disappear when trying to rigorously define them in a logical positivist way. It does not challenge the individual concepts and principles, but rather the whole coherence of the components, or putting differently, it transforms the way "critical understanding" is epistemologically grasped. Freire calls himself as an epistemologist in education; a game changer. His practical methodology of conscientization, in this context, is not a handbook or cook recipe. It works if and only if it is located under the cultural and spiritual inspiration for social change, even in the context of academism; With no premise of social change, no theoretical insights his thought can provide.

Keynote Lecture

Freire, youth work and a pedagogy of courage

Peta Ohata

Key words: community education, youth work, counternarrative, connection, praxis

Abstract

It has now been over 50 years since Freire's *Pedagogy of the Oppressed* was first published, and since then the impact of his words and work has been both far reaching and diverse. You will now find Freire's principles mentioned in a wide variety of contexts – from social work and formal education, all the way through to management texts and leadership theory – some embracing Freire's philosophy in its totality, and others isolating aspects and reducing it to methodology.

However, for Freire, how we do educational work, cannot be separated from why we do it and what for. The methodology cannot be separated from its philosophy. Using practical examples from youth work and community education practice within both the UK and international contexts, I will explore the importance of applying Freire's work in its fullness and propose four main themes that are essential to the roots of current community development practice. 1) our educational work 2) our political work 3) our theoretical work and 4) our collective action for change. We will explore examples of work with care leavers and unemployed young people, the stories of young people disengaged from formal education, and new youth involvement examples in community-based eco-tourism.

Some ask whether a 50-year-old text is still relevant and applicable to the diverse and often complex range of inequality we see in our world today. Of course, Freire has been and should be critiqued, especially as we wrestle with applying his philosophy to multilayered and complex inequalities, and what we now understand in terms of the ecological challenges we face globally. However, I believe that Freire's understanding of the world, and his belief in education as a practice of freedom is just as important to us now as it ever was.

When considering our starting point in community work, Freire emphasized that social change begins in the stories of people. Our present world is divided. But in order to identify and reject the neoliberal ideology that deeply disconnects us from each other and the natural world, we must also develop a strong counternarrative which promotes community and connection. To understand and 'root our imagination in our concrete reality while simultaneously imagining possibilities beyond that reality' (bell hooks 2014). The hope of this potential transformation is the heart of community education and what we can term a 'pedagogy of courage' to describe our response to oppression.

Program Schedule for Summer Institute 2019

Re-thinking Freire: as a mediator between Popular Education and Social Pedagogy

Schedule

Days		10:00-12:30	12:30-14:00	14:00-15:00	15:00-17:00	17:30 ~
7/27	Sat		(13:00-13:30) Guidance (13:30-14:00) Reception	Keynote Lecture		Welcome Reception
7/28	Sun	Lecture(IV) (Peta Ohata)	Lunch	Workshop		
7/29	Mon	Lecture(I) (Anna Marie A. Karaos)	Lunch	Workshop		
7/30	Tue	Lecture(II) (Han Soonghee)	Lunch	Workshop		
7/31	Wed	Lecture(III) (Daniel Schugurensky)	Lunch	Workshop		
Days		10:00-12:00	12:00-13:30	13:30-16:00		17:00 ~
8/1	Thu	Symposium @Room W410 Presenter: Dr. Anna Maria A. Karaos / Prof. Han Soonghee	Lunch	Symposium @Room W410 Discussant: Prof. Daniel Shugurensky / Emeritus Prof. Minoru Satomi		Closing Ceremony @Restaurant Elm

July 27 (Sat) Location: Conference room (Dai-kaigisitsu), 3rd floor at Faculty of Education

13:00-13:30 **Guidance** **Registered Graduate Students only**

13:30-14:00 **Reception**

14:00-17:00 **Keynote Lecture : Rethinking Freire, under the Divided Society**

Attendance Free to all

Lecturer: Daniel Schugurensky, Anna Marie Karaos, Han Soonghee, Peta Ohata,

Moderator&Introducing speakers: Tyrel Eskelson,

Preface: Keiko Ikeda

17:30-19:30 **Welcome Reception / Registered Undergraduate & Graduate Students only**

Welcome toast: Takashi Miyazaki

July 28 (Sun) Location: Conference room (Dai-kaigisitsu), 3rd floor at Faculty of Education

10:00-12:30 Lecture (IV) Peta Ohata / Registered Graduate Students only

This course will focus on the significance of Freirean Approach in Youth Work and Community Education. The latest trends in the practice of Youth Work in U.K. will be examined, with a particular focus on critical approaches, on the contributions of Freirean traditions. This course will also focus on the relationship between Community Education and Youth Work from the view points of Social Change.

Session 1: Youth Work and Community Education

Session 2: What is Youth Work?

Session 3: Freirean Approach in Youth Work

Session 4: Evaluate Youth Work

Session 5: Community Learning Movement in Japan

Session 6: Community Education from the view point of Activity Theory

Session 7: Significances of Freirean Approach

Session 8: Rethinking Freire

12:30-14:00 Lunch

14:00-17:00 Workshop

July 29 (Mon) Location: Conference room (Dai-kaigisitsu), 3rd floor at Faculty of Education

10:00-12:30 Lecture (I) Anna Marie Karaos / Registered Graduate Students only

The lecture will focus on the significance of Freirean approach in societies where certain groups are excluded from political participation. Community organizing as a systematic popular education will be discussed in the context of democratization as well as cases drawn from the Philippines illustrating its application in urban and rural settings.

Session 1: Social reproduction, social transformation, and education,

Session 2: Roles of Social movement

Session 3: Development of Social Movement in the Philippines

Session 4: Popular education and critical pedagogy in the Philippines

Session 5: Learning process for community education

Session 6: Social movement and community development

Session 7: Critical pedagogy and the question of democracy

12:30-14:00 Lunch

14:00-17:00 Workshop

July 30 (Tue) Location: Conference room (Dai-kaigisitsu), 3rd floor at Faculty of Education

10:00-12:30 Lecture (II) Han Soonghee / Registered Graduate Students only

This course will focus on the significance of Freirean Approach in lifelong learning. The latest international trends in the theory and practice of popular education will be examined, with a particular focus on critical approaches, on the contributions of Freirean traditions, and on the relationship between lifelong learning and social change.

Session 1: Popular Education and Lifelong Learning

Session 2: Popular Adult Education in the Contest of the Old Social Movement

Session 3: East Asian authentic theories and Practices in Global Lifelong Learning

Session 4: Creating Systems: Lifelong Learning in Asia

Session 5: Learning Cooperatives and Democratic Citizenship Education

Session 6: Higher Lifelong Learning

Session 7: Lifelong Learning Ecosystem

Session 8: Towards a Comprehensive Theory of Human Learning

12:30-14:00 **Lunch**

14:00-17:00 **Workshop**

July 30 (Wed) Location: Conference room (Dai-kaigisitsu), 3rd floor at Faculty of Education

10:00-12:30 Lecture (III) Daniel Schugurensky / Registered Graduate Students only

This course will focus on the significance of Freirean Approach in contemporary societies. The latest international trends in the theory and practice of social pedagogy will be examined, with a particular focus on critical approaches, on the contributions of Freirean traditions, and on the relationship between social pedagogy and social change.

Session 1: Education, social reproduction and social transformation

Session 2: Social pedagogy: historical traditions and contemporary developments

Session 3: Paulo Freire: life, work and legacy

Session 4: Popular education and critical pedagogy

Session 5: Social pedagogy and social change

Session 6: Social pedagogy and the question of democracy

Session 7: Social pedagogy and community development

Session 8: The future of social pedagogy

12:30-14:00 **Lunch**

14:00-17:00 **Workshop**

**August 1(Thu) Location: Room W410 at Humanities and Social Sciences Classroom
Building(W Building)**

10:00-12:00 **Symposium** / **Attendance Free to all**

"The significance of Freirean approach under invisible oppression"

Presenter: Dr. Anna Maria A. Karaos / Prof. Han Soonghee

Discussant: Prof. Daniel Schugurensky / Emeritus Prof. Minoru Satomi

9:30-10:00 Reception

10:00-10:20 Opening Remarks

10:20-11:20 Presentation1

"Paulo Freire in the time of Illiberal Democracy" Anna Marie A. Karaos

11:20-12:20 Presentation2

"Am I oppressed? Didn't I know yet?" Han Soonghee

12:20-13:30 **Lunch Break**

13:30-14:30 Comments

Moderator: Xiao Lan, Takashi Miyazaki,

Discussant: Daniel Schugurensky, Emeritus Prof. Minoru Satomi,

14:30-15:10 Reply

15:10-16:20 Discussion

16:20-16:30 Summary

17:00-19:00 **Closing Ceremony** / **Registered Graduate Students only**

Location: Restaurant Elm

MC: Keiko Ikeda

List of Participants

Name	Grade	Gender	University
Lin Xing Hui	M1	F	Beijing Normal University
Wang Hui	M1	F	Beijing Normal University
Tao Ye Xi	M2	F	Beijing Normal University
He Ran	M1	F	Beijing Normal University
Baek Mee Wha	D1	F	Korea University
Jin Meiling	D2	F	Korea University
Wie Minsung	D3	F	Korea University
Kim Suyoun	D1	F	Korea University
Kwon Sunhyang	D1	F	Korea University
Lim Sojeong	M1	F	Korea University
Kang Ji Young	D1	F	Korea University
Jeong Dai	D2	F	Korea University
Lee Hyun Ju	M1	F	Korea University
Woo Beodle	D2	F	Korea University
Yun Hyewon	M2	F	Korea University
Choi Jin	M1	F	Korea University
Han Seung A	D1	F	Korea University
Kil Hanah	D3	F	Korea University
Li Zuolin	D2	M	University of Chinese Academy of Sciences
Wang Huaidong	D1	M	Hokkaido University
Takeshi Shibue	D1	M	Hokkaido University
Zhao Wenyi	D1	F	Hokkaido University
Dollin, Ashleigh Eve	D1	F	Hokkaido University
Bai Kun	D1	F	Hokkaido University
Minori Hasegawa	D1	M	Hokkaido University
Natsuki Fujikawa	D1	F	Hokkaido University
Mayumi Horiuchi	D1	F	Hokkaido University
Yasuko Homma	D1	F	Hokkaido University
Kai Matsui	D1	M	Hokkaido University
Hideki Mori	D1	M	Hokkaido University
Hitomi Yoshimizu	D1	F	Hokkaido University
Li Jin	D1	F	Hokkaido University
Liu Yueqiao	D1	F	Hokkaido University
Lin Cichao	D1	M	Hokkaido University



Dean of Faculty
Professor
Takashi Miyazaki
Graduate School of Education



Professor
Keiko Ikeda
Graduate School of Education



Professor
Jeffry Gayman
Research Faculty of Media and
Communication



HOKKAIDO
UNIVERSITY



Associate Professor
Takashi Ito
Graduate School of Education



Associate Professor
Madoka Toriyama
Graduate School of Education



Specially Appointed
Associate Professor
Tyrel Eskelson
Faculty of Education
Graduate School of Education

