* Support of Languages and Culture of Ainu people in Higher Education of Hokkaido

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*Breadth of arenas of relationship affected (United Nations Declaration on the Rights of Indigenous Peoples)

*Recognition of agency in Indigenous resistance

*Two systems, one operating in position of dominance in regard to functions and representation of the other within society

*Understanding that knowledge systems are deeply imbricated in how we approach our disciplines

*Breadth of disciplines available in Indigenous-related fields illustrates the range of fronts on which Indigenous or ethnic minority groups are endeavoring for self-empowerment

*How are these fields connected to ours?

*Support for Indigenous Peoples

* Native Studies
* Native Language Rejuvenation
      and Maintenance
* Applied Linguistics
* Native Language Education
* Indigenous Education
* American Indian Education
      Administration
* Native Social Work
* Indigenous Health Studies
* Native Art
* Indigenous Literature
* Native American Documentary, Film,
      and New Digital Media

- Tribal Historic Preservation
- Tribal Law
- Indigenous Rights and Social Justice
- Tribal Public Administration
- Tribal Development
- Native Leadership
- Native Business
- Native Environmental Science
- Native Forestry
- Native Fisheries

* Indigenous/Aboriginal/Native/First Nations Majors

*Notion of Indigenous sustainability.

*Two models for standards of success of Indigenous education at higher education level,

*Rubric for evaluation of educational programs which serve Indigenous communities.

*Gayman's educational and research activities at Hokkaido University

*Academic activities in support of the Ainu at other universities (Brief mention)

* Situation at Hokkaido University.

* Director Katou's comments

*Organization of this Presentation

*Within the broader angle of cultural Sustainability, to:

* 1) begin or deepen the process of exploring models of support for Indigenous/ethnic minority education at the tertiary education level;

*2) to begin to examine the overall status and quality of Ainu education for Ainu within the country of Japan;

*3) to re-examine the programs which are being provided at each of our respective institutions in Japan and Russia.

*Any comments or suggestions will be immensely appreciated!

*Objective

* Whyte, Caldwell and Schaefer (Menominee Sustainable Development Institute)

* *Qualities of relationships*. Qualities: "properties of relationships that make it possible for a relationship to have *wide societal impact*. Qualities of relationships motivate the *discharge of responsibilities* among the parties or relatives within relationships" (Whyte et al 160).

* Cf: Kirkness and Barnhardt: Respect, Relevance, Reciprocity, and Responsibility

* *"Indigenous Sustainability"*

* *Redundancy* is "a quality that refers to states of affairs that have multiple options for adaptation when changes occur and that are able to guarantee sufficient opportunities for education and mentorship for community members"

* *Trust*: a state in which the conditions for actualization of one's roles and responsibilities are laid out explicitly and unequivocally enough that one can have confidence that through fulfilling those, one will be dutifully contributing to the fulfillment of one's role in society

* *Futurity*: "refers to the idea that members of a society ought to be able to experience that their own efforts and contributions to their society play a part in making it so that a vibrant future is possible for the coming generations and in the perceptual experiences of young people living today"

* Three Facets of Indigenous Sustainability

* "To believe that we and our societies have futures, we need to witness a sufficient degree of our relationships and histories in (the structures and content of higher education for Indigenous students and communities)...Redundancy supports futurity because it allows us to witness the capacity of a (higher education institution) to support an Indigenous people throughout time. Trust is a basis for futurity because we see that people in positions of political or epistemic authority (i.e., professors and administrators) take our best interest to heart and that it is worthwhile in our lives (as students, or as community members connected to the university) to put in the efforts required to cultivate ourselves as trusted members of our societies" -Whyte, Caldwell and Schaefer, p. 163

    * Whyte et al in terms of Indigenous Higher Education

* Research and educational programs in Indigenous issues exist in the CANZUS countries, Scandinavia, throughout South America, Taiwan.

* Delegates representing Russia presented at the 2021 Conference of the *Native American and Indigenous Studies Association*.

* Increasing number of standards and types, breadth, depth of interventions

* Standards and Interventions for Indigenous Education and Research

* Kirkness and Barnhardt's 1991 "Indigenous Education: First Nations and Higher Education: The Four R's - Respect, Relevance, Reciprocity, Responsibility,"

* Indigenous people historically **under-represented** in the ranks of college and university graduates in North America.

* *Institutional* perspective:
  * low achievement
  * high attrition
  * poor retention
  * weak persistence, etc.

* Onus for adjustment is on *the student*

* **Models for gauging the Indigenous situation in Education （1）：The Four R's**

*Perspective of the (Indigenous) student: "the problem is often cast in more human terms, with an emphasis on the need for a higher educational system that *respects them for who they are*, that *is relevant to their view of the world*, that *offers reciprocity in their relationships with others*, and that *helps them exercise *responsibility over their own lives*." (1).

** **responsibility** over their own lives: "First Nations students and communities are seeking an education that will also address their communal need for "capacity-building" to advance themselves as a *distinct and self-determining society*, not just as individuals" (8) (emphasis by author)

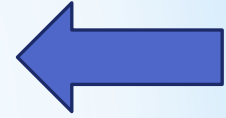* Models for gauging the Indigenous situation in Education （1）： *The Four R's*

* Curriculum
* Student support services
* Indigenous Advisory Bodies on education and research relating to Indigenous issues
* Employment of Indigenous faculty and researchers   (James and Devlin 2006)

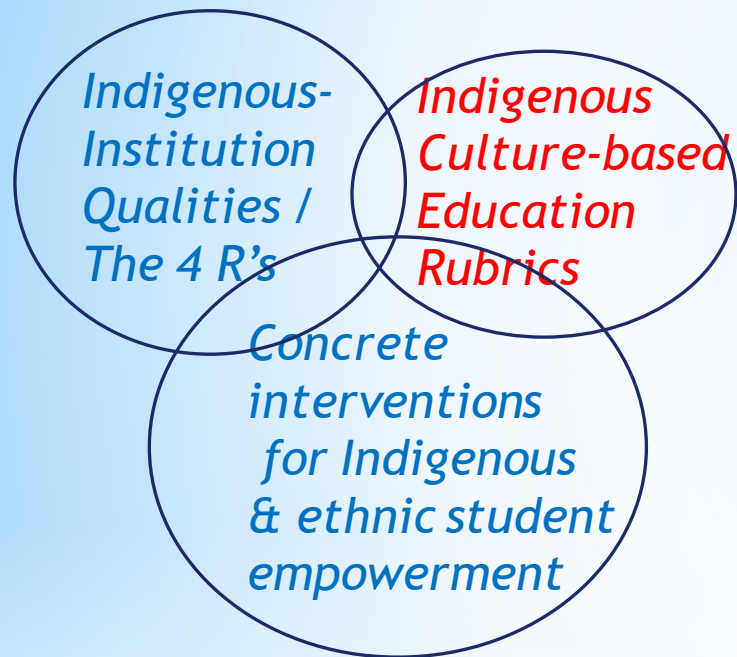* Concrete interventions for Indigenous and ethnic student empowerment

* · Commitment to community
* · Integration of functions
* · Sustained local leadership
* · Participation of Elders
* · Spiritual Harmony
* · Use of local language
* · Traditional ways of knowing
* · Traditional teaching practices
* · Congenial environment
* · Participatory research

High degree of community presence
Open classrooms which take students into the community.

* Models for gauging the Indigenous situation in Education
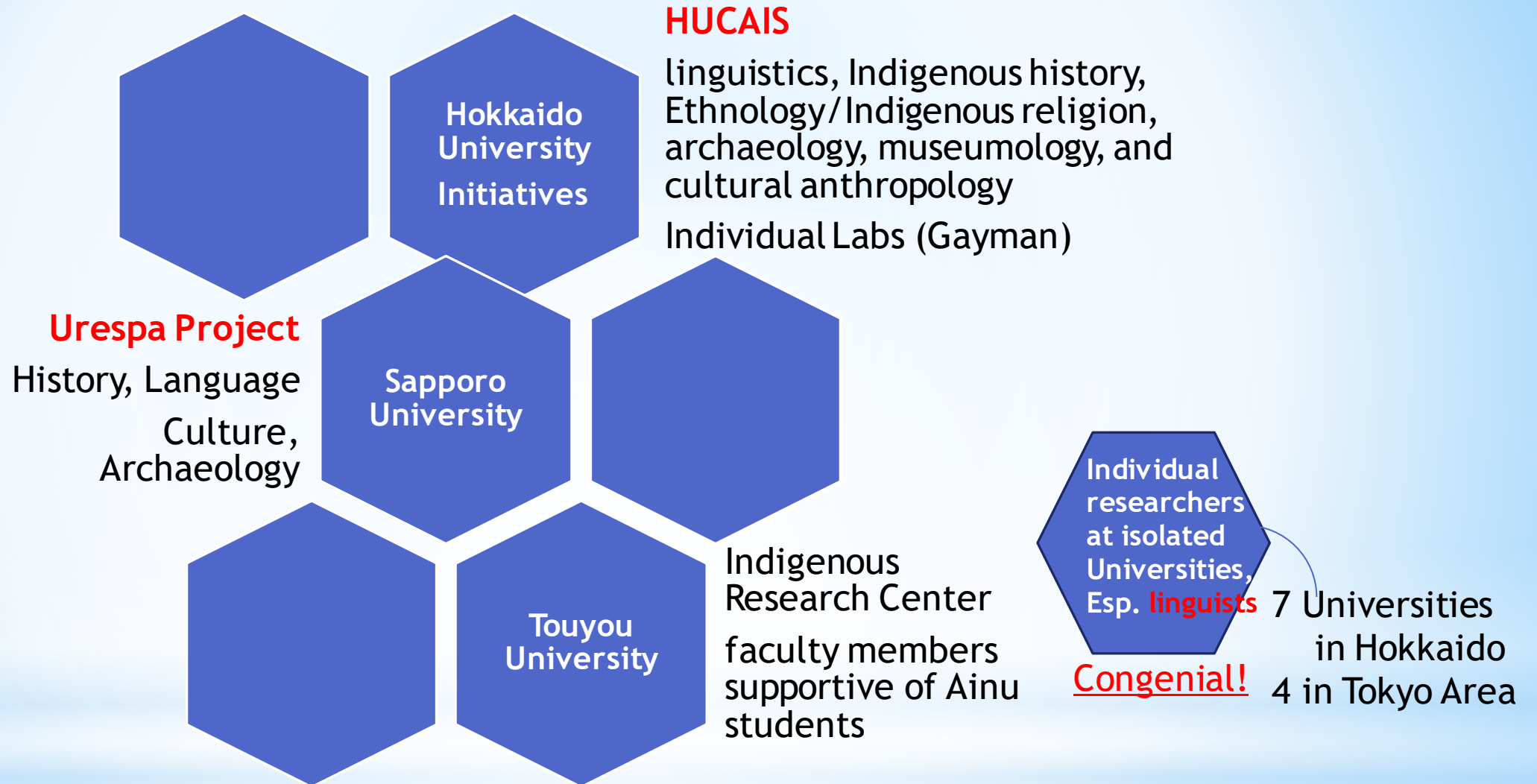（2）： *Qualities of Indigenous-serving Institutions*

Barnhardt (1991) "Higher Education in the Fourth World: Indigenous People Take Control"

Indigenous	Culture-based	Education	Rubrics
ENACTING:	DEVELOPING:	EMERGING:	NOT PRESENT:
Promotes and strengthens the distinctive contemporary as well as traditional linguistic, cultural, spiritual, and social mores of the community.	Reflects a planned and coordinated effort toward integration of local community goals and values, which may be partially implemented.	Reflects incidental or partially planned efforts toward integration of local community goals and values.	Reflects contemporary social and cultural mores of (mainstream institutions).

Indigenous-Institution Qualities / The 4 R's

Indigenous Culture-based Education Rubrics

Concrete interventions for Indigenous & ethnic student empowerment

* Models for gauging the Indigenous situation in Education （3）: *Indigenous Culture-based Education Rubrics*

Demmert, William G. Jr, R. Soleste Hilberg, Nämaka Rawlins, Kauanoe Kamanä, Kristen French, and Florian Tom Johnson (2008, updated 2014)

HUCAIS

linguistics, Indigenous history, Ethnology/Indigenous religion, archaeology, museumology, and cultural anthropology

Individual Labs (Gayman)

Hokkaido University Initiatives

Urespa Project

History, Language

Culture, Archaeology

Sapporo University

Touyou University

Indigenous Research Center

faculty members supportive of Ainu students

Individual researchers at isolated Universities, Esp. linguists

Congenial!

7 Universities in Hokkaido

4 in Tokyo Area

*The Situation of Indigenous Education (Ainu) in Japan

* Housed within the School of Education.
* Non-Indigenous students doing research on Indigenous peoples (sociolinguistics, heritage language education, Indigenous use of the media) and ethnic minority issues (labor)
* Students who themselves are members of ethnic minorities (Belarus, Inner Mongolia)
    * Both are speakers of Indigenous/ minoritized languages (Belarusian, Mongolian)
* Extensive connections with the community (volunteer work, attendance at events, joint activism)
* Joint and collaborative research with Ainu and other Indigenous peoples
* Courses involving field experiences in Ainu communities

*The Gayman Laboratory

- Regular attendance and participation as staff at local events geared toward Ainu empowerment
- Introducing participants such Ainu events
- Providing volunteer services
- Respect, relevance
- *Congenial Envn*

- Bringing Indigenous Ainu Elders into the Classroom as guest speakers
- Placing Ainu community members at the center of research projects
- Integrating learning from the community into education, supervision

Friendly and accessible "face" to local Ainu comm

Integrated learning/ research, education and supervision

Action Research on Articulations of Indigenous Knowledge in Hokkaido

Education for Sustainable Development Campus Asia-Pacific

- Collaborative, joint research project with local Ainu and language bearers
- Objective: contributing to enhancement of Ainu advisory boards on research and education
- Respect, relevance
- *Participatory Research*

- · Student "fieldwork" engages deeply w/ issues of structural and individual discrimination
- Challenge to make content palatable
- *Commitment to Community, Traditional Ways of Knowing, and Traditional Teaching*
- *BUT, no direct connection to Ainu capacity bldg*

* *None* of the above initiatives by me *covers all of the points* in Kirkness and Barnhardt's rubric

* According to the standards created by Demmert et al, most of my initiatives *are at best at the level of "Evolving"* ("Reflects incidental or partially planned efforts toward integration of local community goals and values")

* However, it is also important to recognize that *efforts are being made* at our university toward expansion of measures for Ainu empowerment.

* CHALLENGE: Of course, when doing so, it is also necessary to address our efforts to the *matching of local needs*.

* Evaluation (1): Gayman Laboratory

* One huge challenge: Transforming negative discourses about the Ainu

* HU's long history of unilateral and arbitrary treatment of the Ainu -- mere objects of research

* No official apology for issue of Ainu Ancestral Remains housed on HU campus

  * Dampening Ainu students' motivation to study here, or at least to study Ainu topics?

* Unofficial faculty advocacy group

  * to urge university administration to channel more effort into transforming our university into one more reflective on past wrongdoings, more understanding of and supporting to the issues faced by minoritized Ainu students.

*Tasks and CHALLENGES

*Still largely limited to a traditional model of academia confined to the walls of the laboratory and the classroom.

  *Fear of Ainu backlash from the Ainu community against a "unilateral and one-handed appropriation of Ainu knowledge"? ⇒ No courses in ethnology

*However, efforts to ：

*1) enhance standards of Ainu participation in research

*2) involve students in interactive learning with local Ainu Elders

*3) raise critical historical awareness amongst faculty

*4) engage in advocacy to increase Ainu voice and presence in university administration.

*Evaluation (2): HU in General

* Ainu Center has established strong relations with Ainu communities (Biratori, Kushiro) Commitment to the Community

* Director Katou support of discourses 1) honoring Ainu historical presence in Hokkaido, and 2) calling for Ainu active involvement in management of local natural resources.

  * Huge contribution to university's social impact

  * May create synergies vital to Ainu empowerment on campus.

* Ainu faculty members and researchers employed on campus

* Evaluation (2): HU in General

*Sapporo University Urespa Project

*scholarship program for students of Ainu descent

*enrollees spend four years intensive study of Ainu culture, history and language

*Frequent fieldwork excursions to Ainu villages

* Manifests almost all of Barnhardt's rubric's characteristics

*Newly opened National Ainu Museum and Park, "Upopoy"

*Challenge: Cultivating *Indigenous leadership*.

* Other Notable Initiatives in Hokkaido

* There is still much work to be done in the creation of systems for empowerment of the sustainability of Ainu culture, language and Ainu traditional knowledge

* Faculty members at Hokkaido University have recently become actively engaged in efforts at transforming discourses which have to-date limited Ainu growth.

* Connection to university and governmental support of Ainu empowerment on larger and more expanded scales

* Ainu case may truly become closer to what others have identified as a vision for "Indigenous sustainability" ??? YES!!!

* Concluding Remarks

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