'Keep it Real', The Study of SDGs from the Perspective of Transnational History of Body, Health and Sport Culture 2023

HOKKAIDO SUMMER INSTITUTE

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<th>Duration</th>
<th>07/Sep/2023 - 09/Sep/2023</th>
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<tr>
<td>Course</td>
<td>Advanced Research Course</td>
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<td>Eligibility</td>
<td>Current Students/Non-Students</td>
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<td>Level</td>
<td>Graduate</td>
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<td>Course Format</td>
<td>On-campus (no online)</td>
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**Time Table**

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<tr>
<th>Date</th>
<th>Thu</th>
<th>Fri</th>
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<td>07/Sep</td>
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<td>08/Sep</td>
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<td>Departure: 8 am</td>
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- Departure: 8 am
- Yoichi one-day bus tour: Arrival 19:50

Classroom: Room 305, 3rd Floor, the building of Education (See a map on the last page)

Note: One-day bus trip to Yoichi Eco-village is planned on Friday September 8th.

Meeting-up time: 8 am / Meeting place: parking space in front of the Education Building in the main road side (Western Entrance)
Thursday 7th: Room 305
10:30 am Morning Session:
Guidance and Introduction by Keiko Ikeda:
*Ontological turn and transnational history of the concept of “Conservation of Nature” in the late nineteenth and early twentieth centuries*
Afternoon session:
Lecture 1 by Carol Osborne:
Keep it real? Exploring entangled histories and impacts of 'climbing' as a global sport
Seminar 1 by Keiko Ikeda: The summary of Greening Sport Roundtable 2022 & Discussion

*C.f. The Proceedings of the Greening Sport Round-table 2022 Published by the Department of Physical Education, Graduate School of Education, Hokkaido University, Sapporo, Hokkaido, Japan (March 31st, 2023)*

Friday 8th *One-day trip to Yoichi Eco-village (See next page)
Meeting-up time: 8:00 am / Meeting-up Place: Parking Space in front of the Education Building
Fieldwork by Dave Cudworth and international greening sport forum (onsite & online)
*Collecting lunch fees: 1500 JPY per each participant

Saturday 9th: Room 305
10:30 am Morning Session: Facilitator: Dale Whitfield
Looking back Yoichi Fieldwork and International Greening Sport Forum
*Preparation for Final Presentation (individual or group presentation)*
1:00 pm Afternoon Session:
*Preparation for Final Presentation (individual or group presentation)*
Final Presentations
4:30 pm Closing

Note: Enrolled students need to send a 2-page essay (A4) for credit by September 15th
Programme

Part I
10:00 Arrival at Eco Village, Yoichi, Hokkaido, Japan
10:00-10:45 Guidance, Self-Introduction, Village tour (Forest Garden etc.)
11:00-12:00 Fieldwork 1 Lecturer: Dave Cudworth (Freelance Educational Researcher and Consultant, UK)
12:30-13:30 Lunch: Field Cooking baked sweet potatoes
13:30-15:00 Fieldwork 2 Lecturer: Dave Cudworth

Part II Greening Sport International Forum (onsite & online)
Facilitator: Dale Whitfield (Hokkaido University)
15:50-16:00 Introduction: Keiko Ikeda (Hokkaido University)
16:00-16:15 Panel 1 Takahiro Inoue (Hokkaido University)
16:15-16:30 Panel 2 Tetsuya Aikoh (Hokkaido University)
16:30-16:45 Panel 3 Carol Osborne (University of Huddersfield, UK)
16:45-17:00 Panel 4 Pierre-Olaf Schut (University of Gustave Eiffel, France)
17:00-17:15 Panel 5 Tom Fabian (University of Dublin, Ireland)
17:15-17:30 Panel 6 Jeroen Derkinderen Lombeyda (Universidad Andina Simón Bolívar, Quito-Ecuador)
17:30-18:00 Free Discussion
18:00 Closing
Introduction: Is a neo luddite movement necessary? 
A perspective from long term history of relationship between human beings and nature 

Keiko Ikeda (Hokkaido University)

Introduction:

ChatGPT advertises that “get instant answers, find creative inspirations, and learn something new. Use ChatGPT for free today”1. In Japan, the Education, Culture, Sports, Science Ministry and Technology is set to release the guidelines as early as July after hearing opinions from experts and making necessary revisions. The draft says it is important to ‘nurture abilities to thoughtfully use generative AI’ but recommends a ‘restrictive’ introduction, noting the potentially negative impact on students’ critical thinking skills and creativity, as well as risks of personal data leaks and copyright infringement.2 “The Future of Employment: How Susceptible are Jobs to Computerisation?”3, had already made an impact upon people in the world by 2013:

First, drawing upon recent advances in Machine Learning (ml) and Mobile Robotics (mr), we develop a novel methodology to categorise occupations according to their susceptibility to computerisation. Second, we implement this methodology to estimate the probability of computerisation for 702 detailed occupations, and examine expected impacts of future computerisation on us labour market outcomes.4

As a result, the appendix provides the list of 70 occupations which are able to be computerisable. The paper also mentions a history of technological revolutions and

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1 ChatGPT: https://openai.com/chatgpt
4 Ibid., p.3.
employment. Indeed, “the ‘Luddite’ riots between 1811 and 1816 were partly a manifestation of the fear of technological change among workers as Parliament revoked a 1551 law prohibiting the use of gig mills in the wool-finishing trade. The British government however took an increasingly stern view on groups attempting to halt technological progress and deployed 12,000 men against the rioters”. Reacting to this trend, a phrase, “Is a neo luddite movement necessary?”, seems to have emerged. This question is surely linked to the argument two century ago. William Cobbett, a radical essayist in early nineteenth century provided the idea of necessity of getting close to their nature for the benefit of people’s great talents just a few years after the luddite movement. In his *Journal of a Year’s Residence in the United States of America* (1819), he recommended his children to enjoy outdoor activities such as hunting, feel and touch the things away from cities and town because “great talents are wanted to be employed in the hives of men, they are very rarely acquired in these hives: the surrounding objects are too numerous too near the eye, too frequently under it, and too artificial”. This must have implied the necessity of rural life to get close to their ‘nature’ for creating great talents. If Cobbett is right, the necessity should be more enhanced more than ever in the recent drastic revolution of machine learning and mobile robotics. Pierce Egan (1774-1849), another earliest sport journalist in the Regency period, in the day of luddite movement, left a song entitled “There’s nothing gives health like the sports of the field” which was compiled later in *Pierce Egan's Book of Sports, and Mirror of life* (1832). This song was a metaphor of a new sedentary work which the new technology and urbanization brought to the society, criticizing it as “a sedentary life is the worst to pursue; it brings on infirmities, sorrow, and strife, and is sure to effect an abridgment of life”.

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5 Ibid., p.7.
To conceive a protest against the new urban machinary life two centuries ago may be a symplistic idea. However, without any neo-luddite movement, even if there is any occupation left in the future, is there any human body existed? It took at least a half century to change the most of pre-modern outdoor activities to modern urban cultural styles. For example, traditional rural sport culture was transformed, reorganized and modern sports established in parallel with the process of colonization and capitalization, partly preserving traditional rituals, games and play in some parts of the areas or on some special occasions. However, the coming decade is not probably such a gradual transformation. When will our culture become completely ‘bodyless’? When we consider the war becomes virtual from the technological point of view, we recall the Michael Hardt and Antonio Negri’s expression, ‘bodyless’ from the military point of view’, in their *Multitude: War and Democracy in the Age of Empire* (2004):

Increasingly, U.S. leaders seem to believe that the vast superiority of its firepower, the sophistication of its technology, and the precision of its weapons allow the U.S. military to attack its enemies from a safe distance in a precise and definitive way, surgically removing them like so many cancerous tumors from the global social body, with minimal side effects.

The suicide bomber is the dark opposite, the gory doppelgänger of the safe bodyless soldier. Just when the body seemed to have disappeared from the battlefield with the no-soldiers-lost policy of the high-technology military strategy, it comes back in all its gruesome, tragic reality.8

The above passages imply that ‘bodyless’ brings more violence. In this sense, Pierce Egan’s predict is not such an old cliche. Our cultural behaviour has been the one like Egan’s book’s sub-title, a ‘Mirror of Life’. New society should not be mirrored by “infirmitities, sorrow, and strife”. And human beings should be survived on the earth.

As to bodyless IT-oriented society, the assertion that “formal education had its origins in the emergence of state-societies starting more than 5000 years ago” is suggestive. According to a paper on the origin of formal education, the key stages of learning and development that humans progress through, from birth to mature adult, are dependent on development within a society which shapes all stages of human experience. Early education was a result of human’s social evolution and adaptation. The concept and term that Tooby and DeVore (1987) provided, ‘cognitive niche’, as an evolutionary model for human’s ‘zoological distinctiveness’, suggests that in every hunter-gatherer society, children had to learn an enormous amount, adults did not direct children’s learning, children acquired the skills of their culture by playing at culturally valued activities.9

Without any formal education, children in the hunter-gatherer society had understood their crucial roles because it was related to their safety, food and chief social behaviour as a member of the society before modern formal education was established. Touching

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on nature, in a sense, may help to go back to hunter-gatherer society’s self-education because it is not relied on direct instructional guidance in cultural and skills transmission because observation and imitation learning suffices. If AI robots can replace most of the formal education, what will be left to the human education in the future? They will be studying at a virtual university, work at a virtual office and live in a virtual community near future. Wednesday, for example, may be only a day to come to school in person because it gives a forest school class to learn their important skills to remember that they used to be human beings who learned from the observation of nature?

‘Greening Sport’ embraces more profound issues, including the ontological turn between nature and human beings, how and where we can pursue our human bodily culture with harmless way to the earth. A dialectical point of view that the transformation from pre-modern to modern society may suggest something knowledgeable for the argument on the transformation from modern to post-modern society. However, maybe the consequence will be much worse and more drastic. There may be no room to contrive a neo luddite movement. When we figured it out: there is a possibility that there is nothing left with our body and environmental capacity…..

The line-up for the forum includes: ‘Climate change and the utility of forest’, ‘carrying capacity and recreations with the forest ecology’, ‘How does forest-school play a role’. ‘Environmental histories of mountain sports in Andes and Himalaya’, ‘the case studies of the South Pacific games and environmental stewardship ‘A long term historical point of view on coexistence between nature and human being’ etc.

Professor Dr Keiko Ikeda, Hokkaido University
Project Contributors:

Dale Whitfield (Japan & the United Kingdom): Facilitator
Assistant Professor at Hokkaido University
Ph.D. studies (2019-present), Hokkaido University: The accommodation of football in Japanese education
Research interests: Football; Japanese sport and identity; sports development environments
Member of the ISHPES Scientific Program Committee

Pierre-Olaf Schut (France)
President of ISHPES, PhD (2005) on the history of speleology at the University of Lyon 2010-2018, Assistant Professor, Department of Sport Sciences, University Gustave Eiffel Since 2018, Professor at the University Gustave Eiffel Routledge ISHPES award in 2019 and Fellow of CESH since 2021. Associate Editor of the Sport History Review
Research interests: outdoor activities and tourism; sport facilities and town planning; Olympic history

Keiko Ikeda (Japan): Introduction
Vice-President of ISHPES, Professor at Hokkaido University, Japan

Takahiro Inoue (Japan)
EzoLin-K LLC., Researcher at Grad. Sch. of Agriculture
Ph.D in Environmental Science;
Research interests: Biogeochemistry (especially in carbon and nitrogen cycling in forest ecosystems);
Educational experience: programs that introduce ecosystem functions of forests to high school students and university students at Yoichi Ecovillage (2021-present) and at EzoLin-K LLC(2022-present)

Tetsuya Aikoh (Japan)
Associate Professor, Research Faculty of Agriculture
Associate Professor Aikoh is a member of the Research Faculty of Agriculture, Hokkaido University. His research interests focus on planning and management of protected areas for its natural or cultural values and urban open spaces, monitoring visitors in said areas and spaces, and co-designing management with local stakeholders.

Carol Osborne (United Kingdom)
Dr Carol Osborne, Researcher Developer, Graduate School, University of Huddersfield, UK.
Educational Experience: Senior Lecturer History of Sport and Leisure, Programme Sport and Social Sciences, Carnegie School of Sport, Leeds Beckett University, Leeds, UK (2011-2019); Lecturer Sports Studies, School of Sport, University of Cumbria, Lancaster, UK (2005-11). Academic Society: British Society of
Sports History (BSSH) Executive Committee 2007-2017 and first woman Chair 2011-2014. Dr Osborne is an advocate for sports heritage, she has been a Trustee for the Mountain Heritage Trust, and a Network Coordinator and Research Associate with Sporting Heritage CIC, UK.
Research interests: historical and contemporary issues in climbing and mountaineering; gender relations in sport, media representations of sport.

Dave Cudworth (United Kingdom)
Dr, Freelance Educational Researcher and Consultant
Educational Experience: De Montfort University, the UK (Jul 2014 - May 2022) Head of Education Division
Dr Cudworth has been an educator for over 24 years, both in primary schools and universities and passionate about educational social justice and alternative learning spaces. He is interested in outdoor learning and the use of Forest School as an alternative learning space and concerned in how such engagement in these 'alternative' learning spaces promote student mental health and wellbeing alongside enabling a re-connection with nature and the development of Education for Sustainability and pro-environmental sensibilities amongst learners and educators.

Tom Fabian (Canada & Ireland)
Tom Fabian, Lecturer in Sport Management, University College Dublin Interested in the various articulations of traditional games in the modern world, Tom's work investigates cultural heritage, populist politics, ethnic identity, body culture, and ecological sensibilities. He is on the editorial boards of Sport in History and the International Journal of Sport and Society, and a member of the Sport Ecology Group, International Network of Sport Anthropology, and various sport history associations (NASSH, ISHPES, BSSH). Tom's forthcoming book is on traditional games as cultural heritage in the UNESCO framework.

Jeroen Derkinderen (Ecuador & Belgium)
2019-2023: PhD studies at the Universidad Andina Simon Bolivar, Quito-Ecuador.
Master's degree in history (2011, Vrije Universiteit Brussel)
Master's degree in political science (2012, VUB)
Research interests: mountaineering history; history of Ecuador; interconnected histories

Junka Sakamoto
Career history:
1991 Graduated from the Department of Agriculture, Faculty of Agriculture, Hokkaido University
1991-2004: Worked for the Sapporo City Environment Bureau (green planning, park design, etc.)
2004-2006 Part-time lecturer at Hokkaido Institute of Technology, Dairy Farming University and Sapporo
2006-2008 Took Ecovillage Design Education at Findhorn in Scotland. Studied postgraduate course at the University of Wales, UK. Engaged in Ecovillage & transition activities
2009- Started the Eco-Village Life Experience programs in Naganuma-cho, Hokkaido
2012 - Established NPO Hokkaido Eco-Village Promotion Project (President)
2013- Moved to Yoichi and established Yoichi Eco-College

Contact: the laboratory of Bodily Culture, Faculty of Education, Hokkaido University: kikeda@edu.hokudai.ac.jp
Venue

① Building of Faculty of Education, Room 305, 3rd Floor

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