Application: Circumpolar Education: Enhancing the Curriculum Collaboratively

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REE-Global Arctic Leadership Initiative - Indigenous and Northern Collaborative Research and Education Engagement Fund

Summary

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Interim Report

Completed - Oct 17 2023

GALI R&E Interim Report Form

This report is to be completed collaboratively among the internal and external partners participating in the project.

Applicant information

First name	Heather
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Partner Information

The main external collaborator for the project: the on-the-ground individual participating in project activities.

First name	Amanda
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Organization	Yukon University
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Project Information

Project Title	Circumpolar Studies: Enhancing Collaborative Curriculum Development
Start date	May 31 2022
End date	August 31 2024 extension has been approved

Please list the [Thematic Networks and/or Institutes](#) relevant to your project.

Laera Institute for Circumpolar Education

What project activities have taken place to date?

1. Inuit throat singing workshop for introductory and capstone Circumpolar Studies Online. March 2022.
2. Model Arctic Council Diplomatic Simulation. Capstone Circumpolar Studies course. March 2022. Offered in collaboratioin with Anthony Speca, Laera Institute Managing Director.
3. Sami Language and Education Workshop, offered in Finland for introductory Circumpolar Studies summer courses in June 2023. Offered in collaboration with Calotte Academy, ULapland.
4. In July 2023, we developed and filnmed a workshop on Community Dance and Indigenous storytelling - 'decolonizing dance'. Through a Trent-NBS MOU, we worked with Canada's National Ballet School's Indigenous Outreach Administrator Caitlin Marziali, and media specialist James Bailey with Yukon U partners (led by Amanda Graham). The workshopw as delivered in. Whitehorse to the local commnity with an emphasis on Indigenous eductaion. It was also attended by UArctic CS core course summer students. A teaching guide to using dance and Indigenous storytelling, and film for educators will also be developed by March 2024 for all UArctic courses to use.
5. Development or redevelopment of 5 online Circumstudies courses to enhance Indigenous content and student learning. Fall 2023- ongoing.
6. Learning crate development - University of Washington partner contribution. Ongoing, due March 2022.
7. Online student conference to be hosted with the Laera Institute partnership- November 23 2023.

With respect to the timeline and description submitted in your funding application, what project activities remain to be completed?

1. The learning boxes are currently being developed at University of Washington. We have solicited two boxes to resources which serve all UArctic Circumpolar Studies core courses. These are scheduled for completion in March 2024, and will be posted to UWashington and Laera Institute websites.
2. A second diplomatic simulation is scheduled for March 2024 to engage the capstone course in the UArctic CS curriculum.
3. Final touches to the development of one more online course to include Indigenous voices and story-telling (December 2023) and completion of the redevelopment of two more CS courses shared with UArctic partner institutions (by Jan 1, 2024).
4. Inuit throat-singing and story-telling concert/workshop for students in January 2024- for all online circumpolar studies courses - intro and capstone - shared by partner organizations and with UArctic CS studies programming.
5. Journal article and report on the process of redevelopment and assessment of project (August 31, 2024)

Have you participated in any events (conferences, partnership meetings, etc.) as part of the project? Please provide the details below.

Please provide the name of event, date/time, and the nature of your involvement (presenter, facilitator, etc.). You can submit any relevant materials from these events to uarctic@mun.ca.

Heather Nicol recorded a Sami language, culture and education workshop with the Calotte Academy June (19) 2023 in Rovaniemi Finland. Indigenous speakers included Pigga Keskitalo (ULapland), Inker-Anni Linkola-Aikio (ULapland),Line Reichelt Föreland (Ulapland), Laila Aleksandersen-Nutti, ULapland and Liisa Holmberg, (UArctic). Students from introductory CS courses offered in the Summer semester at Trent joined partiicpants of the Calotte Academy by zoom, and listed and asked quetsions of Sami educators, cultural experts and story-tellers. We used the venue to allow us to gather Sami participants online and in personand recorded the event and discussion for use in future CS courses offered by partner instiutions at Yukon U, Trent, Lakehead and UNBC.

PhD Student and Rapporteur: Zhanna Anshukova, from ULapland who heped to organize this workshop, provided this sumamry of the event:

"The Saami cultural performance and student engagement event - Zoom
workshop for Circumpolar Studies Students" 16:45-19:00 at Jeera.This workshop brought together undergraduate circumpolar students students from across the
University of the Arctic and Calotte Academy students to participate in an evening workshop highlighting cultural performance, traditional knowledge, and other elements of Sami culture. Students in this session, and also in the future when the recordings are embedded in curriculum, were, or will be able, to listen to Sami speakers, performers and films, and have a change to ask questions and explore the significance of what they are viewing. Speakers:

• Pigga Keskitalo
• Inker-Anni Linkola-Aikio
• Laila Aleksandersen-Nutti
• Line Reichelt Föreland
• Liisa Holmberg

First, the projects connected to Sami education, especially distance education, were
presented by Pigga Keskitalo. This topic is important and relevant as starting from
children 6-8 years of age living in remote area currently study language remotely using
devises. We were told that the main challenges of Sami language teaching in suburban

areas are lack of teachers and lack of resources. The projects on distance Sami education exist in Finland, Sweden and Norway.

Some ways used in the projects to enhance student's motivation were mentioned, for example, bringing Sami cultural background and context, such as traditional practices and knowledge. Moreover, teachers chose playful learning, traditional storytelling and land-based education. It is important that some new projects start focusing on the digital solutions in education.

The goal is to support indigenous people of any ages with learning Sami language, keep the language alive and find out linguistically responses teaching Sami different languages.

During discussion the issues of disconnecting the teaching Sami language projects with Russia were raised. Also, variety of existing Sami languages were discussed. Second, the linguistic landscape PhD project studied from the 10 years ago was presented by Inker-Anni Linkola-Aikio. The "linguistic landscape" is a visual written language we see around us in public space. Usually linguistic landscapes are studied on the examples of city centers with signs and advertisements in different languages, but this research is about the school as a public institution. This also demonstrates to the language policy in practice. Monitoring and studying language landscapes is important as people connect their identity with the language and when they see their language written around, it strength the identity as a language speaker or part of the language group. They can see that the language is accepted in this area. Languages also clearly show borders, for instance, the official language of signs change as you cross the border of the states. Language is a powerful tool for education and meaningful for language learning. We learned that linguistic landscape can be used in education, to learn the language from the signs. It can be the way to teach the diversity, bilingualism, or that one language being more dominant in the area and what this implies.

Plans of using languages in school were studied during the research, such as the language of the signs as well as their size and the purpose. Interviews with students of the secondary school was held, they were asked about their experience in language in school. The school was a Sami school, so Sami language was the mother tongue of the majority of students, about 10 percent of students spoke Norwegian as their first language. At the same time, about 76 percent of the teachers and staff spoke Sami. The example of the signs from the school were demonstrated during the presentation, they demonstrate the dominance of the Sami language as the first language on the sign and written in bigger front in some cases.

During the discussion after presentation there was a question about when Sami

language became the written language. We learnt that the first texts were written after the Christianity came and they were religious texts. And the fact that the way of writing the Sami language was mostly discussed and decided by colonizers but not Sami people themselves. Also, the existing interest to Sami language was talked about.

Third project presented by Line Reichelt Föreland was about game based learning. It began in 2020, the aim is to use games to teach students more about Sami perspectives. Teachers creates their own Minecraft world demonstrating indigenous perspectives. The game indicates some texts that are in Sami and Norwegian. The latest version of the game was released in January 2023. It has a Sami parliament building and can lead to other different places. There are teaching resources which are mainly available in Norwegian.

We were given reasons for using Minecraft as a tool, first of all it is possible to have a lot of content there, also, Minecraft is included in office package purchased by many schools, so schools do not have you purchase any additional tools to add the game to the study program.

During the discussion after the presentation of the project providing technical support in different languages was discussed. Then there was a question about how often the game was planned to be upgraded. We were told that the game has been updated and is planning to be update, however, it depends on how much new is going to be added. Creators of the game want to focus on adding more details and also focus on languages.

The forth presentation was about studying yoiking from pedagogical perspective presented by Laila Aleksandersen-Nutti. Yoik is a very old traditional music and singing way. But traditionally yoik was much more than just performance. In many indigenous traditions it is more about the ways of using the voice, it could be repeating, often it is communication with yoik. Yoik was also used pedagogically in many ways.

At some point, as it happened with most of indigenous groups, yoik became a sin from when the Christianity came. As a result, Sami themselves started to adapt the attitude to yoik as something sinful, something that is not supposed to be done. This is a demonstrative example of how colonization works. This attitude is still presented and is informally called a "yoiking police". This situation may cause issues if teacher yoiks in the classroom using it in pedagogical purpose.

Yoiking can demonstrate the person, the landscape, mountains, lakes, whatever surrounds the person, as it is describing something with sounds. Today there are music yoiks, heavy yoiks, pop yoiks, whatever kind of yoiks. It is very popular. However everyday yoik is an important part of the culture. People yoik when they chopping woods or doing laundry. However, as it is still considered to be sin, yoik sometimes has lots of different

rules, such as it is not allowed to yoik inside the house or it is not allowed to yoik if the person is married. Those rules can also cause difficulties with using yoik in educating children.

There was a question "Are there any lyrics in yoiking or is just sounds?" during the discussion. We learnt that in the northern Sami yoiking it is often repeating of certain syllables which are the melody, but there are lots of different kind of yoiks. When, for example one yoik the person, they can yoik their name.

The final presentation was about Sami film making presented by Liisa Holmberg. It was started by mentioning the fact that now there is not lots of work with Russia, but there is a hope to keep connection in future. Then we were shown the map. It demonstrated the groups of indigenous people with their own languages, own ways of living and cultures, but they are not recognized in any of the countries (Norway, Finland, Sweden, Canada, US, Russia), the only exception is Greenland.

Then, switching to filmmaking itself, we were told about the importance of stories shown in movies. Despite the fact that there are lots of non-indigenous filmmakers tries to make movies about Sami, it is important to make film Sami themselves. The reason is that when Sami are telling their stories, they are telling the future. The better the story - the better the future. That's why it is important for Sami to tell their own story. Moreover, indigenous people have been often misrepresented in movies.

We were told that the first movie made about Sami by Sami was Ofelaš made in 1987 and it was nominated for the Oscar.

For everybody who is interested, there are guidelines for responsible film making about Sami (available on the website https://isfi.no/). And there is growing interest in Sami culture and experience in filmmaking around the world. For example, Disney was consulting with Sami filmmakers when producing Frozen 2 and there is ongoing Netflix project which is connected to Sami."

Have you encountered any barriers to completing your project according to the timeline indicated in the application?

Yes

Please describe.

Is it possible that funding program team could be of assistance in helping you overcome these barriers? If so, please contact uarctic@mun.ca.

No barriers, but some modifications which needed approval.

1. The decision and details of the contract arrived late-the contract details were only received in October and so we were very late starting. October 27, rather than May 31 was the starting date for this project. However, an extension was negotiated and approved to make up for lost time.

2. Revisiting of original budget and activities: We have added some partners like National Ballet School and ULapland to the project. We also piggy-backed the Calotte Academy event with UVictoria, who provided funding through a 2st Century Borders Partnership Grantfor for the Calotte Academy summer institute. Working with a budget amendment that allowed for travel expenses, however, it was possible to reallocate some funds for travel costs. Heather Nicol went to the Calotte Academy and organized the on-site delivery of a hybrid workshop which was delivered in-person and online. It was recorded for subsequent use in CS curriculum with the permission of presenters.

Similarly, it was necessary to travel to Yukon to film a hybrid workshop so that community and students could join together in an online event which was recorded for future curriculum. A budget amendment allowed us to film on-site for future use, and to engage both students online and the local community in an Indigenous dance project.

Have you leveraged any funding in addition to the Research and Education funding?

Yes

If "yes" please provide details here.

1.Yukon University provided the venue for the online Community Dance and Story-telling event July 3-9 2023. The estimate of in-kind contributions for space and faculty support is in 2.Trent University has provided $16000 in support of course redevelopment to add Indigenous content to UArctic CS core courses.

3. Through an MOU with the National Ballet School, the NBS Indigenous Outreach project provided approximately $5000 in in-kind support, paying the salary of two individuals (one Indigenous) to travel to Yukon to coordinate the Community Dance and Story-telling workshop, to offer it to online students and in-person participants at Yukon U, to record it, and to use it to develop a permanent learning resource for UArctic CS online courses.

Has spending so far been consistent with the budget submitted with your original project proposal?

Yes

To submit the report, click "Mark as complete". If you wish to complete the report at a later time, click "Save and Continue Editing" and the "Back" button (in the top right corner of the page) to leave the form.