



LÆRA
INSTITUTE

CIRCUMPOLAR STUDIES IS...

**EDITED BY
ANTHONY SPECA**

**UARCTIC
LÆRA INSTITUTE
FOR CIRCUMPOLAR
EDUCATION**

2021



UARctic

CIRCUMPOLAR STUDIES IS...

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LICENCE



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INTRODUCTION

CONTEXT AND PURPOSE

This publication is the transcription of a workshop on the topic of Circumpolar Studies, convened online for UArctic member faculty from 17.00 to 19.00 UTC on 12 March 2021 by the UArctic Læra Institute for Circumpolar Education. Further details about the workshop can be found in the call for participation in Appendices A (English) and B (Russian).

The Læra Institute asked prospective workshop participants to consider what it means to say—academically, pedagogically and practically—that Circumpolar Studies is interdisciplinary, comparative, polyvocal, pedagogically diverse and interconnected. The ensuing discussion now serves to inform our on-going work to support Circumpolar Studies teaching and learning within UArctic. Some workshop participants also provided written comments, which can be found in Appendix C.

The Læra Institute regrets that technical difficulties precluded the recording and transcription of an earlier meeting on the same topic, convened online from 01.00 to 03.00 UTC on the same day. Unlike the ‘Trans-Atlantic’ meeting transcribed here, the timing of this ‘Trans-Pacific’ meeting enabled the synchronous participation of colleagues in Russia and western North America. Brief notes from the moderator of the ‘Trans-Pacific’ meeting can be found in Appendix D.

The Læra Institute is most grateful to the 21 Indigenous and non-Indigenous scholars from fourteen UArctic member institutions in five countries who took part in the workshop. Their oral and written contributions constitute a rich source of information and inspiration for faculty and students teaching and learning about the Circumpolar North. With the permission of all participants, the Læra Institute is pleased to be able to publish these valuable contributions, as well as to make the ‘Trans-Atlantic’ meeting recording available to view online at laerainstitute.org.

ABOUT THE LÆRA INSTITUTE

The UArctic Læra Institute for Circumpolar Education was established in 2020 to support and strengthen UArctic member capacity to deliver locally appropriate and pedagogically high-quality Circumpolar Studies programmes, without compromising their own academic flexibility.

The Læra Institute will renew and revitalise the UArctic Circumpolar Studies programme, not by updating centrally planned curricula, but by developing and maintaining best-practice educational resources for Circumpolar Studies. The Læra Institute will also help to knit UArctic together as a borderless academic community by

hosting workshops for UArctic faculty on Circumpolar Studies teaching and pedagogical innovation, and by convening undergraduate symposia for UArctic students studying the Circumpolar world.

ABOUT THE WORK OF THE LÆRA INSTITUTE

The Læra Institute will provide a shared structure for UArctic members' current local and independent delivery of Circumpolar Studies programmes by developing and offering a new and collaborative 'best-practice baseline' for Circumpolar Studies teaching and learning. This baseline will be expressly designed to strengthen individual UArctic member capacity to offer locally appropriate and pedagogically high-quality Circumpolar Studies programs of their own. It will consist of a set of curriculum criteria, exemplar courses and pedagogical resources to assist UArctic members to develop individually tailored Circumpolar Studies programs and courses, to obtain UArctic endorsement for them, and to provide UArctic completion certificates for their students.

Building on this baseline, the Læra Institute will also support UArctic members to develop local Circumpolar Studies curricula, adopt pedagogical benchmarks and best practices, and foster faculty and student dialogue. The Læra Institute will create guidelines, templates and themes for course syllabi and degree curricula, and host faculty workshops and student symposia supporting innovative teaching and learning. The Læra Institute will also assist in maintaining common platforms to encourage delivery of online Circumpolar Studies curricula for UArctic members.

In these ways, the Læra Institute will help to foster a broader field of teaching and learning experience, and pedagogical best-practice, upon which UArctic faculty and students can draw. By setting a UArctic-wide pedagogical standard in Circumpolar Studies, as well as by organising regular opportunities for dialogue, the Læra Institute will help to strengthen the UArctic as a borderless academic community of educators and students.

ABOUT CIRCUMPOLAR STUDIES

Circumpolar Studies is, by definition, an interdisciplinary field that explores the global Arctic region from a number of different perspectives, including the social sciences, the humanities, the natural sciences and the arts. It brings together scholarly perspectives from educators, researchers, practitioners and Indigenous knowledge-holders who live and work throughout the Circumpolar North. The result is a comprehensive study of lands and environments, peoples and places, cultures and languages, and political and economic systems. This holistic approach permits us to understand how the Circumpolar North is connected by common environments, experiences and identities.

Contemporary research, teaching and learning in Circumpolar Studies does not promote abstract conceptions of the Circumpolar North, but rather strives to see the region from the perspective of its inhabitants. Its curriculum reflects a diversity of viewpoints and sensitivity to context. It develops an appreciation for the connections between people and place, the impacts of globalisation and colonialism, the challenges of climate change, and the interplay between Indigenous knowledge and Western science. This rich and situated knowledge breaks down disciplinary barriers, inviting students, educators and researchers to understand the Circumpolar North as a unique place that is both a lived-in homeland and an emerging global region undergoing rapid change.

CIRCUMPOLAR STUDIES IS...

NOTE ON THE TEXT

The transcript below was initially generated automatically from an audio-visual recording of the 'Trans-Atlantic' meeting from 17.00 to 19.00 UTC on 12 March 2021. It was then manually corrected against the recording and formatted for publication, but no attempt was made to standardise the informal nature of the spoken comments apart from the addition of punctuation marks. Please note that the transcribed comments are the opinions of the respective speakers, and they do not necessarily represent the views of the Læra Institute or UArctic.

LIST OF PARTICIPANTS

Michael Bravo – University of Cambridge (UK)
Doug Causey – University of Alaska Anchorage (USA)
Finlo Cottier – University of Highlands and Islands (UK)
Astri Dankertsen – Nord University (Norway) and Læra Institute
Ron Doel – Florida State University (USA)
Nadine Fabbi – University of Washington (USA)
Gail Fondahl – University of Northern British Columbia (Canada) and Læra Institute
Amanda Graham – Yukon University (Canada) and Læra Institute
Diane Hirshberg – University of Alaska Anchorage (USA)
Liisa Holmberg – International Sámi Film Institute (Norway)
David King – Trent University (Canada)
Pat Maher – Nipissing University (Canada)
Heather Nicol – Trent University (Canada) and Læra Institute
Anthony Speca (Moderator) – Trent University (Canada) and Læra Institute
Gary Wilson – University of Northern British Columbia (Canada) and Læra Institute
Jason Young – University of Washington (USA)

TRANSCRIPT

ANTHONY SPECA

Hey, I think the recording has started, or at least you guys should have a warning coming across your screen somewhere saying that you're being recorded. It's come across mine now. Alright, so we are underway. And Gary is going to kick us off with some introductory words, and then everyone will have a chance to introduce

themselves, and then we'll move into the discussion. Although for some reason it seems we have just—it looks like we might have lost Gary.

HEATHER NICOL

Maybe he'll come back in a second.

ANTHONY SPECA

It was his big moment!

DIANE HIRSHBERG

Did we send our snowstorm their way and wipe out their [inaudible]?

HEATHER NICOL

Why don't we all introduce ourselves? Just in case not everybody knows everybody. Why don't we do that?

ANTHONY SPECA

Why don't we do that whilst Gary is trying to come back, because that was going to be after Gary spoke. But if he's not coming back, why don't we just go around the room? So, maybe just to make it easier I'll just go with the order that's on my screen—if that's alright? So, the first person on my screen is Liisa.

LIISA HOLMBERG

Hello. Yeah, I'm Liisa Holmberg. And I'm sitting now in Finland. I'm working in the International Sámi Film Institute in Norway, but because of this corona—so I'm in Finland home. I'm a Sámi, and we Sámi people—we are living in four different countries—so-called countries. They—those states were not there when we were there. So, but yes, I'm interested of this because we—I am planning to have this kind of Arctic Indigenous film education on the place, and maybe the Circumpolar Studies could be part of that. But, yeah.

ANTHONY SPECA

Yeah, I think there's definitely crossover. It's wonderful to have you. Thank you for coming and joining us.

LIISA HOLMBERG

Thank you.

ANTHONY SPECA

And I think we have Gary back.

GARY WILSON

Yeah, sorry about that. I don't know what happened. I—all of a sudden, I got kicked out, and then I couldn't connect, and I thought it was something to do with me, or I don't know, but here I am.

ANTHONY SPECA

So, we were—Heather suggested that whilst we were waiting for you, we might as well just start going around the room, but we only got as far as Liisa. So, you're still on for your big moment!

GARY WILSON

OK, well—yeah, I was planning to have everybody introduce themselves anyway, so let's get going. Well, good day everyone! I'm realising that it's different times of the day for everybody here. Thank you for taking the time to be here. I'm Gary Wilson. I'm from the University of Northern British Columbia, and I'm one of the co-directors of the new Læra or Læra Institute, depending on how you pronounce it. I understand there are different pronunciations. So, this is one of a number of institutes that's connected with the University of the Arctic. And my fellow co-directors, Anthony and Heather, are here, as are many of the people who have been involved in the Læra Institute since its establishment last year. We also have some new people here, which is great to see, and I'd like to welcome them and thank them for coming today, and hopefully you'll decide to be more involved with the work of the Institute in the future. So, the mission of the Læra Institute is to support UArctic member institutions in designing and delivering best practice Circumpolar Studies teaching that's grounded in a sensitivity to diverse local perspectives on what it means to be Circumpolar. So, to that end, we've decided to initiate a discussion about the academic, pedagogical and practical meanings of the term 'Circumpolar Studies', and as a jumping off point, I think, for the work of the Institute. And that's why we're here today. This is one of two workshops that have been held. There was another one that was held yesterday, and some of you may have participated in that. I see Gail—I know that she was involved in the one that was held in Russia, through our colleague Irina Dranaeva at the Arctic State Agrotechnological University in Yakutsk. Held a seminar yesterday that was looking at this issue, and so this will be the second of two workshops to discuss circumpolarity and Circumpolar—

ANTHONY SPECA

I wonder—I wonder if we've lost Gary again?

GAIL FONDAHL

I'm not getting anything.

PAT MAHER

Yeah, he's frozen in time.

ANTHONY SPECA

Oh dear! Well, we'll give Gary a chance to come back. I think he was probably at the point where he was—he was kind of wrapping up what he was going to say, and going to ask people to introduce themselves. So why don't we just continue with that? And I'll just use who's on—again, using my screen, who's the first on the list. From the first on the list. And if we could just sort of briefly say who we are, and where we're from, and kind of what we're doing here, so that we can get on to the to the discussions, that would be great. The first—the first on my list is Amanda—Amanda Graham.

AMANDA GRAHAM

Hi, I'm Amanda Graham. I'm the Chair of the School of Liberal Arts at Yukon University, and I'm also an instructor in History and Northern Studies. I've been extremely involved in the University of the Arctic and Circumpolar Studies since almost before it was a thing. And I piloted the first offering of the online course of the 'Introduction to the Circumpolar World', and I've been pretty much doing it twice a year ever since. There aren't a lot of students out there, who have done some Circumpolar Studies, who haven't taken a course either from me or from somebody from UNBC. So, we're right here at the core of it, and really interested in learning what you guys have to say about what you think Circumpolar Studies is.

ANTHONY SPECA

Thanks very much. And what Amanda didn't say she's one of the Steering Committee of the Læra Institute as well. She's been heavily involved in setting all this up. So, thank you. Pat.

PAT MAHER

Yeah, hi everyone. I guess I'm sort of coming at this from two fronts. So, my name is Pat Maher. I'm the Dean of Teaching and a Professor in Physical and Health Education at Nipissing University, which is in North Bay, Ontario, Canada. I think I've been involved with UArctic now for the better part of twenty years. Yeah, through a number of different avenues. Probably most relevant to this is that, during my time at UNBC, I was the Associate Dean for the Bachelor of Circumpolar Studies, as it was situated then. Yeah, and I've sort of stayed a peripheral role on this conversation ever since.

ANTHONY SPECA

Many thanks, and thanks for being here. Gary, I think, might be back with us, so I might turn the chair back over to him.

GARY WILSON

Well, I'm fine with you continuing. I'm on a hot-spot now. I had some trouble with my wi-fi connection so—

ANTHONY SPECA

Oh no!

GARY WILSON

Yeah. So yeah, and I think we're at the point of introducing everyone, right?

ANTHONY SPECA

OK, I just didn't know if there were any further things that you wanted to say.

GARY WILSON

No, I was just—I was just—I—unless I cut out long before.

ANTHONY SPECA

No, no. I mean, I felt as though you were coming to the point where you were going to ask people to introduce themselves, so—

GARY WILSON

Good.

ANTHONY SPECA

Alright, fine. Well, I'll just continue then. Thank you very much. So, Gail, you're next on my screen.

GAIL FONDAHL

Hi, I'm Gail Fondahl. I wasn't actually planning to attend today because I attended last night's. And I see David King is here too, who was also in last night's session. But it got me so excited, and I thought there might be some continuity. So, I'm supposed to be in another seminar which starts at nine-thirty, and I'll see if I stick with this, or I let David provide the continuity. But anyway, I'm part of the Steering Committee, and really excited about Læra, and even more excited after last night's discussions.

ANTHONY SPECA

Thank you. And Heather.

HEATHER NICOL

OK, it's quiet. We'll see if—how long until you hear the barking! I'm Heather Nicol. I'm at Trent University. I'm the Coordinator for Circumpolar Studies for the university, and we now coordinate and manage, with and for the Circumpolar Studies courses that are offered through Trent, Yukon College, UNBC, Lakehead and University of Washington at this point—and we have about eleven different institutions that send students. And I guess—oh, and I forgot University of Alaska! Diane, I am so sorry. So, we have about eleven institutions that send students, and about six

institutions that provide the courses. So, it's a work in progress, and very closely linked to what we do at Læra.

ANTHONY SPECA

And Heather is one of the co-directors of the Læra Institute, so she's been heavily involved in setting all of this up. Astri.

ASTRI DANKERTSEN

Hi, my name is Astri Dankertsen. I'm also part of the Steering Committee and I'm also formerly the project leader, as the project is administrative located to Nord University in Norway. I'm an Associate Professor in Sociology at Nord University. I'm the former Programme Coordinator for Circumpolar Studies. And I'm right now Head of Department for Environmental Studies, International Relations, and Northern Studies and Social Security. But I'm still kind of a part of the team that works with Circumpolar Studies. And, yeah, I've been mostly working with Indigenous issues and Northern issues, so yeah. Happy to see that there's so many people here today.

ANTHONY SPECA

Absolutely. Thank you very much. And next on my screen is Finlo.

FINLO COTTIER

Good evening—or it's good evening where I am. So, I'm Finlo Cottier. I'm a Professor in Oceanography at the Scottish Association for Marine Science. I'm based in Scotland, on the west coast. I can confirm this is coffee in my mug, not Oban whisky! I'm also an adjunct at the University of Tromsø—UIT, the Arctic University of Norway. Scottish Association of Marine Science is part of the University of the Highlands and Islands. We're a distributed campus—we're broadly distributed geographically. And I'm actually sort of a little bit overwhelmed by these Circumpolar heavyweights on the screen here. I'm sort of fairly new to this. My teaching has been purely Marine Science. I instigated a degree course in Marine Science with Arctic Studies about ten years ago or more, where students spend time up at UNIS up in Svalbard. But there's a wish and a will from Scotland to be more integrated with our Arctic neighbors, and we have a new policy framework which references UArctic very heavily in that. And so, I'm here to almost learn and absorb and be enthused for Circumpolar Studies.

ANTHONY SPECA

We're very glad that you're here. We need the perspective from the natural sciences as well. Part of the point of talking about Circumpolar Studies in the round. So, it's terrific to have you here. David King.

DAVID KING

I'm currently teaching in Trent's Indigenous Studies programme. I did my BA at Trent, as well as my MA. I was John Malloy's former student. And beginning with my MA, I was the—academically, what I'm known for is—I was the first person to write about the Inuit residential school system. And I was the first person to view the government and church archive files, and my MA was also the first time former students publicly came out with what happened there. And for both periods, Inuit residential school and organisations, I worked on it and went through it. So, academically that's what I'm mostly known for. In terms of curriculum development, I developed the online version of the 'Indigenous Law' course. And around 2005 to 2010, I was the Curriculum Coordinator with the new University College of the North, UCN, in Northern Manitoba, and I designed the template for their Aboriginal Northern [inaudible] courses. And from 2017 to 2018, through Tungasuvvingat Inuit, which is the urban Inuit organisation for Ontario—when the Ontario government was developing the Indigenous curriculum, I was part of the education team that developed the Inuit curriculum for the Province of Ontario. That sums it up.

ANTHONY SPECA

Nice summary. Thank you very much.

DAVID KING

Thank you.

ANTHONY SPECA

Next on my screen is Jason Young.

JASON YOUNG

Hey everybody—nice to meet everybody. My name is Jason Young. I'm coming from University of Washington—Seattle, Washington, US. There, I'm a Senior Research Scientist with the Information School, so a lot of my research looks at impact—socio-cultural impact of telecommunications infrastructure, in particular for Inuit communities in the Canadian Arctic. And then I'm also a part of University of Washington's Arctic Initiative leadership team. So, heavily involved in our new Arctic Studies minor. And I teach—I designed and teach our introductory course on Arctic Indigenous diplomacy and international relations. So, this is my first Læra event, and really excited to be here with you all.

ANTHONY SPECA

Thank you very much. Excited to have you. Diane.

DIANE HIRSHBERG

Sorry—my mouse disappeared on me! I'm Diane Hirshberg. I am a Professor of Education Policy at the University of Alaska Anchorage. And I am also, relatively recently, the Vice President Academic for UArctic. So, my role there is really to try

to support and nurture more of these kinds of academic collaborations around Circumpolar Studies. I am also part of the fledgling virtual student-exchange pilot programme, which did not get going this spring, but we plan to in the fall. Where—this is focused right now on graduate students, but being able to take advantage of so many people having moved courses online, and the assumption that many of us will stay online or in hybrid formats, that we can give opportunities to our students beyond in-person exchanges. And I don't know if Doug Causey was in last night's meeting, but he's actually—as Heather was talking about—teaching a course that has been taught as a hybrid, with in-person and virtual students from across the North. And so, I'm teaching 'Issues in Arctic Policy' for our new Master of Public Policy, and that will be one of the courses that hopefully can be a part of that. And—David, my first big research project in Alaska was on the boarding school—residential school experiences. And I am non-Indigenous—I'm a settler living on the lands of the Dene Eklutna tribal people here. But it was also the first time—that was about 18 years ago—that many people shared those stories. And the reason I got my funding was because the foundation officer read what was being documented in Canada and said, 'Oh, is that what you're talking about?' And I said, 'Yes, in part.' So, thank you to you and your colleagues for opening up the room for our peoples to be able to share their experiences.

ANTHONY SPECA

Wonderful, thank you. Well met at the Læra Institute—that's great. Michael Bravo.

MICHAEL BRAVO

Hello. It is ever so nice to see everybody. Friends and people whose work I'm a big fan. So, I work at the Scott Polar Research Institute in Cambridge. Here I am living in London, not in Cambridge. Our institute is old, and I'm not going to rehearse its history. I think the key point that came out at a workshop on diversity we were doing last week is to try and think how institutions need to change, and how they think about themselves, and I think that applies to us. We have an interdisciplinary programme that crosses between Glaciology, remote sensing, Human Geography, Anthropology. And one of the things I most enjoy about our teaching is we try to be Circumpolar, which is always a challenge, and to be quite internationalist in our outlook. But there are many things we need to do. One of the interesting projects we have in our library, for example—there's a decolonising the library project. Which is really great, as our librarians are trying to reach out and think how information should be organised differently in terms of gender representation. Our Institute has a long way to go, but—so we have our challenges. We run full-time undergraduate courses on the Arctic—the Circumpolar Arctic—and we have a Masters and PhD programme as well. But I think I'm really pleased to be a part of this initiative because it reasserts the importance of all of the key words, actually. 'Connectivity' and 'collaboration', and being part of something greater than one place or one group of people. So, it's really nice to come together with everybody, and thanks for having me, Anthony.

ANTHONY SPECA

Very pleased—very pleased that you can join us. Good to see you again. Ron is next on my screen.

RON DOEL

Anthony, thanks so much. I've been in and out of Arctic Studies for the past few decades, and I'm so glad Michael was part of a project that I was project leader for when we had, under the BOREAS Initiative, the Colony, Empire, Environment effort that spanned the Arctic. Since that time, I've been involved in a study of Greenland in the Cold War. And became 'bi-polar' when I was down at University of Canterbury for Gateway Antarctica. And occasionally here at Florida State where I'm a historian of science in the Department of History. We get to teach grad seminars on Arctic history, where the grad students at the end of them say, 'But who knew?'

ANTHONY SPECA

Thanks very much, Ron. I like that. And then last but absolutely not least on my list—I think everyone on my list, on my screen, has spoken except for Doug Causey. So, Doug, over to you.

DOUG CAUSEY

Good morning, good afternoon, good evening everyone. Sorry for joining late, I was on another Zoom call. OK, that's less like—you know, we all say that. I'm here at the University of Alaska Anchorage. Diane and Heather have mentioned some of the courses that we currently offer. The one that is—we're using as an example of what could be—is an undergraduate/graduate level class that has students not only here in Alaska—which I should say means a lot, since because of the nature of the state and the lack of a lot of infrastructure, a lot of our classes are hybrid anyway—students from Canada, Denmark, Greenland and Finland. And this is a hybrid live course, and with a lot of help from Heather and her team, we have managed to put together a mechanism that allows not only the students to participate in real time through all these time zones, but also—here in North America I'm holding my head!—the problem with accreditation, transcribing, tuition. We managed to have found ways to get all of this to work. And then I might mention that one of the—probably the first projects in this area that I was ever involved in was something I helped set up when I first came here—great heavens, sixteen years ago!—was a similar kind of programme that we're talking about, but between the US and Russia through a couple of our partner institutions. So, not only is the time zone, but in some cases a real language issue. The Russians of course—well this is—everyone knows everyone has better English than Americans. So, the language issues were actually not the way that you might think. And then most recently, thanks to Læra, I've been in touch with Irina Dranaeva in Yakutsk who turns out to have been a student in that earlier exercise when it was here at the University of Alaska. So, this Institute is long in coming. I'm glad that worked together, and talking about common issues—this is really important and really exciting.

ANTHONY SPECA

Thanks very much, Doug. Yes, and I hope everyone is excited about this. And I think everyone now has had a chance to introduce themselves. If I'm wrong about that just let me know. Feel free to pipe up, jump in, unmute yourself, as it were. No? I think so. Good, then, perhaps we can move on to the sort of discussion that we're hoping to have about Circumpolar Studies. And you'll all have seen—or I suppose I should introduce myself? So just briefly, my name is Anthony. I'm sorry—I realised I hadn't! I'm the Managing Director of the Læra Institute, and I work closely with Heather and Gary, who are the Academic Co-Directors, as well as the other members of the Steering Committee, many of whom introduced themselves here. My background in the Arctic is as a civil servant. I used to live and work in Nunavut as a civil servant, for the Government of Nunavut. And academically my background is as a philosopher. I'm an educator—I teach at secondary school—Philosophy, Politics, Economics, Geography. I'm also an Adjunct Faculty member at Trent. So doing some—developing a course for them there in the 'International North and the Arctic Council'. I do a lot of Model Arctic Councils. I run Model Arctic Council stimulations for secondary schools—the only ones in the world. And also for university. So that's sort of my bag. And I'm very interested in as a philosopher, I guess, in the notions of circumpolarity and, in a sense, the meaning that we—the meanings, the multiple meanings that we give to the Arctic and how that all works out in the social sphere as well. So, that's me and I'm going to be sort of—a little bit of your moderator, as it were, for this discussion. And we've got about an hour and twenty minutes that we can talk about these matters. And then Heather's going kindly to wrap up for us, and try to draw out some of the threads. You'll all have seen our call for participation, 'Circumpolar Studies Is...'. And we gave you, sort of, in the call for participation, some sort of stimulus questions, as it were. And what does it mean to say that Circumpolar Studies is interdisciplinary? What does it mean to say that it's comparative? What does it mean to say that it's polyvocal, pedagogically diverse, and interconnected? And those are the sort of the themes that we're going to try to organise this discussion around. They're obviously all interrelated, and we'll be jumping back and forth between them. But what I'm going to try to do is make sure that they kind of get layered in one over the other so that we don't find that we've spent our time discussing—when we say, 'Oh, gosh, we forgot to talk about that bit!' So, I'm going to try to remind everybody about these sort of thematic words as we go through. But otherwise, what we want to have is an open discussion. This is being recorded as you know, and we're going to have a transcript made that's going to guide the work of the Læra Institute going forward, which we'll keep you apprised of, of course. So just a couple of—a couple of suggestions. One is that we all do it—of course, just to remember to perhaps keep the microphones on mute if you're not speaking, only because there's feedback sometimes. And I'll have to apologise straight away if I'm at any point—I'm unmuting myself and you hear my under-school—my four-year-old children having their bath outside the door, because it is evening here in the UK. So, sorry about that—for any background noise! And also if we could keep our remarks brief. There are a lot of us, so to give everyone a chance to speak, try to keep your remarks brief. And try to—not just keep in mind these

stimulus words that were in the call for participation, but also the aim of the Læra Institute, which Gary explained is—you know, the idea of creating specifications in a way for a complete Circumpolar Studies curriculum based on a thoughtful notion of circumpolarity that leaves room for individual institutions to design programmes that meet their local needs whilst, at the same time, sharing a bit of a common understanding with all the rest of the institutions in the University of the Arctic. Trying to, in a sense, respect the diversity but also a little bit of the unity of the idea of the North—the Circumpolar North. OK, so with that in mind, perhaps we just start. I'll just throw out the first stimulus that was on our list. What does it mean to say that Circumpolar Studies is interdisciplinary? More than a collection of academic disciplines united merely by geographical focus, or by an issue like climate change? How can this interdisciplinarity be fostered pedagogically? Especially at the undergraduate level. Now that's a starter for ten. We're not going to stay there, and feel free to jump around—and no need not to talk about polyvocality when we're talking about interdisciplinarity. But as a starter for ten. And I'm happy for anyone to jump in at this point and give their thoughts on this idea.

LIISA HOLMBERG

Is it OK if I'm starting here?

ANTHONY SPECA

It is more than OK. It is—it is most welcome.

LIISA HOLMBERG

Thank you. As a Sámi, an Indigenous person myself, I think that this kind of disciplines—like they're like silos, and the world here up in the Arctic is not like that. In order to survive, you need all sorts of knowledge. And that knowledge we have here. And then when we are studying, we shouldn't put our youngsters to go to study this, or this, or this. We have to put them together. Like, now I have been—I am pushing because I'm a film person, and I'm pushing the Arctic Indigenous film academic studies forward. And there are three points—why? Because, first of all, the storytelling tradition, it's still strong, and it's oral. And it's different than—for example, Finnish storytelling is different than our storytelling. So, we are now, I need people from our own people who can study, analyze, look at our stories deeply inside and why it's important. It's important that we are creating our future when we are telling our stories. Like as film makers, we have to make the films ourselves to making the future. And then the history in the storytelling. There are so much customary law, like customs, in our stories, which are never written anywhere, which is outside of the Western law system. And they are carrying those jokes, our songs, our stories—they are carrying that custom. And that's why we need our people to do that. And then there is two things—there are, like, storytelling, and then there are these law studies, and then there is this, like, sustainable way of living in the nature. And that's the third dimension—very holistic dimension, not mentioned how our creation story is coming from the space. Space studies are also—or astronomy or what are astrology—it's very important to our people. And so, I would love to see studies which are

taking all those things together. And that we are including Indigenous peoples to study themselves, to get the scholars, professors to make them. I don't know if that was—?

ANTHONY SPECA

No, thank you. Yeah, thank you very much for that. I think it's really interesting. You know, there are two things that you said really struck me. I think sometimes we put—we put knowledge in silos in the universities and schools because it's academic—sorry—it's administratively convenient. It's for administrative purposes, not because knowledge is necessarily so divided. And I think your emphasis on storytelling is very interesting, and I wonder if anybody has something that they want to add to that. Because when you tell a story—stories are often bringing strands from many different aspects of knowledge and understanding. And I often try to tell stories to my pupils and students, because I think it illustrates a number of different things. And so perhaps a way to foster interdisciplinary understanding is to tell stories more in our teaching. And I wonder—I wonder if any—I think Astri wants to come in on this.

ASTRI DANKERTSEN

Yeah, I totally agree with you, Liisa. And I think that it's very important that you raised this question, because I think that, even though this interdisciplinary approach is very central to Circumpolar Studies in or all our universities—I think that what we miss, and what we also have discussed, is how to integrate, for example, art, culture, music, storytelling, films, local knowledge, Elders, in our programmes. And I think that this and other projects can also be a way of sharing—kind of best practices in teaching. And also, maybe develop new courses that also integrate these perspectives in a better way than it is—even though it's—but it's still quite kind of text-based when we look at the curriculum. And I think that we definitely could discuss also opening up for sharing both best practices, films, podcasts, et cetera. Used also for students that are not on campus. Or take courses online where—well, I think that this is also a way of getting to know the Arctic in a more kind of holistic way.

ANTHONY SPECA

Yes, thank you. David—David has had his hand up, and then Jason as well. So David, I think you were first—so perhaps if you'd like to make your mark.

DAVID KING

Okay, briefly. As an undergraduate at Trent [inaudible] is interdisciplinary and exactly how that worked is—I graduated after four years with a joint major honours in History and Native Studies. It's set up with different streams, and you have to take so many credit hours within any stream. So, for example, I chose the 'History' stream of it, and only three of my History courses, as a joint major honours, were actually from outside of Indigenous Studies. And it works out quite well. Now, storytelling

would be [inaudible] 'Indigenous Knowledge' stream—it goes up and there's about up to twelve different streams within Indigenous Studies. So, Indigenous Knowledge courses, some students chose that—they wanted to follow that stream mostly so they went above and beyond what was required. Whereas I took just the required hours there to focus more on History. And I think with the Circumpolar—it works out perfect because with Canada, for example—and I apologise because I'm not sure what the lady's name is from Alaska that mentioned [inaudible] got my attention in the introduction—but just to give you an example of how a lot of the stuff that Inuit are looking for actually ties in more culturally. And in terms of what the issues are that affect them—and as well as the colonisation, is much more tied to the Circumpolar regions than it is to Southern Canada. And specifically, when the Inuit residential school system was started, it wasn't until 1951. Which—the First Nations was much later. The federal government took the position residential schools were a failure [inaudible] the First Nations. So, what they did, literally, was heavily consulted other countries in the world that had northern Inuit populations. Specifically, in 1959, in May 25, they sent a group of Inuit to Greenland. Then they sent a woman named Marjorie Hines with the Sámi to check out the camp schools there. And then they also—the group they dealt with the most was Alaska. They literally went to the University of Alaska. They saw how they used Anthropology to train people to teach in the residential schools for their Northern [inaudible] people in Alaska, and then they adopted that, and they even brought some of them into a university programme to teach their own teachers in Canada to eventually train the Inuit. And in fact, unlike the First Nations, the Inuit residential school system had 100 percent of their teachers were university-educated. So, we could probably deal with some fascinating courses in that sense. By focusing certain areas, instead of looking at colonisation of Indigenous peoples, for example, in Canada. Look at it as a global perspective [inaudible] same course. And I think that that's a course—if you're Inuit or you're from Nunavut, you'd probably find that more interesting because the cultures are interconnected. So that's my two cents on that one. As quickly as I could say it, thanks.

ANTHONY SPECA

No, thank you. And that jumps into—that jumps into 'comparative' on our list, so it's good that we're bringing in some of these ideas. Jason, and then Michael, and then Diane. It looks like hands are going up, but I think in order it was Jason.

JASON YOUNG

Thanks, yeah. And just—I was kind of reflecting on the first couple of comments, and wondering if we need to push back on the framing of this question of 'interdisciplinary' a little bit. And just wondering if, kind of, the word 'interdisciplinary', kind of, falls short or fails in a discussion of Circumpolar Studies in the sense that I think it's important really, to be kind of 'inter-epistemological'. Or, you know, the Circumpolar Studies, I think, needs to consider that there are many different ways of knowing the North, and that they don't fit into a Western scientific discipline all of the time. And so, I guess I would just maybe—sorry, there we have calendar

notifications!—just invite us, maybe to think not just about how we mix disciplines together, but how we, kind of, consciously invite these different knowledge systems into our classroom and into our research. And kind of, the ethics and logistics of that as well. That's certainly something we try to do in our Arctic Studies courses is—you know, most of our students are coming from an academic discipline, and I find that what really excites them is to start to engage these other ways of knowing. And to start to think about how it both confirms things they know from their background, but also, like, leads them to deeply question some of the assumptions that they have. And so, I think that's a really attractive aspect of Circumpolar Studies that we can include in this discussion. So, thanks.

ANTHONY SPECA

Thanks Jason. I think that's—I think that's really interesting. Of course, I would as a philosopher. This idea of different epistemologies, different ontologies. I think it's something that we heard in the—I wasn't there but a little bit of report that came out of the discussion in Alaska—sorry, in Yakutsk time and Alaska time. One of the participants from the Arctic—one of the universities in Yakutsk, the one having to do with arts and culture, I believe, said exactly the same thing as a response to the 'interdisciplinary'. She thinks of it more as 'inter-paradigm', and that there are different paradigms, and each paradigm is a—you know, has—what do you call—your different epistemologies, your different ontologies. And I think you know we often talk about interdisciplinarity in the academy as a way to bring new light on some of the fundamental conceptual assumptions that are made in another discipline. But of course, we're all doing that within a Western epistemological framework, and perhaps what Circumpolar Studies offers that's really exciting is to bust out of that. I'm sorry for jumping in like that, but I wanted to let you know that the other group thought a very similar thing. Michael Bravo—sorry.

MICHAEL BRAVO

Thanks. Actually it's been said—what I wanted to say has been said, so I'll just echo that briefly. The dangers of interdisciplinarity. So I agree—all the things that this group could bring together that we're talking about—interdisciplinarity falls short. And two ways to look at that. One is to say it's really hard to find anyone today who doesn't claim interdisciplinarity. Secondly, the things which are often excluded, painfully, include Northern voices—actually, within Circumpolar Studies, the humanities are normally very much on the fringes. And I want to suggest that the very policy structures that exclude them normally claim interdisciplinarity. So, it's actually—interdisciplinarity can do many sorts of things and it might be useful for us, but just a word of caution. It's probably the weakest of the terms in relation to the potential power of talking about polyvocality or different ontologies. Thanks.

ANTHONY SPECA

Yes, thank you. Very, very good points. And I think one of the other things that we were thinking in the Læra Institute is the humanities—but often, on the margins—but also is the arts. If you want to separate them off from the humanities. And

that's why, you know, perspectives from people like Liisa and others are important, and those don't often get a look in. I think Diane's hand was up next.

DIANE HIRSHBERG

Yeah, and I was going to circle back actually to where Liisa started, informed by the other conversations. It got me thinking about that—you know, what is the North? The meaning making, you know—humans are creating these understandings of what is this thing we're calling the North, or the Circumpolar North, or our home. And we all have our own lenses within which we're interpreting it. So, if we're not having these conversations across these ways of understanding, then we're not getting the full picture. And I have two stories, and that's what are—stories people told me. And one was when—I don't even remember who was at this point—I think I've heard this a few times, with—sitting with Iñupiaq colleagues who—and Gwich'in colleagues—who talk about the outsiders who come in and romanticise the last wild open frontier of the tundra and this untouched wilderness. And then they say, 'For 10,000 years my people have been here, and we have transformed this landscape.' And, you know, it's that I'm not trained to see what they are. And the second is—people along the Yukon River were talking about biologists who have been measuring the salmon runs and the escapement. And they said—you know, they put the little tracking tags on the salmon, and they watch—they go—and then the salmon go off to these four different tributaries, and then they stop. And so, they say, 'Oh, that's where they're going to spawn.' And then these guys grinned and said, 'No, that's where my cousin's fish-weir is, that's where my auntie's fish-weir is, that's where my friend's fish-weir is.' So, the amount of knowledge that we don't have if we're not polyvocal, if we're not welcoming in multiple perspectives—starting with the people of the lands, and then bringing in and—bringing in a very humble and—you know, in a way that we understand the limitations of what we know, but think there might be something that we've looked at that could be of use to this place. I mean, it's really also changing—I think it's mentioned in here—the power structures. And hopefully diminishing some of the arrogance of the Western academic approach.

ANTHONY SPECA

Yes, thank you for that. Those are great stories. Easy way to go up and stick your foot in your mouth, going to the Arctic, is to go there, stand in front of the people who live there and say, 'What a beautiful wilderness you have here!' You'll be put to rights very quickly. And this is starting to sound as though—if we're going to be, you know, doing this in terms of specifying what a Circumpolar Studies—good Circumpolar Studies course would look like—that that course in that specification is going to have to involve something that's not necessarily going to be taught. Or is being taught right now—that if we—you know, a full Circumpolar Studies programme is going to have to involve something else besides teaching the kind of courses we teach now, or even just inviting in guest lecturers. It's going to involve breaking out of that entirely and looking—some sort of time that the student is then looking at things from an entirely different perspective. Even if it is to inform, you know,

something that the university is going to expect in terms of credits and grades. But thank you for that. Heather.

HEATHER NICOL

OK, was—it was Amanda not—? Oh, maybe she's after me. I just want to say that I really enjoy this. It gives me a sense of, also, connectivity, because I think that—you know being from a southern institution, I always think well what's—in a sense, what's the role? You know, why should we—in a sense, people outside of the of the North—be engaged in creating curriculum for the North? But I like this way of knowledge—sort of sharing knowledge systems because it strikes me as—it's a way for institutions in the North to create space. And that's kind of always in my stock response when people say, 'Oh well, you're from the South', or, 'This is extractive.' And it's—you know, you have to create the right kind of space for Northern voices also to be heard in the South. You know, you've got to—we've got to teach our students that what they want to be hearing, you know, is the voice of Northerners. It's not the voice of Southerners being educated in a certain way, and going back and saying, 'Well, yes, I understand all about, you know, same sorts of things Diane was talking about'—saying, 'I understand all things about environment.' No, you don't. And we're not going to people in the—you know, the voices of the North aren't going to be heard as well as they should be until we actually educate people in the South as to—so, for me, in other words, this notion that really that—Jason, you started the conversation—it's so, I think it's the one thing for me that gives such consistency, and it really is an important element to think about. So, I'm just delighted that we're sort of—that we identified this as one of the most important pieces—is this understanding of, you know, epistemological plurality if you will. if you want to call it that. Or just different knowledge systems being understood in ways that aren't just text-based and normative. And so that goes back to what Liisa said as well. So, it's a little long winded—I'm sorry. Just to say—really excited about this, and it makes me feel happy to think that we could do this as a group.

ANTHONY SPECA

Yes, absolutely. Thanks very much. And, in terms of doing it, I think I'm going to start to invite people to talk about—we've talked a lot about other bullet-points but—you know, to come in on bullet-point four on our—'pedagogically diverse'. How do we actually realise this in a practical sense in the classroom? I'm going to—I was about to go to Finlo. You had your hand up, and I know you have some time constraints. I was going to give you the opportunity to come in before you might have to go, Finlo.

FINLO COTTIER

I do have some time constraints, Anthony, yes. It also involves children. It involves food. Yeah, so I'm cooking—it's fascinating to listen. I don't have so much to contribute, although I did have a question. Within that discussion there, I heard various disciplines feeling that they were on the fringes—at the margins of interdisciplinarity within Circumpolar Studies. And so, I was wondering, what do people consider to be

at the centre, and dominating? If they're at the fringes, what are the disciplines that are, sort of, dominating the space?

ANTHONY SPECA

So, it's a good question. I mean, I can only—

FINLO COTTIER

[Inaudible] geosciences. I don't feel that geosciences really embrace circumpolarity as much as the humanities do. So, I would have flipped it—flipped it completely, and said that the humanities and arts are probably at the centre, and the geosciences, natural sciences, sort of filling around the edges. But it's just a perspective that I have.

ANTHONY SPECA

No—I see what you're saying, and I can see it from that perspective. I think from the perspective of people like us, who do social sciences and humanities, the problem is that when anyone thinks about the Arctic—when people generally think about the Arctic and then they—and you know—and you know, people who are perhaps in position, funding positions to give up funding, and that sort of thing—they think about it as a place for science. It's a scientific—it's a natural environment, mostly devoid of people. And so we—I think for me anyway—others can come in—I think that the impression is that the sciences are at the centre of most people's thinking when they think about the Arctic. Not necessarily in the sense that you're saying when you say, 'Well, what are the sciences saying about circumpolarity?' Well, maybe not—maybe—maybe that's right. You think that that's—you know, something that you're on the fringes of. But I suppose that's to suggest that people's thinking about the Arctic is not to think about it as this polyvocal, plural, epistemologically diverse place, but rather a sort of—a bit of nature that's more-or-less uniform. Not uniform in the sense of not different, but—you know, this thing that has some natural characteristics that marks it out as a place that science can go and study. But maybe Amanda and Gary have some points they wanted—there are some hands going up.

FINLO COTTIER

Just—just—Anthony, quickly just because I do have to go. Just from a scientific perspective, I think we are particularly guilty of just focusing on very, very small regions of the Arctic, and forgetting to connect those regions together. But you know, you will tend to go out and just focus your studies in one rather small, focused area. There are some pan-Arctic efforts, but we generally, you know, tend to focus, you know, in one small corner of this space. So yeah, it's interesting to hear the various voices. It's great—very interesting.

ANTHONY SPECA

Yeah, thanks very much Finlo. I suppose I sort of meant that people think of it as an environment. Now, of course that environment would then be very varied within it, and you can go focus on a bit—about a small part of it from a scientific perspective. But that what mainly the Arctic is, is a natural place for natural-scientific study. Amanda, you were—you patiently allowed me to go to Finlo first.

AMANDA GRAHAM

I understand the thing about food! Yeah, a couple of things. You know, back when Michael was talking about how the word ‘interdisciplinarity’, you know, might be something that we should look at. And it occurred to me, maybe we should not use ‘interdisciplinary’ at all, but go with the sort of—the cognate to ‘polyvocal’ and call it ‘poly-disciplinary’. Because then—I mean, if we’re going to have the notion of ‘discipline’ in there somewhere, just to keep the academy happy about what it is we’re doing. It goes to a place that they haven’t spent twenty years writing papers about. You know, we coin a new term for a new thing which lets us, kind of, off the hook for trying to be, you know, interdisciplinary in a way that doesn’t match interdisciplinarity in some other field. So maybe we just call it ‘poly-disciplinary’, and leave it at that. And the question of, sort of, what field lies at the heart of it—you know, it’s almost the undergraduates that do it best. The time when people are most capable of, sort of, thinking beyond fields and outside of silos. And, like, when you haven’t been introduced or stuffed into a silo yet at all. When you’re still taking one of everything. And then all that knowledge bleeds over into other things. So, it doesn’t—you know, you don’t think like a sociologist or you don’t think like a biologist. You’re kind of taking a look—you’re thinking more like a humanist. And that—maybe that’s the orientation to—kind of to approach this with. Is that the people who do it well and the people who can, kind of, do it are the ones who are less worried about whether it fits a discipline—whatever it is you’re doing, fits a discipline. But whether it helps to—you know, whether it’s telling a story in a non-storytelling way, or whether it is storytelling that—it’s about exchanging ideas and information. And that getting hung up on whether it’s social science or political science, or whether it’s biology or ecology or something else. Maybe part of what Circumpolar Studies does is emphasise it as a starting point at the undergraduate level, making it a thing that people can do that creates folks whose own mindsets are less—given they have fewer paths to a destination, fewer disciplinary paths. And I wondered—to one of the things about that came up when Heather was talking about, you know, the sort of, the connectivity—connecting the North and the South. And the idea of courses that, you know, either don’t have, you know, the maps stop at the sixtieth parallel, and don’t include the North, or they say—you encounter materials that say things that are patently ridiculous. One of the things that teaching this ‘Introduction to the Circumpolar World’ course online to students from the North and the South from wherever they want to join—does mean that I’ve got students in my class who are, on their own, telling other students, ‘This is what it’s like when I go fishing, this is what it’s like when I get up in the morning, this is what it’s like when I go out on the land with my family.’ And they’re Indigenous, or they’re not. Some of them are even,

like, relative newcomers who are still able to speak of their experience. And the Southerners learn, and the Northerners learn. But I worried that, in some instances, you'll run into the problem that Indigenous people have in, kind of, being forced to become the explainer of the experience to everybody else. You know, the one Indigenous person in the room gets called on to be the Indigenous voice in the room all the time. And there's—so in whatever it is that we do, however, it is that we see these—this moving forward. Our framework needs to allow Southerners to get it wrong, and for Northerners to be wrong too, and for us to learn together. That it can't—that we need to recognise that we're on a journey, and that it's about learning the North together from our various perspectives. And that being from—being in the South and thinking about the North is valid. As well as being in the North and thinking about the North is valid. And that we need to be—I think we need to be kind and gentle about how we go forward. And maybe as I say being 'poly-disciplinary' is a kind of a way to do that on our own terms. Anyway, I'm really enjoying the conversation. I think—I think you guys have some really brilliant ideas, and I'm glad it's being recorded, because I think this is going to keep us thinking about this for a lot—for a long time. Because I think what we don't want to do is fall into the trap of a field that has an intellectual framework associated with it. This needs to be a blanket that can cover all of those different kinds of approaches. Whether it's a—you know, the newer ways of looking at the world, the older ways of looking at the world that means thinking about stuff is valid. And this field that we're creating and that we're advocating for needs to be able to encompass all of those, I think. So, long winded—sorry. But yeah, these are ideas and things dear to my heart.

ANTHONY SPECA

No worries. Thank you very much for that. And that—I mean, that exposes a—you know, a danger in terms of designing course specifications and that sort of thing. And we want to avoid any kind of tokenisation like Amanda was talking about. Unfortunately, I think also—I mean, we are focused on undergraduates at the Læra Institute. That's our focus, and for the reasons that Amanda was saying. Sadly, in the UK, undergraduate education is far more specialised than it is in North America. I'm sad about it, considering that—you know, the North American context that I come from. I think that the students are slightly robbed of that in Britain. So, you know, that's something—specialisation is going to be something that is going to—we might even be pushing back against at the undergraduate level, depending on the context of education in particular countries. Gary has got his hand up.

GARY WILSON

Yeah, thanks Anthony, and thanks everyone for such a rich conversation. I've been trying to stay quiet here and listen, and it's been—it's been very, very helpful, and very revealing. You know, from the ideas of moving beyond silos and disciplines to this idea of inter-epistemological and inter-paradigmatic. I think that's really—a really—a really important point, and it gets back to conversations that I've been having, and my colleagues have been having, at UNBC. Just this morning, Gail and I met with the new Dean of our faculty and the Provost to talk about Northern

Studies and the Northern Studies programme at UNBC. And these are exactly the things that we were talking about. You know—Circumpolar Studies, Northern Studies, acting as a bridge between not only different disciplines within a Western academic sense, but also different ways of knowing and Indigenisation. And all of these kinds of things—so it's really good to hear these thoughts confirmed in this discussion. I certainly—you know, when I think about what we're talking about today, I think it's great to have these, kind of, higher-level philosophical conversations about what Circumpolar Studies means. I think eventually we're also going to have to think about how we operationalise this discussion, and how we integrate it into some sort of practical programmes. And that can be everything from the courses that we offer—certainly, that's the kind of foundation I think of our Circumpolar Studies programme—but also new ways of encouraging these, these kinds of bridges. And you know, some of those might be exchanges. I really value exchanges, and people traveling and meeting new people and different people, and—you know, just different ways of life and understanding all of that. So, experiential learning—I mean, that's an area that we could certainly give a lot of consideration to as we try to move forward. But yeah, this is a really good starting point, and I really appreciate all of your thoughts.

ANTHONY SPECA

Slight struggle to unmute myself there! Thank you, Gary. Yes, and I think that's an important point—again comes back to what I was saying that the fourth bullet-point perhaps is the one that we haven't discussed as much. How do we operationalise? What does it mean to say it's pedagogically diverse? What do we do, practically, in order to make these this sort of—these sorts of philosophical ideas possible in the—in the classroom? So, maybe we should come to that, and that gets to the fifth bullet-point as well. We might as well throw that in there. And then we're going to have our complete discussion. Which is—how do we do all this yet maintain a sense that we're all in a shared—we all have a bit of a shared enterprise? Is it that we're sharing the framework of 'inter-paradigm', or is there something within the paradigms—the different sorts of paradigms that we're trying to draw out as a common thread—that is going to inform our teaching and inform our students understanding? Something too, that maybe people here will want to comment on, in addition to commenting on how practically we might be able to realise this. But Pat—Pat's got his hand up. He's next, I believe.

PAT MAHER

Yeah, thanks Anthony. I just wanted to circle back to something that Amanda had said, and then link up with what Gary had said as well. So, I was going to jump in earlier, and say I'm not sure that 'interdisciplinary' is the term that we're supposed to be using. Like, it feels like we're not just saying, 'Silo one talks to silo two.' 'Multidisciplinary' is not the term we should be using. 'Transdisciplinary' is not the term we should be using. They're all problematic in some way or another. And I wouldn't say 'inter-paradigm', or 'inter-epistemological' are the ways to go either. It's simply we were seeking diverse knowledge inputs, we're being inclusive about where the

knowledge comes from. And where I would disagree with Amanda is—I don't think we need to add disciplines to cater to the academic community, right? And where I'm coming from on that—in my fifteen years in higher-ed—you know, I've been in a tourism programme which is highly business-related, my undergrad is in Physical Geography, I currently am in Physical and Health Education. And so, I think that for a lot of scholars, they don't necessarily feel the 'I need to bucket myself in a discipline' today as they might have in the past. And I certainly don't think students bucket themselves into disciplines at all. If I talk to my students, it's more about 'What do you want to do?' 'Oh, I want to be a nurse.' 'OK, so is your discipline Nursing?' 'Well, no, I take courses in Biology and social sciences and things like that.' So, I don't think we have to be as attached to disciplines as we might think. And to flow on, off of what Gary was saying, I think when we're talking like this and we talk about pedagogical diversity, or we talk about operationalising this—I mean, I think there's a ton of great examples already out there. And I'll just—I'll just throw my pitch for one that I've been involved with over the last six years, which is UArctic programme in and of itself. And that's where we've got graduate students who are taking online courses and field courses together from seven of the eight countries. Indigenous students and non-Indigenous students. And we don't label our courses at all based on their disciplinary linkages. It's 'this course is about this', and then we come at it from seven different angles. And 'this course is about this'. So, it's situating them about the real-world issue and coming at it from all of the different angles. And I can speak more to that programme if folks want, but I know that Gary knows about what I'm talking about there, and I think others do as well. So, I think there's—we don't have to reinvent the wheel. Maybe we make it look different in the undergrad setting. And maybe it isn't the same group of partners, you know, as elsewhere. But I think we already have a model that we can follow there.

ANTHONY SPECA

Thanks for that. That's great. And maybe we will need to hear more about that, or have some documentation about that. And if Gary knows a lot about that model, that's very good as well, as he can inject that in our—you know, sort of our regular day-to-day meetings outside of this workshop, too. David.

DAVID KING

Hello. I just wanted to mention a few things and comments. In terms of what academics would refer to as humanities courses, and what we tend to call Indigenous Knowledge courses and bringing Indigenous ways of thinking and knowledge into the programme—I think that's an excellent idea. One thing I would warn about, once you get past the course descriptions, which you're going to find—like we did when I worked on the Aboriginal Northern Studies BA out west—is there's a real lack of materials. Much of it in the Canadian North hasn't really been written, except for pieces in footnotes and endnotes. Now I look at that as opportunity, and what I'm getting at specifically—Inuit, first—the Elders today were the first group of Inuit to go through the residential school system. They're also the ones that signed all the modern-day land claims. They're also the ones that started all the modern Inuit

organisations, and most of them are still alive, though they're getting old. And they're also the last generation that literally lived on the land. And they have that institutional memory of life [inaudible]. I see it as a wonderful opportunity, but obviously we have limited time to do that because when they pass on, that's it. But we're going to need cooperation with filmmakers to do these things because, of course, they're an oral and visual society. We're going to need academics who know the archives, who have taken archives out—myself before they got more stricter and stopped people from taking things out. But I do think we will probably have to organise some [inaudible] people developing different things. And academics working with filmmakers to suggest what we need criteria on—what they can do so we can create these. And the last thing I wanted to mention. You might know this already—I don't know how many do—but somebody that I know that works with Inuit Tapiriit out of Canada told me just last week that they've opened a file, a new file, and they're looking at university for Inuit in the four regions of Canada. And I would suggest that maybe it might be a good idea when we're getting to that stage to maybe invite—send a formal letter to ITK, and invite one of their representatives to sit in on some of the meetings and development and provide input just to get them more involved. But thank you very much. That's what I wanted to say.

ANTHONY SPECA

No, thank you. That's very—that's—that's a welcome idea. I think Heather had her hand up next.

HEATHER NICOL

Yeah, and I think this is a great segue because I see Liisa—I think Liisa's next if I'm right, correct? And I really wanted to say after—you know, when Pat was talking and Gary and—sort of, the second sequence of talk since I made my last little intervention. It strikes me that this is really where not just different ways of knowing or you know, diversity of—diverse knowledge input. Well, yes, diverse knowledge input. This is where, you know, we start from things—different ways of presenting and knowing come from different, you know, different ways of doing our courses. So, we start for example with the—with the story which comes through—through the film. Which I mean, I really think that I'd loved—I was going to ask Liisa, but now she's got her hand up so I don't want to take time from her—but I really wanted to draw attention to the fact that, you know, we should—as David said, there's an opportunity now and we should be thinking about—more about how to include the stories. And I'm just kind of excited to see we're going in that direction. So, I think—I think my voice is a bit redundant. I think I'll just—we should go from David to Liisa.

ANTHONY SPECA

And, yes, Liisa did have her hand up next, so let's hear from Liisa.

LIISA HOLMBERG

Yeah, thank you. You had that—you are totally right. The stories—they're like in the Bible. There was the world first, and then everything else after that. And that's the truth. But I have two things. We need the academic education to our communities to Indigen...—now I'm talking as an Indigenous person, a very Indigenous person. And we need the academic education for our Indigenous communities so that our young people get academic papers. I was Director nine years in the Sámi Education Institute and our—they are teaching reindeer herding and all these livelihoods—Sámi livelihoods. And the biggest predator for the reindeer in our area is the king eagle, which is taking their calves. And—but the king eagles in our area, they are protected. You can't shoot them. They are highly, highly, highly protected. So—and there is a constant dialogue with the Finnish government and the reindeer herders—'How many king eagles there are exactly?' And the—our reindeer herders—our teachers said, 'If I am saying as a reindeer herder that there are three king eagles in the sky, they are not existing. But if the researcher says there are three king eagles in the sky, then they are existing!' And that's why we need our own people. Like the voice—like Heather said, the voice from the North. Then it's—then it's validated. But then I have the other thing, which I'm really, really wanting this Læra Institute to do. And you could be very pioneer in this—that the Circumpolar Studies or academic Indigenous Studies should be led by Indigenous people. And now it's not happening, but you could—we could stress, and UArctic could be one of those who are, like, really doing that, and respecting and finding the ways. It means that we have to first educate our own people, like I am now trying to educate the film people and storytellers. That we have own people to analyse, and doing work with the stories. But that's my point. Thank you.

ANTHONY SPECA

Thanks very much for that. We—we've had—we have Nadine, who's joined us from the University of Washington, but came in after the time that people were able to introduce themselves. So perhaps, Nadine, you might introduce yourself, and then make your comment.

NADINE FABBI

Thanks, Anthony, and good to meet you finally. Yeah, and I'm so sorry I came in late on this discussion. What a rich, rich discussion. And so, also—my comments may or may not fit that well, having just picked up the last bit here. But I'm with the University of Washington—Managing Director of the Canadian Studies Center, and we're in the Henry M. Jackson School of International Studies. So, our focus on the Arctic has always taken an international-relations perspective. We started a minor in Arctic Studies in 2014. And did that—and my comment was going to be on language—did that as an interdisciplinary minor with a focus to connect the sciences with the social sciences and potentially the humanities. And so really interested in this discussion. And I wanted to just follow up on this comment about how to name this—and Amanda's comments, and then Pat's. That yesterday—we're running a series right now in Arctic Studies for educators, and Jason Young's been part of this.

I don't think anyone else here—I'm looking at the names. But yesterday, we had Liza Mac, who is the Executive Director of the Aleut International Association, speak to the teachers. And I said to her that I think one thing that is of great interest is how is this very small organisation—impacting—having an impact in international relations because, again, that's our primary perspective. And she made a really interesting comment. She said that when the Arctic Council goes to draft its—what is it called, the?—when they go to draft their declaration every two years, that that declaration must be vetted by everyone on the Arctic Council. So the nation-states, but also the Indigenous organisations. She said that one of the greatest impacts they have on that declaration is simply the choice of words. And she gave an example of one word, and I don't recall it. But it was—it was a word any of us would easily use in a strategy or a declaration. It wouldn't seem in any way—you know, like it's—it's just significant to the North or the South. But that the Aleut International Association at least, and I'm sure the others, have had a say in changing that wording and saying, you know, 'That's not really the right word to capture this.' And so, in this discussion about words—and I thought this is really interesting—I mean, just a simple word alone changes everything. And again, the word that she gave—and I'm sorry I don't remember—is one we wouldn't even think of, I don't think, as having implications one way or another. So, back to this thought about the—what we call this—and again sorry if I didn't pick up on the conversation well—but is it interdisciplinary, multidisciplinary? What is it? That, you know—maybe we should hold off on the words and see—get input and see are there—is there a way to frame this we haven't thought about? And I think given that we're looking at Circumpolar education, which is, you know, something that is new to some degree—I mean, in some ways is not new at all. In other ways what we're doing is a little bit new. That this is the opportunity to really reframe how we think about things. And I do agree with Pat that I don't think we need to appeal to the academy. I think we need to bring something to the academy, which is a new way of framing. We're framing—we're looking at the world differently in terms of mapping, in terms of other frameworks. You know, what about looking at it differently in terms of how we talk about this? And I don't know what that word is, but it would be fun to explore—to see if there is something we can come up with that isn't 'multi-' or 'inter-', whatever that actually—like Amanda you had said, you know, this blanket. I mean something that is different than we've perhaps thought about. And the only other comment I wanted to make was—David King, you're—and I think I heard you say this in another meeting at another time—capturing the voices of the Elders and those that have played such a significant role and are, kind of, the last generation who lived on the land. And have so much to offer, and their stories—I can't tell you. I just think this is the most critical thing we could be doing. Those are books—those are encyclopedias that there's a few pages documented. But once gone, they're gone. And I don't think anything—there could be anything more important than we could do in terms of course content, for example. And, like you, I probably know what's going on in the Canadian North a bit better than other areas like where you're from, Liisa, or Liza. But obviously this is something that has to occur across the whole Circumpolar region. I don't think it needs to be that costly. I think, just simply gathering these voices is key, and

I do know from another comment on that—is just from talking to the national Inuit association the other day in Canada. They have a wonderful new editor for *Inuktitut*, their magazine. And we talked about capturing, you know, some of these voices and he said, ‘You know, for us really—we know who they are, we’ve heard them. Our effort now is really going to be focusing on the youth.’ So, I mean—I think that’s fabulous, but it’s just to say I think there’s a place there—a role I that can be played in capturing those stories. I don’t think anything could be so critical to what we do. So, that’s it. Thank you, Anthony.

ANTHONY SPECA

No, thank you, Nadine. That’s—that’s wonderful. We were talking at the very beginning, and Jason brought this up, and I know this is some of your view as well because you—with your written response that you gave us about the idea of different ways of knowing. It’s not interdisciplinary, but perhaps inter-paradigmatic. And I—I think what you were saying about not having words for things is really quite important, because ways of knowing—and at least in the Western sense—often is to give words to things. And we frame the way we know in terms of words. But if you don’t mind if I—I just really want to riff on that, because I think it’s so important. I’m going to, kind of—I’m going to be, well, slightly philosophical. And I don’t know if anybody here did any—a little bit of Plato when they were at university. But the early Platonic dialogues were aporetic—they never came to a conclusion. Socrates would say, you know, ‘What is piety?’, or whatever, and someone would give him a definition, and he would—he would tear that apart. And so we get another definition—then he would tear that apart. Get another definition—he would tear that apart. And the dialogue always ended without any resolution on what a particular thing is. What was piety, what was courage, what was beauty was just—whatever. And I think there’s a certain amount of discomfort we have with that as academics, especially as teachers, because we want to provide a certain—‘Well, I’m here to provide them with some understanding.’ We don’t want to leave things aporetic, but I think sometimes—and we can give people a better understanding by leaving things open that way. And if we are going to seriously think about different ways of knowing, and take that seriously into our curriculum development, and bring in these different voices and different paradigms—that we are going to have to, perhaps, begin to teach in a way that does not reach—really does not reach conclusions. But only presents certain perspectives and then allows students to broaden their understanding by—by—by imbibing these different perspectives without actually reaching any sort of conclusion. We don’t—you know, we’re just going to have to be aporetic as teachers a lot more, I think. Anyway—sorry. I—I thought that was really very interesting. Diane.

DIANE HIRSHBERG

So, I have two totally separate thoughts, and the first—I’m going to circle back to the conversations about undergraduates who are not yet in a discipline. And I think in that case we are speaking for the most part from a very North American perspective, and I think this is something that we need to then have this conversation with

our European colleagues, where if I—you know, from what I knew in before, there's much more focus that you have upper secondary to do the exploration we're talking about. But when you start university, you are in a discipline and I think there's some—so, I think we need to circle back to that in this conversation and bring those folk in. But the other is to think about the different ways of—the different epistemologies and—blah, I can't even speak, I need more coffee! But—and our different ways of learning and sharing knowledge. And with your permission I will send out to you all a link to a book called *Stop Talking*, which was the product of a project we had here at the University of Alaska Anchorage with Alaska Pacific University where we were learning Indigenous—in the Alaska context, Indigenous ways of teaching and learning. We were in a workshop with Oscar Kawagley and Larry Mercurieff. But it was really targeted around professional development for faculty, and we spent time on the land. I mean, it was a week long, so you know, we spent a day on the land, but we had Elders from—representing broadly the major Indigenous clusters of people. So, Iñupiaq, Yup'ik, Athabascan and Southeast come and speak to us. We had a lot of uncomfortable moments for those of us that are not Indigenous, of having to be quiet, which you can tell from me—that's not my norm! And we then took it into our classes and we had to craft ways to teach that did not privilege our traditional Western students. And I was teaching an honours class on race that really—I've had some students, really, you know struggle with—because of doing this, but it was really good. So, and I—thinking even—I'm thinking about the stories from Elders were talking about because, you know, Elders aren't directive in their stories. You can ask them a direct question and they will answer with the story and you need to sit and think about it, because usually you figure out what they were telling you about a week later when you're standing in the shower! And so, we reflect on that. It also strikes me that maybe one thing that could happen through—whether it's Læra, or through my work—is some professional development opportunities attached to our different gatherings on different ways of thinking about both—whatever we're going to call this in terms of our lenses as well as our ways of sharing knowledge and how we bring in place-based, land based, the wisdom of our Elders. Along with the credentialed skills that our young people need so that they can tell the biologist from—I'm going to try to pick some place that's not here—Southern California to, you know, 'eff-off' when they get it wrong.

ANTHONY SPECA

'No, there really are three fish eagles there—I'm sorry you've got it wrong!' Yes, that and the academic credentials that—that Liisa was talking about. Thank you very much for that, Diane. If you wanted to share a link to any material, please feel free to put it in the chat and—or you can send it to me and I'll put it in the chat for you so we can—we can even share that right now if you want. And then—

DIANE HIRSHBERG

I don't have access to the chat.

ANTHONY SPECA

Well, then, if you want to send it to me by email—and I'll put it in the chat right now.

DIANE HIRSHBERG

Alright, I just don't know if everybody can see the chat even if you put it in there. That's what—

PAT MAHER

Yeah, there's—there's no chat. It doesn't appear at all.

ANTHONY SPECA

There's—if you hover over your screen, there's a little bar at the bottom where you raise your hand, and there's a bubble—speech bubble next to the hand, at least on my screen, that says, 'Show conversation'.

DIANE HIRSHBERG

I think if we're not part of your group—yeah, so I think it's something that would need to be done by email.

ANTHONY SPECA

OK, we'll share it by email then. You can either reply to the email that was inviting everybody in, or just send it to me and I'll make sure that everyone gets it.

DIANE HIRSHBERG

I'll reply and then we can make sure that if anybody can't get it—but yeah, everything is fully available online too, so hopefully just jump in.

ANTHONY SPECA

And to your other point. Yeah, I think that's—I was saying something similar about that to Amanda—is that we are far more specialised here in the UK once we get to university. Even in the last couple of years of secondary school. And Michael Bravo has got his hand up. So, perhaps you can even address that in addition to whatever comments you wanted to make.

MICHAEL BRAVO

Thank you. I'm not sure if I can address that specifically. But, I was thinking about the way in which circumpolarity, or what we're talking about, is kind of a glue, and a unique glue—makes the education initiatives in the region perhaps unique. And so, I think I wanted to think a little bit about how we cross boundaries, and particularly I wanted us at least to have the opportunity to think about inequality. It's a defining feature of the world today. And in a recent discussion I was at, in a more political note, there—we were talking a little bit about what keeps the Arctic together and prevents it from being a North American Arctic, an Atlantic Arctic and an Asian Arctic. So, the Circumpolar also has this role, right?—of bringing together people who

live in very disparate economic and political systems. I just wondered on the one hand, there's this—sort of a discussion today, a very valuable one about voices and epistemology. And I'm also real-ly aware that at the moment the chair of the Arctic Council is moving from Iceland quite soon to Russia. I just wanted to sort of invite colleagues to reflect a little bit on the implications of how—to what extent the success of the conversations we're having require us to be cognizant and to overcome—cognizant of the inequalities around the Circumpolar North, and what measures the conversations—this one and I guess there's also the 'Pacific' conversation, which would be great to hear—are able to bridge so that we have sufficient representation of the people with many languages in the Russian North. And, I mean, Gunn Retter was recently one of a number of people talking about the need for sufficient funding to ensure that these transnational conversations can take place. And that people—Permanent Participants, for example—can take up the opportunities in the Arctic Council. So, I just wanted to throw that out there with you and say that I think we're all in favour of plurality and polyvocality—there's something approaching a consensus there. But I'm less certain about what the opportunities are, how far we could be inclusive in terms of bridging inequalities around the Arctic. Thank you.

ANTHONY SPECA

Thanks for that. And it's an important reminder that we can talk—and rightly and valuably—about different ways of knowing, different ways of seeing, different understandings. But there are—there are knowings and understandings that will be more easily heard, and those that will not be more easily heard. And there perhaps has to be a question of how we prioritise, and—give moral priority to certain voices as much as we can, and what are the practical ways of doing that. So, thank you. Pat, I think your hand was up next.

PAT MAHER

Yeah, thanks Anthony. I'm going to have to leave in about five minutes to go into a fiery Senate session! But before then, I just wanted to make a couple additional comments. I completely agree, Michael, with what you're saying. I mean, I think the bridge-building is critical, and if anything has been the stumbling block for the Northern Tourism programme that I mentioned before, it's been our ability to get the funding that allows for things to bridge, mostly the Atlantic, because otherwise, we get stuck in—we can have a great programme running in the European Arctic with no North Americans coming, or a great thing running in the North American Arctic with no Europeans coming. Russia is always a stretch for us, but that's a whole other conversation. So, the bridge-building I think is critical, but I also think it's critical that even when we're building these bridges to make it truly Circumpolar. We also think about what other conversations are happening within those regional contexts. And I'll just speak to Canada here—I mean the idea of the Læra Institute is fantastic. There are similar conversations, obviously—Gary and Heather know all about this—happening at the ACUNS level within Canada. That doesn't stretch outside of Canada. And then there is the disconnect between what the academy, and maybe the communities, are talking about, and what the government is talking

about. Because also, in Canada, the Canadian government has struck a task force on Arctic higher education or Northern higher education. That I think is completely having a separate discussion to what these other two bodies are having, because the government, via the communities sort of, selected reps that match specific geographic areas—is having their own roundtable that academia is not necessarily linked to. And that, maybe, David, the group that you had been talking about earlier around ITK. But, yeah, there's just so many internal conversations, so—internal to North America—as well as Circumpolar conversations to be aware of. And on that, I'll go hear what faculty are upset about at Senate!

ANTHONY SPECA

That's going to be a very different conversation, Pat!

PAT MAHER

Absolutely—I'm sad to leave!

ANTHONY SPECA

Thank you. Thank you very much for joining us.

PAT MAHER

Bye, everyone.

ANTHONY SPECA

Bye-bye. Heather, your hand's up next. We've got about, let's say, five more minutes before perhaps we might want to start—and, in fact, that's Heather's job—drawing out the key points the strands and wrapping up. But we still have a little bit more time for further discussion.

HEATHER NICOL

Yeah, and I really—what I thought, apropos of what was being said—both Michael and Pat. It's really so pressing, and it's pushing us along to—I think we need to know a little more about what our colleagues talked about in the Russian meeting that Irina—or was it?—what do we call it?—the 'Trans-Pacific' meeting that Irina moderated? Would Gail, maybe, or David tell us a little bit quickly about what they thought? Because I think that would be really good to know. And this is—for those of you that came late, there were two meetings, and one took place last night in Yakutsk, and Gail and David went to that meeting as well.

DAVID KING

[Inaudible] Gail go first.

GAIL FONDAHL

I'll go very quickly, because we are running out of time. There were a couple of presentations—PowerPoint presentations by different members, I think from—

mostly from NEFU, North Eastern Federal University—on their own courses, and what they taught, and how they dealt with interdisciplinarity, and some recommendations. And those are going to be available, at least to the Steering Committee, on our site, but we could certainly make them wide—more widely available. And then Daria Burnasheva, who's from the art university as Anthony mentioned, made a very impassioned statement about Indigenous researchers and the need to really think about this inter...—and she used the term 'inter-paradigmatic' approach to looking at this. And also making the distinctions between researchers who happen to be Indigenous, and really Indigenous approaches to research and teaching. And so I think that was really the core of it. Irina Dranaeva has made notes, and I think she's already gotten those to Anthony, so we'll be able to look at those.

HEATHER NICOL

Great.

ANTHONY SPECA

I don't—I don't have the notes yet, but I hope to have them soon. I have some copies of some presentations in Russian and some in English—but, yeah, I hope we will soon, and we'll definitely keep people apprised. But you can hear the bath-time going on out there, so I'm going to mute myself. If, David, you would—you want to jump in with any-thing else from the 'Trans-Pacific' meeting? And then Heather.

DAVID KING

Well, I wasn't expecting to share it, so I just took my own notes last night based on things that stuck out to me. They did speak a lot about interdisciplinarity, but what I took out of it—they were saying things like they needed more scientists, and they stressed the need to include the people who live there. And that to me was all part of their definition of interdisciplinarity—was to include the people that lived there. They needed scientists and other academics to do studies. Some of the things that really stuck out to me that I wrote down—and, again, I think when you get to curriculum development, as well as making partnerships with filmmakers, things like that—issues that they considered a primary importance to people that live there. Food insecurity, [inaudible] issues in Nunavut and Northern Quebec today. Natural resource development in their lands. And again, one of the biggest issues in northern Canada today, the cultures, the people and the environment. Those were the four that I wrote down the most—and again, all of those are huge issues in Canada. You can almost visualise a filmmaker putting a documentary together that shows these exact same things going on in parallel and every region. And then they were asking money—they asked some questions about funding and the need for funding resources and that. And I really don't—much about areas and that, but I do know that one separate area—National Film Board of Canada has different categories for funding that could help in that area. So really, that's what I had written down. And I made one suggestion, too, at that meeting that maybe somebody might want to send a formal letter over to ITK and ask them if they will—they could have somebody sit in on some of these meetings and give some input since they are looking at

creating some kind of an Inuit university. And obviously they're going to require a number of partnerships, because they can't just build a university all over there, and they're going to need—it's going to mostly be online. So that's basically what I took down for notes. Thanks.

ANTHONY SPECA

Thanks. Thanks very much, David. We are coming to the point where Heather will, kind of, draw the strands together. But just to make sure that there isn't anyone else who has any comments they want to make? And I wonder—I wonder if perhaps we ought to hear from Liisa or other Indigenous members of the of the group one more time. Liisa spoke very passionately about the Indigenous leading the way in Circumpolar education, and I wonder if it would only be appropriate to give her the chance to say one more thing before we say we're done.

LIISA HOLMBERG

Yeah, thank you. Thank you. I really appreciate this kind of meetings, and that you all are there all around the world and we are thinking together these things. I think it's a huge step forward in the Indigenous point of view and that we could include—you are including us, or we are including you as part of our life. So it's very—to me, this film is very powerful. It is something which is the most powerful tool in the world because films is also inform—it's informative, but it's also feeling. It's going into your soul if it's good film. So, it's the perfect way. We're doing with York University and Yukon University this kind of project where there is an academic degree programmes to the Indigenous film makers, but also this kind of programme where we can put money to the Indigenous film makers, and making like a witness programme. They are there in Dudinka in North Siberia, or in my home village Sevettijärvi in Finland, or in Nuuk or Sisimiut in Greenland, and witnessing with camera, which people can use in many different ways also in the research work.

ANTHONY SPECA

Giitu—thank you very much. And Heather, I guess, to put it all together? I don't envy you this job!

HEATHER NICOL

Well, I'm not going to do too much pulling it together because it is so coherent, you know, for—I think for all of us. What it makes, really—I'm going to—I'm going to—rather instead, just a couple of things, and make a proposal to everybody. So, you know, as I was listening and I kept coming back to the notion that, you know, as a group this is very exciting that we're connecting—we're trying to think about connecting and collaborating in Circumpolar Studies, clearly. And looking at some of the—you know, the challenges which include the words and the language—'inter-paradigmatic', 'epistemological plurality', whatever it is—we're on that track, and we also understand that in being on that track we have to connect with each other. But we also have to make more fully—or fully connect with Indigenous peoples and

voices, and Northern voices. And that requires a rethinking of the specifics, I think, of how we do—you know, in the future how we go forward with our courses. And then there's a lot of—you know, and I sort of think of—sort of the second layer down—we started to think of a lot of different ways and specific examples of how we might do those things. And what I, in listening to everybody—whether it's you know, 'stop talking', as Diane said, or, you know, paying more attention to film, or engaging youth and film, or gathering the stories of the Elders, or all of the different things that we talked about. In my mind, what keeps coming up is I kind of see, 'Aha!'—and don't shoot me, people—but I think this is a wonderful idea to put together a Partnership Grant around, and get some funding and more resources to actually foster this—this piece of Læra which I think is, you know, making—is making connections and collaborating and Circumpolar Studies—or connecting, collaborating on Circumpolar Studies. I think we've got a wonderful group here. I think we should continue the conversation. I don't mind putting—sketching some stuff out, and then there would be a year to do this to work with everybody, to pull together ideas and to say, 'OK, if we start from the premise that we talked about today'—which you know we all—we all are—we're all engaged in and we all believe it, but—and we all do it. But how do we do it more and better and more collaboratively, so that we can translate these ideas into the actual—beyond Læra—into the actual delivery of courses. So, part of what I'd like to see is how we can take the work, the curriculum, and the work that we're already doing, and also facilitate and make connections to that layer, right? So, I just think—again, it's been a wonderful conversation. I think that that, you know, Michael raised the point about understanding the inequalities. I think that engaging our Russian—our Russian friends is critical to this, and I'm glad that that we were able to. I think that we need to make this not the last meeting maybe, but—you know, I don't want to add to your plate. But I think this is a conversation that we really need to keep going, and maybe we can work together to put a structure around it and, as I said, mobilise it to some kind of a proposal, with concrete actions that then we could—we could resource out. I mean, I'd love to see—Liisa, I'd love to see your work in that. And, David, I think you know your work that you're already—you know, starting at Trent, bringing some of the stories in. Nadine, you're doing this, and Jason and Gail and Diane. I mean, everybody else—otherwise, I'd have to read the whole list! I can't think of anybody who's not working this way, so I think we should do it together. And I'm just going to leave it there. That's probably not the wrap-up you had in mind, but it is my kind of wrap up. It's all I got!

ANTHONY SPECA

I didn't personally have in mind any particular sort of wrap-up. And given that I just waxed philosophical about leaving conclusions out, and being aporetic, I'm OK with that! So, I think Gary's got something he wants to add. Is that alright?

GARY WILSON

Yeah, I'm—I just want to echo Heather's comments, and her sort of call that we keep this conversation going, and I think there will be lots of opportunities for that.

Anthony, I don't know if you were going to talk about sort of upcoming events, but the UArctic Congress is coming up, and that was sort of the place where we were going to launch the Læra Institute, officially and formally. So, we will have some panels, I think, at that conference, and you're all very much welcome to take part in in that. But yeah, I mean I—as I said in my opening remarks, I think you know many of you are new to the Læra Institute. Some of you have been involved from the inception, but I would encourage all of you to stay involved with our work and not to see this as a one-off conversation—that this is something we're inviting people to be involved. We're trying to broaden our scope and the number of people who are involved. So yeah, just an invitation to do that.

ANTHONY SPECA

Yes—thanks, Gary, for mentioning that. So, in terms of—because we have a few minutes left before, you know, I think we said we were going to bring it to an end—it is worth mentioning—this isn't—this isn't the end—it isn't a one-off. We have a panel on 'Innovation and Pedagogy in Circumpolar Studies' at UArctic Congress, as Gary mentioned. There is a similar panel coming up at ICASS in June as well. So, there are two conference opportunities there—to be involved in further discussions. This discussion itself—as we said, we're going to get a transcript made of it. It's meant to inform the Læra Institute's initial—the work that we're doing to try to create these Circumpolar Studies course specifications to support UArctic members. So, what we're hoping to do with this is then produce some kind of output that we—that we think best reflects it and gets us towards that goal of producing these course specifications. That will then get shopped out to you—you're on our list now. You know—obviously this is this is voluntary—but you know any feedback on that will then be appreciated. We want to set up another workshop, and then to look at it again, and then we will hopefully be able to finalise that piece of our work. So, there's more coming. And another thing that the Læra Institute—what's part of our mission is to convene faculty workshops on a regular basis to discuss pedagogical issues in Circumpolar Studies. We have in mind, funding permitting, that this is something that we be able to do on a yearly basis—to have large gatherings and—you know, Covid permitting I suppose at this stage—when things return to normal. And also, to do something similar with undergraduate students. So, your students—and then your chance to come and hear your students, in that sense as well. So do stay in touch with us. There will be many more opportunities for you to bring your input to us, which as Gary said, we're very keen to hear. So, sorry, but this isn't the last—these weren't the last emails you're going to get from me! There will be more to come. Heather.

HEATHER NICOL

Yeah, I just wanted to say one thing quickly again that—and in terms of 'not the last to come'. One of the things that I've spoken to the Steering Committee about—I think that I would like, as we go forward in these conversations, apart from talking about funding and resourcing is—it struck me that along the lines of what we've been talking about today, we also need some kind of resources—textual resources

that we can use for some of the courses. Talking about the teaching end of it. You know, you put together a course and then you got to go find resources, and they don't always fit, and I'm going to—by the end of this project I would love to encourage us to be thinking about all of us writing pieces for students that could be—you know, annually could be—you know, the annual 'Læra Institute course reader' or whatever, that we could then design to—you know, for the sorts of things that we need. I mean it would be—they would be customised. What would you say in the UK—'bespoke'? A bespoke reader? Something like that. You know it could be used more broadly, too. So that's something else I had in mind.

ANTHONY SPECA

And it's very important—and you're right, I should have mentioned that. I mean, ultimately one of the other things that's under the Læra Institute's menu, after we had, sort of—after our development of these course specifications, we've allocated some of the funding that we received and the time that we have planned out to develop resources—pedagogical resources to assist with the teaching of Circumpolar Studies, as Heather's mentioned. So that's another thing that we would invite collaboration on. And from what we've heard today, I think there's a lot a lot for this group to contribute in that respect. I think Diane would like to come in.

DIANE HIRSHBERG

Just to note that we actually have a site where we started gathering resources that were not just full curriculum or full course descriptions on the UArctic website. And there will be another—we're a little slow in getting things out, but there's going to be the regular contact from Scott to the UArctic representatives, and then there's going to be the separate conversation contact and survey about collaborative courses and collaborative programmes. But what I hope is—as you develop these resources, we make them available through the UArctic platform, because then that will, you know, reach out to people that are not part of this Institute. And I think that also gets some attention from organisations that are not even part of UArctic. And I like that idea of us expanding that reach.

ANTHONY SPECA

Yes, absolutely. One of the other things that we've got right now is a web developer working on a website for the Læra Institute. And it's also meant to be a place that's going to be a repository for this sort of thing, which then could also be copied onto UArctic website. So broad dissemination is our aim. Amanda.

AMANDA GRAHAM

Yeah, I'm just going to highlight the idea of the repository. I mean, one of the things that's going to make, you know, the world know us, is if—actually if UArctic has a repository that is, you know, interoperable with other repositories that can be searched online through the open access to information kind of frameworks that are out there—the 'oyster' stuff, that kind of thing. And, well, you know, whether ours

feeds into that—is listed under it. But I think that it's something that UArctic should look at really closely. Because there's an awful lot of information that's being generated by the research networks and the other projects we've done—lots of things that have gone on over the years that are lost because there's no central place. Even the founding documents of the organisation which used to be able to get off the website—you can't get those anymore. And that if we had an actual repository that was set up—it's open access software and it doesn't require a lot of maintenance, I don't think—you'd need to figure out how to—how to fill it, and how to vet what goes in, but that in itself—I think we would go such a long way to increasing the visibility of University of the Arctic both as an enterprise and as a network of knowledge sharing. We should have been doing this a long time ago, and I used to mention it every time I got to a meeting, but since I haven't been to a meeting in a long time, I haven't mentioned it recently. But I would—I would really, really urge, Diane, that you take that work further up the food chain, because it's critical. You know, we're just not—we're not taking advantage of the pool of expertise that this work represents—is lost by not having a repository.

DIANE HIRSHBERG

And I will—I'll send out the link for the Arctic learning resources, so that you can see what we've got so far. And, you know, there's about 60 submissions and they're not—these are not highly curated the way we've got the approval processes on academic programmes and such, but I think this is the start. We wanted to get something out quickly for people struggling with online teaching and this—it would be great to have a good conversation about how to make this more usable. I took some notes from what you were seeing there, but I'll put that in the same email when I send the *Stop Talking* book link.

ANTHONY SPECA

Thanks very much. Are there anyone—is there anyone who wanted to have any final words? Well, in that case it only remains for me to thank everyone who joined us. It's been, at least for me, and I think for others—that they said—an incredibly enjoyable—enjoyable and stimulating and inspiring discussion. I can't wait to read through the transcripts. And I think, as Amanda mentioned, those of us in the Læra Institute who are going to take this forward—we have lots to chew on. So, once again, thank you to all of you, and we will keep you apprised and share the information with you that we've generated here. Thank you very much. Bye-bye.

APPENDIX A: CALL FOR PARTICIPATION (ENGLISH)

As the climate changes, the Arctic now looms large in the popular perception as one of the most important regions on the planet. It attracts attention from scholars, professionals and policymakers as never before. The scale of change in the Arctic, the size of the challenges involved, and the difficulty of understanding a place of such complexity, urgently requires the education of a new generation of scholars, policymakers, business leaders and informed citizens equipped to respond.

The UArctic Læra Institute for Circumpolar Education is dedicated to renewing the study of the Circumpolar world to meet this need. Our mission is to support UArctic member institutions in designing and delivering best-practice Circumpolar Studies teaching, grounded in a sensitivity to diverse local perspectives on what it means to 'be Circumpolar'. For more detail about the Læra Institute and our planned projects, please see our website at laerainstitute.org.

We are calling for participation in an online workshop on Friday 12th March to discuss the following themes about Circumpolar Studies. **What do you think it means—academically, pedagogically and practically—to say that Circumpolar Studies is...**

- **...interdisciplinary?** Circumpolar Studies is more than a collection of academic disciplines united merely by geographical focus or by an issue such as climate change. How can this interdisciplinarity be fostered pedagogically, especially at the undergraduate level?
- **...comparative?** One of the false conceits about the Circumpolar world is that 'the Arctic is the same all the way around the Pole'. Circumpolar Studies must involve a comparative approach that highlights the similarities and differences between circumpolar regions and countries.
- **...polyvocal?** No one voice speaks for the entire Circumpolar world. 'Circumpolarity' has often been defined through the imagination of privileged and powerful voices. How can a wide range of representative voices of the Circumpolar world be heard and incorporated into Circumpolar Studies?
- **...pedagogically diverse?** Circumpolar Studies can take many forms—from classroom-based lectures to experiential learning to on-the-land programming. It relies on various theoretical approaches and learning styles. How can this diversity be respected whilst ensuring that Circumpolar Studies is united across the UArctic by a shared set of standards?
- **...interconnected?** Despite the great diversity in the Circumpolar world, it is united by a commonality of 'circumpolar experience' that has proven resilient in the face of global change. It also seems impossible to understand the Circumpolar world fully without recognising the themes above—and perhaps even socially, economically, political and environmentally dangerous not to do

so. How can this 'intersectionality' be emphasised pedagogically without sacrificing diversity?

If you would like to participate in this workshop, we would be grateful if you could send your responses to the themes above to the Managing Director of the Læra Institute, Dr Anthony Speca of Trent University, at info@laerainstitute.org.

Your written responses and the ensuing workshop discussion will ultimately be used to inform the Læra Institute's work to develop a set of 'curriculum criteria' for best-practice Circumpolar Studies teaching and learning. Written responses can be from individuals or groups. Please keep responses to under 1,000 words, and submit them by Monday 15th February.

Depending on the written responses received, and the direction of workshop discussions, we would also be interested in considering the possibility of developing them into an accessible publication or online resource.

Thank you very much for your interest, and we look forward to hearing from you.

APPENDIX B: CALL FOR PARTICIPATION (RUSSIAN)

По мере изменения климата регионы Арктики и Севера приобретает все большее значение и интерес как один из самых важных регионов на планете. Он как никогда привлекает внимание ученых, специалистов и политиков. Масштабы изменений в Арктике, размеры проблем связанных с данными изменениями, сложность восприятия места проблемы, все это требует срочных мер по подготовке следующего поколения ученых, специалистов, политиков, бизнесменов, способных ответить новым вызовам.

Лаэра Институт Университета Арктики по циркумполярному образованию занимается обновлением образовательных материалов, знаний, методикой преподавания циркумполярных наук (исследований) для удовлетворения потребностей всего циркумполярного мира. Наша миссия—поддерживать институты-члены Университета Арктики в разработке и предоставлении передового опыта обучения циркумполярным исследованиям, основанного на учете различных местных точек зрения на то, что значит «быть циркумполярным». Для получения более подробной информации об Институте Лаэра (Læra Institute) и наших запланированных проектах, пожалуйста, посетите нашу по адресу laerainstitute.org.

Мы приглашаем вас принять участие в онлайн-семинаре в пятницу, 12 марта, чтобы обсудить следующие темы, касающиеся циркумполярных исследований. **Как вы думаете, что означает—академически, педагогически и практически—высказывание «циркумполярные исследования это...»**

- **...междисциплинарность?** Циркумполярные исследования—это больше, чем набор академических дисциплин, объединенных только географической направленностью или такой проблемой, как изменение климата. Как можно педагогически укрепить эту междисциплинарность, особенно на уровне бакалавриата?
- **...сравнение?** Одно из ложных представлений о циркумполярном мире заключается в том, что «Арктика одинакова на всем протяжении всего полюса». Циркумполярные исследования должны включать сравнительный подход, который подчеркивает сходства и различия между циркумполярными регионами и странами.
- **...многоголосие?** Ни один голос не говорит от имени всего циркумполярного мира. «Циркумполярность» часто определялась через воображение привилегированных и влиятельных голосов. Как можно услышать широкий спектр репрезентативных голосов Циркумполярного мира и включить их в Циркумполярные исследования?
- **...педагогически разнообразны?** Циркумполярные исследования могут принимать разные формы—от традиционных лекций в классе до экспериментального обучения и полевых исследований. Также могут быть основаны на различных теоретических подходах и стилях обучения. Каким образом можно придерживаться такого разнообразия в подходах к

обучению, обеспечивая при этом целостность циркумполярного образования Университета Арктики на основе общего набора стандартов?

- **...взаимосвязанность?** Несмотря на большое разнообразие циркумполярного мира, его объединяет общий «циркумполярный опыт», который доказал свою устойчивость перед лицом глобальных изменений. Также кажется невозможным полностью понять Циркумполярный мир без признания вышеупомянутых тем—и, возможно, даже социально, экономически, политически и экологически опасно не делать этого. Как можно педагогически подчеркнуть эту «взаимосвязанность», не жертвуя разнообразием?

Если вы хотите принять участие в этом семинаре, мы были бы признательны, если бы вы могли направить ваши ответы на указанные выше темы управляющему директору Института Лаэра (Læra Institute) д-ру Энтони Спекса из университета Трента по адресу info@laerainstitute.org.

Ваши письменные ответы и последующее обсуждение на семинаре в конечном итоге будут использованы для информирования Института Лаэра (Læra Institute) о разработке набора «критериев учебной программы» для передового опыта преподавания и обучения циркумполярных исследований. Письменные ответы могут быть от отдельных лиц или групп. Пожалуйста, напишите до 1,000 слов и отправьте их до понедельника, 15 февраля.

В зависимости от полученных письменных ответов и направления дискуссий на семинаре нам также будет интересно рассмотреть возможность их преобразования в доступную публикацию или онлайн-ресурс.

Большое спасибо за ваш интерес, и мы с нетерпением ждем вашего ответа.

APPENDIX C: WRITTEN SUBMISSIONS

NOTE ON THE TEXT

The written submissions below were received by email in the weeks leading up to the workshop date of 12 March 2021. Apart from formatting for publication, they have not been edited except very lightly for typographical errors and punctuation. Please note that the submissions are the opinions of the respective authors, and they do not necessarily represent the views of the Læra Institute or UArctic.

DARIA BURNASHEVA – ARCTIC STATE INSTITUTE OF CULTURE AND ARTS (RUSSIA)

What do you think it means—academically, pedagogically and practically—to say that Circumpolar Studies is...

...interdisciplinary? We should think not only about interdisciplinary approaches but also inter-paradigmatic, inter-civilizational approaches; we, as Indigenous researchers and educators, should think about different research paradigms and knowledge systems, both Western and Indigenous, in building our curricula. An interdisciplinary approach itself does not provide in-depth understanding of our ways of being and our relations with the land since the ‘discipline’ itself is a Western concept not present in many cultural contexts. Thus, we should remind ourselves that not only disciplines exist but also paradigms which include certain ontologies and methodologies.

...comparative? It is important for us to learn from each other, as Linda Tuhiwai Smith reminds us—‘What is more important than what alternatives Indigenous peoples offer the world is what alternatives Indigenous peoples offer each other’ (Smith 1999: 105). Here, equal representation and learning about experiences from other Arctic regions is crucial.

...polyvocal? Including academics and representatives of Indigenous background is not enough. We should first and foremost involve Indigenous paradigms and Indigenous methodologies in order to make the Indigenous voices heard. The quest for the Indigenous paradigm is a challenge to Indigenous researchers ourselves to strive to reach an intellectual independence.

...pedagogically diverse? We should turn to Indigenous and ethnic pedagogies in order to understand different ways of acquiring knowledge.

...interconnected? Again, it is worth thinking about Indigenous pedagogies.

FINLO COTTIER – UNIVERSITY OF HIGHLANDS AND ISLANDS (UK)

What do you think it means—academically, pedagogically and practically—to say that Circumpolar Studies is...

...interdisciplinary? My immediate thoughts turn towards the semantics of interdisciplinary, multidisciplinary and transdisciplinary—<https://www.thearcticinstitute.org/future-of-arctic-research/>. How can it be fostered? My experience says that it must come from the teacher. If the teacher is not open to an interdisciplinary mode of teaching, then it's very hard to engineer. Case studies often provide clear examples of interdisciplinarity—e.g. erosion of the Greenland margin invokes glaciology, oceanography and atmospheric sciences. These further unlock palaeogeology, marine biology, etc, etc.

...comparative? There have been some highly active actors in this area within the marine science world. Wassmann and Carmack have been promoting the Pan-Arctic view for a decade or more with a marvellous series of volumes that explain the distinct regional variation, the connectedness and the fundamental mechanisms of how the marine Arctic functions—<https://www.sciencedirect.com/science/article/abs/pii/S0079661120301920?via%3Dihub>.

...polyvocal? I've not much to contribute to this one. Fascinating concept though.

...pedagogically diverse? I would highlight the work of University of the Highlands and Islands—delivering a diverse curriculum across the north and west of Scotland at a variety of educational levels—different delivery mechanisms but all under the academic standards set out by UHI—<https://www.uhi.ac.uk/en/about-uhi/learning-teaching-and-assessments/>.

...interconnected? I've a lot to learn in this arena. Interesting to be part of the discussion.

NADINE FABBI – UNIVERSITY OF WASHINGTON (USA)

What do you think it means—academically, pedagogically and practically—to say that Circumpolar Studies is...

...interdisciplinary? I feel interdisciplinarity has to be integrated into each course in as much as this is possible, and not only the social and natural sciences but the humanities as well.

...comparative? Absolutely, but at the same time, to aim for courses to have a Circumpolar perspective on each of the issues identified—that is, a perspective from each of the regions/peoples. This would be ideal. In addition, where, in the

amalgamation of that thinking, are there perspectives that distinguish the Circumpolar world from other regions, as it is distinct at the same time?

...**polyvocal**? We have to get instruction and student participation from each of the regions/peoples within the Circumpolar world.

...**pedagogically diverse**? The fact that the focus is the Circumpolar world is what, I feel, will unite the program. Within that unity of 'place' are all the variations of how learning is presented or curriculum developed.

...**interconnected**? I feel every effort has to be made to include, or at the very least allude, to the various actors within the Arctic region, and to always be cognizant of the fact that this is a 'multi-region' region.

DIANE HIRSHBERG – UNIVERSITY OF ALASKA ANCHORAGE (USA)

What do you think it means—academically, pedagogically and practically—to say that Circumpolar Studies is...

...**interdisciplinary**? Researchers engaged in work in the Arctic are increasingly recognizing the importance of interdisciplinarity in our work. The answers to the issues facing the Circumpolar North are complex and multi-faceted, and the only way to address them is through bringing together natural sciences and social sciences—and the way we understand issues more fully is via the lenses that the humanities and arts bring. Circumpolar Studies likewise has to be interdisciplinary. It can be challenging sometimes to pull academics out of their disciplinary bubbles and into a productive discourse across fields. But it's vital. We need to pose big questions that require broad interdisciplinary lenses in order to fully unpack and understand them. It doesn't mean that we give up the theoretical underpinnings of our disciplines, but rather that we use these to provide different perspectives on the same phenomena. And we teach our students how to do this as well. I taught in an honors program that required all students, regardless of their major, to take an intro to social-sciences research, because social-science methods are useful to doctors trying to understand patients and biologists learning to work with communities. Likewise, histories benefit from understanding natural-science perspectives on the world, and all of these benefit from grounding in Indigenous methods and epistemologies.

...**comparative**? One of the benefits from thoughtful comparative studies is that it introduces students not only to similarities and differences in structures and histories, but also in the ways that different peoples view the same phenomena. For example, it's one thing to understand that the history of Canada and Alaska differs from Russian or Finland because mainland North American territories (excluding islands) have not been subject to invasions or active conflicts with other nation-states for decades or even centuries. But it's another to understand that these differing experiences profoundly shape the way residents of different Arctic nations perceive

and interpret seemingly straightforward decisions by, or conflicts with, other nation-states. Again, bubbles are a good metaphor—we need to pop those, and help our students dig deep into the assumption that common experiences and viewpoints emerge from a shared geography, when culture, history and languages mediate and transform our understandings.

...polyvocal? The Circumpolar North may be better positioned to incorporate multiple voices than any other multinational region. While the legacy of colonization continues to affect the region deeply, Indigenous peoples across the north are less likely to have been forcibly relocated, at least in North America, than those in the South. Also, the Arctic Council provides a model, if imperfect, for making sure Indigenous peoples are at the table. Indigenous epistemologies and pedagogies are being recognized, and different forms of ‘expert’ that are inclusive of Indigenous knowledge-bearers are being included in some university programs. This is something we can do across all of them.

...pedagogically diverse? I am leery of the term ‘standards’. With an emerging discipline I think we want to intentionally have a discussion about what it means to have a rigorous experience that is inclusive of many definitions of ‘rigorous’. I would say that we want to create a shared set of expectations that students will both develop broad interdisciplinary understandings of the geography, history, peoples, flora and fauna, politics, etc, and then that they will have experiential learning that is outside the classroom or outside their own place, whether on the land or in different nation-states or with different cultures. Experiential learning, community-engaged learning, place-based learning—all of these are valid and students don’t need to have all of them, but they need at least some mix alongside traditional classroom learning.

...interconnected? I think to some extent I addressed this above in the ‘comparative’ section. It’s both unpacking what is the shared northern identity, and then understanding the diverse experiences under that. Those experiences I discuss immediately above would contribute as well.

DEKABRINA VINOKUROVA – NORTH EASTERN FEDERAL UNIVERSITY (RUSSIA)

[English translation follows]

Как вы думаете, что означает—академически, педагогически и практически—высказывание «циркумполярные исследования это...»

...междисциплинарность? На кафедре североведения СВФУ с 2013 г. ведется дисциплина «Геокультурное пространство Арктики», разработанная Михайловой Викторией Власьевной. Это модульная дисциплина, которая объединяет географию, климатоведение и социальные науки преподается во многих

факультетах нашего университета. Учебный курс «Геокультурное пространство Арктики» предназначен для студентов, заинтересованных в последующем вести профессиональную деятельность в регионе проживания. Цель курса –формировать представление о геокультурном пространстве Арктики через образы, создаваемые в литературе, искусстве и социально-гуманитарных науках. Учебный курс «Геосоциальное пространство Севера» предназначен для студентов, имеющих базовые знания по социально-гуманитарным дисциплинам и географии. Он рассчитан на студентов, заинтересованных в последующем вести профессиональную деятельность в регионе проживания. Цель курса—дать представление об основах геосоциального пространства (далее—ГСП) Севера: теории и методологии изучения, общей характеристики, а также на примере кейсов северных регионов.

...сравнение? Циркумполярные исследования должны включать сравнительный подход, который подчеркивает сходства и различия между циркумполярными регионами и странами. Самым действенным средством интеграции и сравнения полученных результатов исследования является наличие специализированного (по территориальному признаку, но не в плане направлений науки) периодического издания на международном уровне. К примеру, в РФ есть журнал «Арктика и Север», который индексируется в базе SCOPUS.

...многоголосие? Есть международные организации, но они сегодня разрознены и имеют связи только через «личные каналы», и понятно, что в условиях высокой конкуренции и выхода «индивидуализированных масс» исследователей присутствует зачастую нежелание подпускать «чужих». Есть проблема интеграции самих исследователей будь это на уровне региона, страны и между странами. Однако, создание сетевых связей, проведение регулярных тематических он-лайн мероприятий могло бы способствовать тому, чтобы специалисты разных направлений «услышали» бы друг друга, что может способствовать интеграции не только специалистов разных направлений науки, но и арктиковедов.

What do you think it means—academically, pedagogically and practically—to say that Circumpolar Studies is...

...interdisciplinary? Since 2013, the Department of Northern Studies of NEFU has been offering ‘Geocultural Space of the Arctic’, developed by Viktoria Vlashevna Mikhailova. It is a modular discipline that combines geography, climate science and social sciences, and it is taught across many faculties of our university. A course, ‘Geocultural Space of the Arctic’, is intended for students interested in subsequently pursuing professional activities in the region where they live. The aim of this course is to form an understanding of the geocultural space of the Arctic through the images generated in literature, art, and social sciences and humanities. Another course, ‘Geosocial Space of the North’, is intended for students with a basic knowledge of social and humanities disciplines, and of geography. It is also designed for students interested in subsequently pursuing professional activities in the region where they live. The purpose of the course is to cultivate an appreciation for the

basics of geosocial space (hereinafter referred to as GSP) of the North—the theory and methodology of study, of GSP, its general characteristics, as well as examples from cases from Northern regions.

...comparative? Circumpolar research should include a comparative approach that highlights the similarities and differences among Circumpolar regions and countries. The most effective means of integrating and comparing research results obtained is via specialised international scientific journals (which have a regional, not disciplinary focus). For example, the journal *Arktika i Sever* [The Arctic and the North], which is indexed in the SCOPUS database, is published in the Russian Federation.

...polyvocal? International organisations exist, but today they are scattered and connected only through personal channels, and it is clear that, in highly competitive conditions and the emergence of personally-connected groups of researchers, there is often a reluctance to let strangers in. There is the problem of integrating the researchers themselves, be it at the level of the region, country and between countries. However, the creation of network connections and holding regular thematic online events could contribute to specialists from different fields becoming acquainted with each other, which can facilitate the integration of not only specialists from different fields of science, but also those in Arctic Studies.

APPENDIX D: 'TRANS-PACIFIC' MEETING NOTES

NOTE ON THE TEXT

The Læra Institute regrets that technical difficulties precluded the recording and transcription of a meeting on the topic of Circumpolar Studies, convened online from 01.00 to 03.00 UTC on 12 March 2021. Unlike the 'Trans-Atlantic' meeting transcribed above, the timing of this earlier 'Trans-Pacific' meeting enabled the synchronous participation of colleagues in Russia and western North America. The notes below were taken by the moderator of the 'Trans-Pacific' meeting, including written additions from some other participants.

LIST OF PARTICIPANTS

Daria Burnasheva – Arctic State Institute of Culture and Arts (Russia)

Irina Dranaeva (Moderator) – Arctic State Agrotechnological University (Russia) and Læra Institute

Gail Fondahl – University of Northern British Columbia (Canada) and Læra Institute

David King – Trent University (Canada)

Viktoria Mikhailova – North Eastern Federal University (Russia)

Aiza Neustroeva – North Eastern Federal University (Russia)

Dekabrina Vinokurova – North Eastern Federal University (Russia)

NOTES

According to press-release from Laera Institute, our participants discussed following question: 'Circumpolar Studies is?'

First presentation was from Viktoria Mikhailova, who talked about disciplines:

1. *Geocultural area of the Arctic*. Advertising and public relations. The course is designed for students with basic knowledge of history and geography who are interested in subsequently pursuing professional activities in the region of residence. The purpose of the course is to form an idea of the geocultural space of the Arctic through the images created in literature, art, social sciences and humanities.
2. *Socio-economic and ecological risks (hazards) in the Arctic*. The course is aimed at developing a comprehensive understanding of modern socio-economic and environmental risks in the Arctic, their causes and consequences for the development of the region, methods of risk analysis and assessment, mechanisms

for managing socio-economic and environmental risks in the region. Discipline summary—essence, classification and theory of risk. Risks in the Arctic. Regional risk management methods.

3. *Geosocial area of the North*. The course is intended for students with basic knowledge of social and humanitarian disciplines and geography. The aim of the course is to give an idea of the foundations of the geosocial space of the North—the methodology of studying, the general and comparative characteristics of the northern regions and the management of the development of the northern territories of Russia.

These disciplines were developed for bachelor/master degree students of NEFU. Viktoria and Aiza are ready to cooperate with Laera Institute in developing new courses of Circumpolar Studies in new format.

Second was Dekabrina Vinokurova, who talked about ‘interdisciplinarity’, the meaning of ‘Arctic’ in education process, module disciplines, a holistic view of the Arctic, etc. Professor Vinokurova emphasized that we also need periodical, science journals, more specialized scientific journals on Arctic problems and issues, for example, *Arctic and the North*, *Arctic of the XXI century*—journals from Russia (NEFU).

Next was Daria Burnasheva with information about Circumpolar Studies in ASICA:

- BA level:
 - Arctic Circumpolar civilization (2 ECTS)
 - Arctic region studies (2 ECTS)
- MA level:
 - Arctic identity (5 ECTS)
 - Introduction to Indigenous paradigms (5 ECTS)
- New online, English-taught course starting from Fall 2021:
 - Arctic Circumpolar civilization (3-5 ECTS)

We also received very good and interesting feedback and comments from Gail and David, who also talked about Circumpolar education experience in their institutions.

Universities from Yakutia are ready to work with Laera Institute in developing Circumpolar Studies. We agree with new ideas and format of CS. We have a great number of professors and developed courses which we can use as methodological part of CS.

A new format is online education, short term courses, winter/summer schools, field work, university integration—joint degree diplomas or certificates.



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