

## Peoples of the Arctic

ANT 4932/ANG 6314  
Fall 2012

T 4-5<sup>th</sup> Period, 2346 Turlington  
Th 9<sup>th</sup> Period, 2346 Turlington

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### Course Description and Objectives

“Arctic Peoples, among the most easily recognized ethnographic populations, remain a poorly understood group about whom easy generalizations are routine: they eat only raw meat, they give their wives as gifts to strangers, they rub noses instead of kissing, they send their elderly out on ice floes to die. We are prepared to believe almost anything about such an unfamiliar and peculiar group” (Martin 1986:420).

The purpose of this course is to demystify the peoples of the North American Arctic. This semester, we will pay particular attention to the origins of the peoples who inhabit the region, the history of contact with Europeans, the various economic and environmental adaptations that people have made to their environment, the specific cultural features that characterize foragers in the North American Arctic and Subarctic, and the ways in which these peoples are adapting to the challenges of their contemporary political and social environments.

The Arctic is a big place, and it is filled with many different cultures. We will focus on specific groups from different regions in the Arctic. The objectives of this modified case study approach are many but include (1) becoming familiar with the ethnology of the Arctic; (2) developing an understanding of the similarities and differences among Northern peoples; (3) increasing knowledge of the history and nature of contact between Arctic Peoples and Europeans/Canadians/Americans; (4) improving skills in working with ethnographic materials; and (5) improving abilities in communication through written, oral, and visual methods.

### Textbooks and Reading Assignments

There are four textbooks for this course, which are as follows:

Jens Dahl. 2000. *Saqqaaq*. Toronto: University of Toronto Press.

Jean Briggs. 1970. *Never In Anger*. Harvard University Press.

Paul Nadasdy. 2008. *Hunters and Bureaucrats*. UBC Press.

Ronald Nizen. 1998. *Defending the Land: Sovereignty and Forest Life in James Bay Cree Society*. Prentice-Hall.

In addition to the textbooks, there will be additional reading material from placed on reserve. These readings are required and will provide the details and alternate perspectives that the text ethnographies cannot. Dissemination of reserve materials (which are listed in the course schedule) is TBA.

Readings will be completed ahead of time, and students are expected to be prepared to discuss these readings in class. While I, like most of my colleagues, enjoy hearing the melodious sound on my own voice, droning lecture will get us nowhere: we will need to discuss readings to understand them. My intent is that our class meetings will be primarily discussion.

## Exams and Grading

There are two exams for this course – a mid-term and a final. Both exams will be in essay format and will be comprised of short answers and longer essay questions. Typically, I will allow some choice on the exams, and I will provide potential questions and a list of terms and concepts as a study guide before hand. Each exam will be worth 100 points.

Students are also required to write a term paper during the semester. The paper is expected to be between 14-16, typed and double-spaced, on a topic of your choice but approved ahead of time. Detailed directions and a list of suggested topics will be forthcoming next week. To facilitate your paper writing, students are expected to submit a brief proposal, outlining the paper topic and key sources. For graduate students in the course, you should plan on a paper of manuscript length, which is 20 pages, not including the bibliography. The term paper is worth 100 points.

Because of the discussion-oriented nature of the class, students will be graded on the quality of class participation. Participation is a constructive activity, which means that you must not only have interesting and useful things to contribute to the discussion but also remain sensitive to others in the classroom. Being disrespectful of other opinions or hogging the spotlight are just as bad as not saying anything. Your participation grade is worth 50 points. You should note that 50 points is more than enough to make for a whole letter grade in this class, so this is not a trivial component of the course.

Because real participation remains such an unusual component of most college classrooms, I should add here that “participation” and “discussion” are not unstructured activities. Rather, much of the discussion is guided either by discussion questions provided to accompany readings and periodic small-group, in-class discussions of particular topics.

In summary, the grade breakdown for the course looks like the following:

Mid Term Exam	100
Final Exam	100
Term Paper	100
Participation	50
<b>Totals</b>	<b>350</b>

As for letter grades, the numbers play out as follows:

A=315+, A-=308, B+=301, B=280, B-=273, C+=266, C=245, C-=238, D=210, E=<210

## Ground Rules

### *Sakai*

I will be using Sakai to manage the course. This means that all important materials can be viewed online using Sakai, including a copy of the syllabus, exams, assignments and any supplemental readings or links I might think to post. While Sakai is a useful tool for managing this course, it is important to remember that this is not an online course, and I am only using Sakai as an organizational tool.

### *Classes, Readings, & Attendance Policy*

Students are expected to complete the assigned readings before class. Although attendance in class is not compulsory, class discussion will incorporate information not available in the assigned textbooks. Indeed, class discussions provide material in addition to the material found in the textbook.

As for attendance, this is a university, and you are all grown-ups. I do not grade for attendance, though I should add that class attendance is highly correlated with performance on exams, and thus the final grade in the course. I'm not inclined to do any favors for students who are borderline if they have shown a half-hearted commitment to being in class. And, of course, if you are not in class you are not participating, which means you are not earning those points. Finally: University policy is that students are expected to attend all class meetings.

### ***Classroom Behavior***

Being in class is an indication that you are here to learn something about anthropology. I expect that cell phones will be turned off during the lecture, that you will pay attention in class, and that you will remain seated during class. Passing notes, chatting with your neighbors, reading the newspaper, doing your math homework, playing games, surfing Facebook, getting up to get a drink of water, running to the potty, or leaving early are distracting to and disrespectful of everyone in the class. If you do need to leave early, please sit in a location where your movement will cause the least disruption. If you need to chat with your neighbor, please wait until after class. And if you can't stay away from checking email, logging onto Facebook or playing an online game for an entire class period, you really need to seek professional help.

**Your grade for this course is your responsibility.** If you attend class regularly, read the assigned material carefully, and participate in our discussions, then you will likely do well. You will only get out of this class what you put into it.

### ***Academic Honesty***

Unless it is specifically connected to assigned collaborative work, all work should be individual. Evidence of collusion (working with someone not connected to the class or assignment), plagiarism (use of someone else's published or unpublished words or design without acknowledgment) or multiple submissions (submitting the same work for different courses) will lead to the Department's and the University's procedures for dealing with academic dishonesty. All students are expected to honor their commitment to the University's Honor Code.

### ***Accommodation for Students with Disabilities***

Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who must then provide this documentation to the Instructor when requesting accommodation. **Please make any requests by the second week of class.**

### ***UF Counseling Services***

Resources are available on-campus for students having personal problems or lacking clear career and academic goals that interfere with their academic performance. These resources include:

1. [University Counseling and Wellness Center](#), 3190 Radio Road, 392-1575, personal and career counseling
2. [Sexual Assault Recovery Services \(SARS\)](#), Student Health Care Center, 392-1161, sexual counseling
3. [Career Resource Center](#), Reitz Union, 392-1601, career development assistance and counseling
4. [Reading & Writing Center](#), Broward Hall, 392-0791, writing assistance, study skills, test preparation

## Course Outline

### Important Dates:

Paper Proposals Due: **September 20**  
Mid-Term Exam: Due **October 11**

Papers Due: **November 20**  
Final Exam: Due **December 14**

There are three themes that I want to focus on in this course: (1) Environment, Culture, and Subsistence, (2) What are Inuit? What are Eskimos? What is Culture?, and (3) Culture Change and Cultural Survival. All of the readings focus on these three elements, but this is a pretty good place to break them up. We'll go through each as they come up. Dates for each topic are estimates. Class interest will dictate progress through the semester.

Environment, Culture, Subsistence (August 23- September 25): Dahl 2000 (all), Balikci 1967, Burch 1971, Dahl 1989, Fienup Riordan 1999, Freeman 1984, Langdon 1991

(September 27-October 30) Defining Native Peoples: Briggs (all), Nadasdy (all), Burch and Correll 1972, Burch 1994, Dorais 1991, Wenzel 1995, Worl 1980, Guemple 1995, Trott 1997

Culture Change and Survival (November 1-December 4): Nizen (all), Buijs 1993, Condon 1990, Fogel-Chance 1993, Fortuine 1971, Remie 1984, Vanast 1991.

### Reserve Readings

Balikci, Asen. 1967. Female infanticide on the Arctic coast. *Man* 2: 615-625.

Buijs, Cunera. 1993. The disappearance of traditional meat-sharing systems among some Inuit groups of Canada and Greenland. In: Cunera Buijs (ed.), continuity and discontinuity in Arctic cultures; pp. 108-135. Leiden: National museum of ethnology

Burch, Ernest S. 1971. The Nonempirical Environment of the Arctic Alaskan Eskimos. *Southwestern Journal of Anthropology* 27: 148-165.

Burch, Ernest S. 1994. The Inupiat and the Christianization of Arctic Alaska. *Etudes/Inuit/Studies* 18(1-2):81-108.

Burch, Ernest S., and Thomas C. Correll. 1972. Alliance and conflict: inter-regional relations in North Alaska. In: D. Lee Guemple (ed.), *Alliance in Eskimo society*; pp. 17-39. Seattle: University of Washington Press. (Proceedings of the American Ethnological Society, 1971, suppl.)

Condon, Richard G. 1990. The Rise of Adolescence: Social Change and Life Stage Dilemmas in the Central Canadian Arctic. *Human Organization* 49: 266-279.

Dahl, Jens. 1989. The Integrative and Cultural Role of Hunting and Subsistence in Greenland. *Etudes/Inuit/Studies* 13: 23-42.

Dorais, Louis-Jacques. 1991. Language, Identity, and Integration in the Canadian Eastern Arctic. *North Atlantic Studies* 3: 18-24.

Fienup-Riordan, Ann. 1999. Yaqulget Qaillun Pilartat (What the Birds Do): Yup'ik Eskimo Understanding of Geese and Those Who Study Them. *Arctic* 52: 1-22.

Fogel-Chance, Nancy. 1993. Living in Both Worlds: Modernity and Tradition among North Slope Inupiaq Women in Anchorage. *Arctic Anthropology* 30(1): 94-108.

Fortuine, Robert. 1971. The Health of the Eskimos, as Portrayed in the Earliest Written Accounts. *Bulletin of the History of Medicine* 45: 98-114.

Freeman, M.M.R. 1984. Arctic Ecosystems. In: David Damas (ed.), *Handbook of North American Indians*, Vol. 5, Arctic; pp. 36-48. Washington: Smithsonian Institution Press

Guemple, D. Lee. 1995. Gender in Inuit Society. In: Laura F. Klein and Lillian A. Ackerman (eds.), *Women and*

Power in Native North America; pp. 17-27. Norman, OK: University of Oklahoma Press

Langdon, Stephen J. 1991. The Integration of Cash and Subsistence in Southwest Alaskan Yup'ik Eskimo Traditions. In: Nicolas Peterson, and Toshio Matsuyama (ed.), *Cash, Commoditisation and Changing Foragers*; pp. 269-291. Osaka: National Museum of Ethnology.

Remie, C. 1984. How Ukpaktoor lost his buttock and what he got in exchange for it: cultural changes amongst the Arviligdjuarmiut of Pelly Bay, Northwest Territories, Canada. In: Gerti Nooter (ed.), *Life and survival in the Arctic: cultural changes in the polar regions*; pp. 97-120. The Hague: Government Printing Office

Trott, Christopher G. 1997. The Rapture and the Rupture: Religious Change Amongst the Inuit of North Baffin Island. *Etudes/Inuit/Studies* 21(1-2):209-228

Vanast, Walter J. 1991. The Death of Jennie Kanajuq: Tuberculosis, Religious Competition, and Cultural Conflict in Coppermine, 1929-1931. *Etudes/Inuit/Studies* 15: 75-104.

Wenzel, George. 1995. Ningiqtuq: resource sharing and generalized reciprocity in Clyde River, Nunavut. *Arctic Anthropology* 32: 43-60.

Worl, Rosita. 1980. The North Slope Inupiat Whaling Complex. In: Y. Kotani and William B. Workman (eds.), *National Museum of Ethnology, Senri Ethnological Studies 4*; pp. 305-332. Osaka: National Museum of Ethnology