

Anthropology 3112-090 North American Ethnography (CANVAS Online)

Fall Semester 2024: University of Utah

Instructor: Shawn W. Carlyle, Ph.D.
Office Hours (via ZOOM): By Appointment
Email: Carlyle@anthro.utah.edu

Indigenous Land Statement: University of Utah

We acknowledge that this land, which is named for the Ute Tribe, is the traditional and ancestral homeland of the Shoshone, Paiute, Goshute, and Ute Tribes. The University of Utah recognizes and respects the enduring relationship that exists between many Indigenous peoples and their traditional homelands. We respect the sovereign relationship between tribes, states, and the federal government, and we affirm the University of Utah's commitment to a partnership with Native Nations and Urban Indian communities through research, education, and community outreach activities.

Anthropology 3112: North American Ethnography fulfills the Diversity (DV) requirement at the University of Utah. The course's central focus is on the culture and history, of Native North American Nations—a group of people in the US who have experienced, and continue to experience sustained systemic discrimination, via institutional racism. Anthropology 3112 takes a broad approach, generally addressing a specific cultural area each week of the course. Students will therefore receive a basic introduction to Native cultures of the Great Basin, Northwest Plateau, California, Northwest Coast, US Southwest, and the Northeast, among others.

The class uses a combination of movies, traditional ethnographic accounts, and Native literatures to illuminate the diversity and complexity of pre-contact and proto-historical Native cultures. Although the work of ethnographers like Franz Boas, Julian Steward, John Neihardt, and AL Kroeber (among others) are discussed, the main focus of the class is on Native figures like Chief Joseph (Nez Perce) and Nicholas Black Elk (Lakota) and traditional Native American literature. Authentic Native stories/accounts of the Northern and Southern Ute, *Haudenosaune* (Iroquois), Haida and Tlingit (Northwest Coast) and Blackfoot/Blackfeet (Blackfoot Lodge Tales), among others are represented.

In addition to be introduced to important Native figures and literature, students will also cover basic information on unique aspects of various Native Nations—for example Native Creation stories, the “potlatch” of the Northwest Coast, and the relationship between Native peoples and their traditional lands. Aboriginal Native communities are shown to have been dynamic, evolving entities that were both expertly adapted to their various environs, but also able to adapt and change in face of new material elements—such as the arrival of the Spanish Mustang in North American in the mid 18th century.

Required Text (Online Access)

Sutton, Mark Q. 2021. *An Introduction to Native North America, 6th Edition*. New York: Routledge Press.

This textbook is required, and physical (hard) copies of the textbook can be purchased through the University of Utah campus bookstore, however an electronic version is included as part of the course fees. To access your copy of the text, simply use the “Bookshelf” link within CANVAS (left-hand column). You can also opt out of the text via that link.

Add/Drop Dates

The last day to add this course *without* an add code is Friday, August 23rd. The last day to drop, audit, or select the CR/NC option for this class is Friday, August 30th. The last day to withdraw from this class is Friday, October 18th, and the last day to **reverse** the CR/NC designation is Friday, November 29th. Please check the academic calendar (<https://registrar.utah.edu/academic-calendars/fall2024.php>) for more information pertaining to dropping and withdrawing from a course. Withdrawing from a course and other matters of registration are the student’s responsibility.

Holidays/Breaks

Labor Day	September 2 nd	Limited Availability
Fall Break	October 06-13	No Materials Assigned
Thanksgiving Break	November 28/29	Limited Availability

Course Learning Outcomes

Anthropology 3112: North American Ethnography will directly address the following Learning Outcome as set forth by the Department of Anthropology:

- 1) Explore complex questions relating to diversity and variation among humans and our closest relatives
 - [Knowledge of human cultures and the physical and natural world](#)
 - [Intercultural knowledge and competence](#)

When first contacted by Europeans, Native Americans had been living and adapting to life in North America for well over 10,000 years! According to many Native accounts, Native Peoples (sometimes referred to as “First Peoples”) were Created in North America—and have therefore been here forever.

Anthropology 3112 provides introductory ethnographic information on multiple Native American cultures throughout North America and is designed to have a broad scope, covering Native communities on the Northwest Coast, California, United States Southwest, and Great

Plains, among others. Much of the class material focuses on the relationship between Native Peoples and their natural environments. The powerful relationships between the Zuni, for example and their landscape are explored, as is the importance of the geography of “Navajo Country” to Dine/Navajo Creation accounts as well as to the modern inhabitants of the [Navajo Nation](#).

2) Critically evaluate evidence, claims and hypotheses

- [Inquiry and analysis](#)
- [Critical thinking](#)

Anthropology 3112 asks students to challenge traditional stereotypes of Native Peoples and communities—both past and present. Stereotyped by Euro-Americans as relics of an age gone by, Native communities are instead shown to be expertly adapted to every and any environment North America could provide. Further, by highlighting Native literatures, leaders and their perspectives, students are expected to gain unique insight into the Native worldview—as well as their own.

Uonline/CANVAS: Is an Online class right for me?

Anthropology 3112-090 is an online class being run by Uonline through the CANVAS learning system. If you have never taken a course online, or are unsure if an online course would be right for you, use these links:

<https://digitallearning.utah.edu/support/canvas-help.php>

https://it.utah.edu/help/it_guides/new_student_guide.php

<https://classhelp.screenstepslive.com/a/1813440-getting-started-with-canvas-as-a-student>

Accessing Your CANVAS Courses

Access all of your CANVAS-based courses directly through the Campus Information Systems:

<https://cis.utah.edu/?new>

Once you have logged in, go to your “Student” Homepage and look for “My Classes”, then simply click on the link for the class you want to access.

Course Announcements/Setting Your CANVAS Notification Preferences

Direct communication between the instructor and the class as a whole will be done through the “Announcements” function within CANVAS. Make sure you set your CANVAS notification preferences to ensure that you receive all class notifications, especially CANVAS

“Announcements”. If you are unsure what your CANVAS/uonline notification preferences are,

use the following link: <https://community.canvaslms.com/t5/Student-Guide/How-do-I-add-contact-methods-to-receive-Canvas-notifications-as/ta-p/516>

Contacting the Professor

Students can email the professor directly at Carlyle@anthro.utah.edu; and students can also use the CANVAS “INBOX” function on the left-hand column of the CANVAS course homepage to send an email directly to the professor. Students may expect an answer within 48 hours, ideally within 24 hours, excluding some weekends and holidays (see holiday schedule above).

Grading

Students will be tested on assigned class readings, assigned movies, lectures (including powerpoints), and “helpsheets”. Your grade will be determined by three midterm exams (100 points each), three bulletin board assignments (10 points each), and three “region quizzes” (24 points each) for a total of ~400 points. All quizzes and midterms are open-text, open-lectures, open-e-reserve article, open-internet. **One extra-credit assignment will be provided (details TBA), other than that, no extra credit work will be accepted.**

The final grading scale will follow the standard University of Utah format:

100-93%	A	79-77%	C+
92-90%	A-	76-73%	C
89-87%	B+	72-70%	C-
86-83%	B	69-67%	D+
82-80%	B-	66-63%	D
		62-60%	D- <60% E

Exam/Assignment Details and Schedule (CANVAS)

All exams (region quizzes and midterms) as well as the Bulletin Board assignments will be submitted by the student through the CANVAS portal. Graded assignments in this class come in three forms, region quizzes that normally cover two weeks of materials, midterms, which cover one third of the class materials, and the bulletin board assignments. The class is divided into three sections of roughly four weeks each, and each section has an associated midterm. The fifth week of each section is reserved for students to take the midterm, and no materials will be assigned for the midterm week. Within each of the three sections, there will be a “region” quiz based on the first two weeks’ materials.

Students should confirm that they will be available to take the two midterm exams and within their required time-frames—as *I cannot guarantee testing arrangements outside of their given days/weeks without a documented medical excuse*. Documented health issues related to COVID-19 will be considered valid justification for *potential* exam/assignment deadline extensions, and under such circumstances students should contact the professor as soon as reasonably possible.

All quizzes and midterm exams will be submitted/taken through the CANVAS portal, and can be taken at home, on your own computer, assuming that you have a secure internet connection. All exams and quizzes are open-notes, open-articles, etc...—*but students are expected do their own work.*

Region Quizzes

“Region Quizzes” are designed to focus the student on the important aspects of a portion of the assigned electronic reserve articles. There is one region quiz per section, focusing on the first two weeks/regions of each section. The quizzes will generally be open beginning the Friday after the first two weeks of each section, and will remain open through the following Monday. ***Although students can take the Region Quizzes at any time during the four-day window, students can only attempt the exam once—so make sure you are prepared to complete the exam when you open it!***

Quiz Subject/Region	Covering Weeks	Dates Open
Q1: Ethnography?/Native Creation	ONE and TWO	Fri. Aug. 30--Fri. Sept. 06
Q2: Plateau and Great Basin	SIX and SEVEN	Fri. Oct. 04--Mon. Oct. 14
Q3: Great Plains	ELEVEN and TWELVE	Fri. Nov. 15—Mon. Nov. 18

Midterm Exams

Midterm exams will open on Mondays, and end the following Sunday—so the student will have seven full days to take midterm exams through CANVAS. ***Although students can take the Midterm Exams at any time during the seven-day window, students can only attempt the exam once—so make sure you are prepared to complete the exam when you open it!***

1 st Midterm	Monday, Sept. 16--Sunday, Sept. 22
2 nd Midterm	Monday, Oct. 28—Sunday, Nov. 03
3 rd Midterm	Monday, Dec. 09—Friday, Dec. 13

Bulletin Board Assignment: Basic Setup and Rubric SEE “BULLETIN BOARD PAGE” IN CANVAS FOR FULL DETAILS

Modern Native peoples note that they still feel as though most Americans have stereotyped views of them. Therefore the goal of the bulletin board assignment is to ***consider/explore the Native American perspective.*** Through CANVAS students will submit a Microsoft Word or Adobe PDF document around three paragraphs in length describing an article and the issues/perspectives presented within from one of the following types of sources:

- 1) A news source/article created by Native peoples, for Native peoples (e.g., The Navajo Times); or

- 2) A news source/article/report produced by a US State or Federal authority that is tasked with the administration of Native communities (e.g., US Department of the Interior, Bureau of Indian Affairs (News)); or
- 3) An article or website on tribal history, from a Native-based source (e.g, the website for the Seneca Nation of Indians, or the Southern Ute Indian Tribe Official Homepage); or
- 4) Find an example of Native Americans *in the news*—in what ways are modern Native communities/peoples making the news at the local, state, or Federal level? (potential search terms: Keystone pipeline)

The student’s submission should discuss aspects such as, What did I learn about a Native community/issue/individual that I did not know before? How did/do the Native peoples presented in the article/website feel about the issue—what is their perspective? How does/do the issues discussed affect Native peoples/communities?

Bulletin Board Assignments

1 st Bulletin Board	Due No Later than Sunday, Sept. 08
2 nd Bulletin Board	Due No Later than Sunday, Oct. 20
3 rd Bulletin Board	Due No Later than Sunday, Nov. 24

Optional Field Trip to the [Natural History Museum of Utah](#)

The Natural History Museum of Utah (NHMU) has a world-class exhibit focusing on local Native American Nations (“First Peoples”)—past and present. These exhibits will likely give you fresh perspectives on Native communities. There will be three formal, organized trips which will include a roughly 30min tour of the Museum’s Native American ethnographic displays by in-house experts. Group size for each of the three tours will be limited to 25 students (per tour).

The NHMU field trip is *not required*, and students may also visit the museum on their own. University of Utah students, staff and faculty have free admission to the Natural History Museum of Utah (NHMU). [The Museum is just off campus right next to Red Butte Gardens.](#) There will be a “museum worksheet” that can be completed and submitted after the trip in place of a midterm. Further details, including exact times, will follow, although it is expected that the formal tour will begin sometime around 1:30p.

Museum Visit ONE	Friday, Sept. 13	Museum Sign-Up Group ONE
Museum Visit TWO	Friday, Oct. 25	Museum Sign-Up Group TWO
Museum Visit THREE	Friday, Nov. 22	Museum Sign-Up Group THREE

Anthropology 3112: North American Ethnography

Sutton, MQ. 2021. *An Introduction to Native North America, 6th Ed.* New York: Routledge.

<u>Week</u>	<u>Subject</u>	<u>Textbook (Sutton, 2021)</u>
1	Introduction/How Long Have Natives Been in NA?	CH1: 1-26
2	Native American Accounts of Creation	No Sutton Readings Assigned

REGION QUIZ ONE (Open Friday, Aug. 30 through Friday, Sept. 06)

3	Native Peoples of the Northwest Coast	CH6: 122-144
4	Natives Peoples of California	CH8:174-202

5 MIDTERM ONE: MONDAY SEPTEMBER 16—SUNDAY SEPTEMBER 22

END SECTION ONE

<u>Week</u>	<u>Subject</u>	<u>Textbook (Sutton, 2021)</u>
6	Native Peoples of the Plateau	CH5: 103-121
7	Native Peoples of the Great Basin	CH7: 145-173

REGION QUIZ TWO (Open Friday, Oct. 04—Monday, Oct. 14 (extended thru Fall Break)

FALL BREAK: OCTOBER 06-OCTOBER 13 (NO MATERIALS ASSIGNED)

8/9	Native Peoples of the US Southwest	CH9: 203-251
-----	------------------------------------	--------------

10 MIDTERM TWO: MONDAY OCTOBER 28—SUNDAY NOVEMBER 03

END SECTION TWO

<u>Week</u>	<u>Subject</u>	<u>Textbook (Sutton, 2021)</u>
11/12	Native Peoples of the Great Plains	CH10: 252-286

REGION QUIZ THREE (Open Friday, Nov. 15—Monday, Nov. 18)

(THANKSGIVING BREAK): OCTOBER 28-OCTOBER 29

13/14/15	Native Peoples of the Northeast	CH11: 287-319
----------	---------------------------------	---------------

Final Week MIDTERM THREE: MONDAY DECEMBER 09—FRIDAY DECEMBER 13

**Required Readings: Anthropology 3112: North American Ethnography
Electronic Reserve (Marriot Library)**

ACCESS COURSE RESERVES DIRECTLY USING THE "COURSE MATERIALS" LINK ON THE LEFT-HAND COLUMN OF THE CANVAS SITE

WEEK ONE: INTRODUCTION/WHAT IS ETHNOGRAPHY?

O'Reilly, Karen. 2012. Chapter 1: Introduction. Ethnography as Practice. *In Ethnographic Methods. 2nd Edition.*, pp. 1-27.

Permalink: https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1rn6k8i/UUU_ALMA51482903120002001

WEEK TWO: NATIVE ACCOUNTS OF CREATION

Story 3: Rabbit (*Tavooch*) Has a Fight with the Sun. 1974. *In Stories of Our Ancestors, a Collection of Northern-Ute Indian Tales*, pp. 2-7. Digitized by J. Willard Marriott Library, University of Utah.

Story 33: The Story of the Moon. 1974. *In Stories of Our Ancestors, A Collection of Northern-Ute Indian Tales*, pp. 88-89. Digitized by J. Willard Marriott Library, University of Utah.

Permalink: https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/dtufc4/digcoll_uuu_11uaida_main/361415

Richter, Daniel K. 2011. Chapter One: The Iroquois in the World on the Turtle's Back. *In The Ordeal of the Longhouse*, pp. 8-29. The University of North Carolina Press.

Permalink (after clicking on the link, choose "online access", then choose "Ebook Central Academic Complete": https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9781469603209

Lowie, R. H. 1924. Story 1: Creation (Southern Ute). *In Shoshonean Tales. The Journal of American Folklore*, 37(143/144), pp. 1-2.

Lowie, R. H. 1924. Story 4: The Seasons (Southern Ute). *In Shoshonean Tales. The Journal of American Folklore*, 37(143/144), pg. 7.

Lowie, R. H. 1924. Story 6: The Transformation of Animals (Southern Ute). *In Shoshonean Tales. The Journal of American Folklore*, 37(143/144), pg. 14.

WEEK THREE: NATIVE PEOPLES OF THE NORTHWEST COAST

Velten, H. V. 1944. Three Tlingit Stories. *International Journal of American Linguistics*, 10(4), 168–180.
<https://www.jstor.org/stable/1262786> (plug this website address directly into your browser window and it should work)

Kan, Sergei. 2015. Chapter Eight: the Potlatch as Mortuary Ritual. In *Symbolic Immortality : The Tlingit Potlatch of the Nineteenth Century, 2nd Ed.*, pp. 177-210.

Permalink:

https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9780295806280

WEEK FOUR: NATIVE PEOPLES OF CALIFORNIA

Bettinger, Robert L. 2015. Chapter 1: Introduction. In *Orderly Anarchy*, 1st ed. Vol. 8. Berkeley: University of California. Origins of Human Behavior and Culture.

Bettinger, Robert L. 2015. Chapter 2: California in Broad Evolutionary Perspective. In *Orderly Anarchy*, 1st ed. Vol. 8. Berkeley: University of California, 2015. Origins of Human Behavior and Culture.

Permalink: [https://utah-](https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9780520959194)

[primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9780520959194](https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9780520959194)

WEEK SIX: NATIVE PEOPLES OF THE PLATEAU

Howard, Helen A. and Nicole Tonkovich. 2017. Introduction to the Bison Classic Edition. In *Saga of Chief Joseph*, pp. xv-xxi. Lincoln: Bison Books.

Howard, Helen A. and Nicole Tonkovich. 2017. Part 1: Early History. In *Saga of Chief Joseph*, pp. 1-22. Lincoln: Bison Books.

Permalink: [https://utah-](https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9781496204301)

[primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9781496204301](https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9781496204301)

Marshall, Alan G. 2012. Unusual Gardens. In *Northwest Lands, Northwest Peoples*, pp. 173-187. University of Washington Press.

Permalink: [https://utah-](https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_jstor_books_j_ctvct023g_14)

[primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_jstor_books_j_ctvct023g_14](https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_jstor_books_j_ctvct023g_14)

WEEK SEVEN: NATIVE PEOPLES OF THE GREAT BASIN

Steward, Julian Haynes. 1933. *Ethnography of the Owens Valley Paiute*. Vol. 33, No. 3. Berkeley: University of California Press.

Story 4: COYOTE (*YURG:ERVUECH*) AND SENAWAHV DISCUSS MATTERS OF IMPORTANCE TO THE PEOPLE. 1974. *In Stories of Our Ancestors, A Collection of Northern-Ute Indian Tales*, pp. 7-8. 1974. Digitized by J. Willard Marriott Library, University of Utah.

Story 7 — COYOTE STEALS FIRE. 1974. *In Stories of Our Ancestors, A Collection of Northern-Ute Indian Tales*, pp. 13-21. Digitized by J. Willard Marriott Library, University of Utah.

Story 8 — THE INDIANS OF LONG AGO. 1974. *In Stories of Our Ancestors, A Collection of Northern-Ute Indian Tales*, pp. 21-22. Digitized by J. Willard Marriott Library, University of Utah.

Permalink: https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/dtufc4/digcoll_uuu_11uaida_main/361415

WEEKS EIGHT/NINE: NATIVE PEOPLES OF THE UNITED STATES SOUTHWEST

Hart, Richard E. 1983. Brief History of the Zuni Nation. *Exploration Annual Bulletin of the School of American Research*, pp. 19-25. Digitized by J. Willard Marriott Library, University of Utah

<https://collections.lib.utah.edu/details?id=1151520#>

Hays-Gilpin, Kelley, and Ramson Lomatewama. 2013. Some Contemporary Pueblo Perspectives on Archaeology in the Pueblo World. *The Kiva* 78 (3): 229-46.

Munro, Andrew M. and J.M. Malville. 2011. Ancestors and the Sun: Astronomy, Architecture and Culture at Chaco Canyon. *Proceedings of the International Astronomical Union*, 7(S278): 255–264.

<https://doi.org/10.1017/S1743921311012683>

Morris, Irvin. 2000. *Hajiinei*. The Emergence, pp. 3-15. *In: From the Glittering World*. Norman: University of Oklahoma Press.

Permalink: https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_proquest_ebookcentral_EBC3571403

Baars, Donald L. 1995. Forward, pp. ix-xii. *In: Navajo Country: A Geology and Natural History of the Four Corners Region*. 1st ed.

Baars, Donald L. 1995. Navajo Landscapes, pp. 7-13. *In: Navajo Country: A Geology and Natural History of the Four Corners Region*. 1st ed.

Baars, Donald L. 1995. Diné Bahané. The Creation Story, pp. 21-25. *In: Navajo Country: A Geology and Natural History of the Four Corners Region*. 1st ed.

Permalink:

https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/dtufc4/UUU_ALMA21293116330002001

WEEKS ELEVEN/TWELVE: NATIVE PEOPLES OF THE GREAT PLAINS

Neihardt, John G, and Vine Deloria. 2014 (1932). Chapter 2: Early Boyhood. *In Black Elk Speaks*. Bison Books, Board of Regents University of Nebraska.

Neihardt, John G, and Vine Deloria. 2014 (1932). Chapter 3: The Great Vision. *In Black Elk Speaks*. Bison Books, Board of Regents University of Nebraska.

Permalink: https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9780803283930

Powers, W. 1990. When Black Elk Speaks, Everybody Listens. *Social Text* 24: 43-56.

Grinnell, George Bird. 1892. Origin of the Medicine Pipe/The Beaver Medicine, pp. 113-124. *In Blackfoot Lodge Tales*. Scituate, Mass.

Permalink: https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/dtufc4/UUU_ALMA51474826480002001

Isenberg, Andrew C. 2000. The Nomadic Experiment. *In The Destruction of the Bison: An Environmental History, 1750-1920*, pp. 63-92. Cambridge: Cambridge University Press.

Permalink: https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9780511549861

WEEKS THIRTEEN/FOURTEEN: NATIVE PEOPLES OF THE NORTHEAST

Richter, Daniel K. 2011. Introduction. *In The Ordeal of the Longhouse*, pp. 1-7. The University of North Carolina Press.

Permalink (after clicking on the link, choose "online access", then choose "Ebook Central Academic Complete":
https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9781469603209

Randall, Catharine. 2011. We Engage them in Devout Conversations (*Letter from Father Charles L'Allemant from Quebec, August 1626*). *In Black Robes and Buckskin: A Selection from the Jesuit Relations*, pp. 57-71.

Permalink: https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/dtufc4/UUU_ALMA51590361590002001

Richter, Daniel K. 2011. Chapter Two: The Great League of Peace and Power. *In The Ordeal of the Longhouse*, pp. 30-49. The University of North Carolina Press.

Permalink (after clicking on the link, choose "online access", then choose "Ebook Central Academic Complete":
https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/1g0gstr/TN_cdi_askewsholts_vlebooks_9781469603209

Wonderley, Anthony. 2009. Chapter 5: The Story of Windigo. *In At the Front of the Marvelous : Exploring Oral Narrative and Mythic Imagery of the Iroquois and Their Neighbors*. 1st Edition, pp. 69-97. Syracuse University Press.

Permalink:
https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/dtufc4/UUU_ALMA51399777830002001

Student and Faculty Code

All students are expected to maintain professional behavior in the classroom setting, according to the Student Code, spelled out in the Student Handbook. Students have specific rights in the classroom as detailed in Article III of the Code. The Code also specifies proscribed conduct (Article XI) that involves cheating on tests, plagiarism, and/or collusion, as well as fraud, theft, etc. *Students should read the Code carefully and know they are responsible for the content.*

Student Code: (Policy 6-400) All students are expected to maintain professional behavior in the classroom setting, according to the Student Code (regulations.utah.edu/academics/6-400.php). Students have specific rights in the classroom as detailed in S. II of the Code. The Code also specifies standards of behavior (S. III) and academic conduct (S. V). "Students must adhere to generally accepted standards of academic honesty, including but not limited to refraining from cheating, plagiarizing, research misconduct, misrepresenting one's work, and/or inappropriately collaborating" (S. VB). According to Faculty Rules and Regulations, it is the faculty responsibility to enforce responsible classroom behaviors. Students have the right to appeal such action to the Student Behavior Committee.

Department of Anthropology and University Policies

- The Americans with Disabilities Act.*** The University of Utah seeks to provide equal access to its programs, services and activities for people with disabilities. If you will need accommodations in this class, reasonable prior notice needs to be given to the Center for Disability Services, 162 Olpin Union Building, 581-5020 (V/TDD). CDS will work with you and the instructor to make arrangements for accommodations. All written information in this course can be made available in alternative format with prior notification to the Center for Disability Services. We are committed not only to the letter but also the spirit of the ADA. If you qualify for accommodations in any aspect of the course, *we encourage you to use them, starting with the first class.* Please see the professor as soon as possible so that we can work together to make arrangements. Please help us identify any information on the class website that may not be of optimal quality for use with screen readers or other assistive technologies. We will do our best to find a higher-quality version. Please also let us know if you have suggestions for improving access to other class activities, such as small group discussions or class presentations.
- University Safety Statement:*** The University of Utah values the safety of all campus community members. To report suspicious activity or to request a courtesy escort, call campus police at 801-585-COPS (801-585-2677). You will receive important emergency alerts and safety messages regarding campus safety via text message. For more information regarding safety and to view available training resources, including helpful videos, visit safeu.utah.edu.
- Addressing Sexual Misconduct:*** Title IX makes it clear that violence and harassment based on sex and gender (which includes sexual orientation and gender identity/expression) is a civil rights offense subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories such as race, national origin, color, religion, age, status as a person with a disability, veteran's status or genetic information. If you or someone you know has been harassed or assaulted, you are encouraged to report it to the Title IX Coordinator in the Office of Equal Opportunity and Affirmative Action, 135 Park Building, 801-581-8365, or the Office of the Dean of Students, 270 Union Building, 801-581-7066. For support and confidential consultation, contact the Center for Student Wellness, 426 SSB, 801-581-7776. To report to the police, contact the Department of Public Safety, 801-585-2677(COPS).
- Veterans Statement:*** If you are a student veteran, the U of Utah has a Veterans Support Center located in Room 161 in the Olpin Union Building. Hours: M---F 8---5pm. Please visit their website for more information about what support they offer, a list of ongoing events and links to outside resources: <http://veteranscenter.utah.edu/>. Please also let me know if you need any additional support in this class for any reason. **
- Undocumented Student Support Statement:*** Immigration is a complex phenomenon with broad impact—those who are directly affected by it, as well as those who are indirectly affected by their relationships with family members, friends, and loved ones. If your immigration status presents obstacles to engaging in specific activities or fulfilling specific course criteria, confidential arrangements may be requested from the Dream Center. Arrangements with the Dream Center will not jeopardize your student status, your financial aid, or any other part of your residence. The Dream Center offers a wide range of resources to support undocumented students (with and without DACA) as well as students from mixed-status families. To learn more, please contact the Dream Center at 801.213.3697 or visit dream.utah.edu.

6. **Wellness Statement:** Personal concerns such as stress, anxiety, relationship difficulties, depression, cross-cultural differences, etc., can interfere with a student's ability to succeed and thrive at the University of Utah. For helpful resources contact the Center for Student Wellness (www.wellness.utah.edu; 801-581-7776).
7. **Student Names and Personal Pronouns:** Class rosters are provided to the instructor with the student's legal name as well as "Preferred first name" (if previously entered by you in the Student Profile section of your CIS account, which managed can be managed at any time). While CIS refers to this as merely a preference, I will honor you by referring to you with the name and pronoun that feels best for you in class or on assignments. Please advise me of any name or pronoun changes so I can help create a learning environment in which you, your name, and your pronoun are respected. If you need any assistance or support, please reach out to the Center For Student Access and Resources: <https://studentresources.utah.edu/>
8. **Diversity/Inclusivity Statement:** It is my intent that students from all diverse backgrounds and perspectives be well served by this course, that students' learning needs be addressed both in and out of class, and that the diversity that students bring to this class be viewed as a resource, strength and benefit. It is my intent to present materials and activities that are respectful of diversity: gender, sexuality, disability, age, socioeconomic status, ethnicity, race, and culture. Your suggestions are encouraged and appreciated. Please let me know ways to improve the effectiveness of the course for you personally or for other students or student groups. In addition, if any of our class meetings conflict with your religious events, please let me know so that we can make arrangements for you.
10. **Plagiarism Software Policy:** I have elected to use a plagiarism detection service in this course, "Turn It In". When turning in your final paper, you will be required to submit your paper through the "Turn It In" portal via CANVAS as part of your assignment. At my discretion, I may also utilize any and all AI-detection programs at my disposal.
11. **Incomplete Policy:** An "I" will only be given for work not completed because of circumstances beyond the student's control, providing the student is passing the course and needs to complete 20% or less of the work. Valid reasons for an "I" grade include: (a) An illness (documented by a medical statement) that precludes the ability of the student to perform; (b) an accident or situation that prevents the student from physically being present (documentation may be required); (c) Extreme emotional or other mental circumstances that are severe enough to interfere with a student's normal academic performance. If you do receive an "I", do not register for the course again. You must complete the required work in the time agreed by you and the instructor. If the work is not completed within one year, the grade will change to an "E". Faculty will not accept additional work to change the grade after that one-year period. If a student has a problem with the course, please deal with it immediately. It is the student's responsibility to contact instructors and submit necessary forms.
12. **Picking up Exams/Coursework:** Students who would like to pick up graded work from a recently completed class should contact their professor directly. The Department of Anthropology will keep your work for two semesters after your course is completed. After two semesters, any student exams/papers/assignments that have not been picked up will be shredded for security purposes.

Note: The syllabus is not a binding legal contract. It may be modified by the instructor when the student is given reasonable notice of the modification.