

SYLLABUS

COURSE: ANTH/PACE 345 Aggression, War and Peace

PLACE: Gartley Hall 112, University of Hawai`i @ Manoa

TIME: 1:30-4:00 p.m. Wednesdays

INSTRUCTOR:

Dr. Leslie E. Sponsel, Professor Emeritus

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“So much depends on our conception of human nature: for individuals, the meaning and purpose of our lives, what we ought to do or strive for, what we may hope to achieve or become; for human societies, what vision of human community we may hope to work toward and what sort of social changes we should make. Our answers to all these huge questions depend on whether we think there is some “true” or “innate” nature of human beings. If so, what is it? Is it different for men and women? Or is there no such “essential” human nature, only a capacity to be molded by the social environment- by economic, political, and cultural forces?” (Stevenson, Leslie, and David L. Haberman, 1998, *Ten Theories of Human Nature*, New York: Oxford University Press, p. 3).

“That since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.” (*UNESCO Constitution*, November 16, 1945).

“Echoing the UNESCO Charter ... since killing begins in the minds of men and women, it is there that the change toward a nonkilling society must begin.” (Center for Global Nonkilling <http://nonkilling.org/center/about/the-story/>).

“Everyone has the right to life, liberty and security of person.” (United Nations, *The Universal Declaration of Human Rights*, December 10, 1948, Article 3).

“True security rests on a supportive and sustainable ecological base, on spiritual as well as material well-being, on trust and reliance in one's neighbors, and on justice and understanding in a disarmed world” (Barnaby 1988, *Gaia Atlas of Peace*, New York: Doubleday, p. 212).

“... religion is arguably, our most defining cultural invention, an incredibly powerful catalyst for both our best and worst behaviors.” Robert M. Sapolsky, 2017, *Behave: The Biology of Humans at Our Best and Worst*, New York: Penguin, p. 621.

ORIENTATION AND READINGS

Some world religions have gained a reputation for contributing to violence and war from history to the present, yet some followers also claim that their religion is nonviolent and peaceful. That central paradox is explored in this seminar in comparative anthropological perspective.

Part I Anthropology provides anthropological background by focusing on a critical analysis of competing ideological conceptions of human nature illustrated by a controversial ethnographic case and based on the instructor's recent book: *Yanomami and Anthropology in the Amazon: Culture, Politics, Ethics, and Rights* (2018). We also scrutinize the development of professional ethics in anthropology in relation to wars and the specific recent case of the Human Terrain System in Iraq and Afghanistan. The instructor's book will be available in a file on the course website for those who may wish to explore some chapter(s).

Part II Nonkilling explores the nonkilling possibilities and actualities of societies and also of anthropology and other academic disciplines. It is based on three books from the Center for Global Nonkilling (CGNK) available free online at <http://www.nonkilling.org> (search under Publications):

Paige, Glenn D., 2009, *Nonkilling Global Political Science*.

Evans, Joam Pim, ed., 2009, *Toward A Nonkilling Paradigm*.

Evans, Joam Pim, ed., 2010, *Nonkilling Societies*.

The above three books will be covered through a division of labor with each student discussing for the class a chapter of their own choice in each of them.

Part III Religions explores the relationships of world religions with violence, war, nonviolence, peace, and human rights, using the following three books plus supplemental materials:

Armstrong, Karen, 2014, *Fields of Blood: Religion and the History of Violence*, New York: Penguin Random House LCC.

Pim, Joam Evans, and Pradeep Dhakal, eds., 2015, *Nonkilling Spiritual Traditions* (CGNK).

Smith, David Whitten, and Elizabeth Geraldine Burr, 2015, *Understanding World Religions: A Road Map for Justice and Peace*, Lanham, MD: Rowman and Littlefield Publishing Group, Inc.

Everyone is supposed to read the book by Armstrong to collaboratively discuss in class. Then a succession of student panels will discuss each of the main world religions based on chapters in the above two books plus their own collaborative library and internet research: Christianity, Judaism, Islam, Buddhism, and Hinduism. Students who are not on the panel for a particular religion being discussed should still read the corresponding chapters in the second two books above.

Supplemental readings for each of the five religions will be drawn from chapters distributed to the corresponding panels from these three books:

Juergensmeyer, Mark, Margo Kitts, and Michael Jerryson, eds., 2013, *The Oxford Handbook of Religion and Violence*, New York: Oxford University Press.

Omar, Irfan A., and Michael K. Duffey, eds., 2015, *Peacemaking and the Challenge of Violence in World Religions*, Malden, MA: John Wiley and Sons, Ltd.

White, John, and M. Christian Green, eds., 2011, *Religion and Human Rights: An Introduction*, New York: Oxford University Press.

Finally, *Part IV American Militarism* concludes the course with a collaborative class discussion of this book read by everyone:

Andreas, Joel, 2004/2014, *Addicted to War: Why the U.S. Can't Kick Militarism* (The first edition of 2004 is available free at <http://www.addictedtowar.com>).

All of the CGNK books plus Andreas are available free online. You only need to purchase the books by Armstrong and by Smith and Burr. You may wish to check Amazon.com where less expensive used copies are available with Armstrong around \$1, and Smith and Burr around \$20, but shipping and handling may cost \$3.99 or more. There is time to order online before the books are discussed in class starting October 25, except for two chapters earlier in Smith and Burr on September 6 and 20. These two books were also ordered by the UHM Bookstore. You might defray expenses by purchasing used copies and/or sharing books with a classmate.

In addition, a few selected readings will be assigned and discussed from other sources, such as the website “Peaceful Societies: Alternatives to Violence and War” (<https://cas.uab.edu/peacefulsocieties/>). These will be sent to you as an email attachment and/or posted on the Lulima course website. However, most recommended readings will not be provided by email or Lulima.

On average, you should faithfully set aside a period each week to devote at least one hour for every hour in class (2.5 hours total/week) regularly reading assignments most of which are around two items and making notes for class discussion and toward your examination essays. However, for the Armstrong book and other required items, all of which will be discussed in one period on October 18, you should plan to read ahead.

These three books are optional, but most highly recommended as general background reading any time:

Fox, Michael Allen, 2013, *Understanding Peace: A Comprehensive Introduction*, New York, NY: Routledge.

Fry, Douglas P., 2015, *War, Peace, and Human Nature: The Convergence of Evolutionary and Cultural Views*, New York, NY: Oxford University Press.

Grayling, A.C., 2017, *War: An Enquiry*, New Haven, CT: Yale University Press.

Recommended readings, films, and websites are optional.

While you should acquire a general familiarity with the contents of the assigned readings, our primary purpose is to *generate critical thinking, discussion, and debate* about the subject matter with a focus on these five pivotal questions:

1. What are the conditions, causes, and consequences of violence?
2. What are the conditions, causes, and consequences of nonviolence?
3. What are the conditions, causes, and consequences of the transition from nonviolence to violence?
4. What are the conditions, causes, and consequences of the transition from violence to nonviolence?
5. What role do religions play in these four phenomena?

The first four questions were identified as the logic of nonkilling analysis by Glenn D. Paige, visionary pioneer, founder, and political scientist of the Center for Global Nonkilling in Honolulu, Hawai`i.

These five questions will comprise the mid-term and final take-home essay examinations, thus you should regularly make careful and detailed notes while reading and attending class throughout the semester, and then use your notes as the basis to develop substantial essays. The mid-term examination (due October 11) will be a draft of the final examination and later revised in response to the instructor's comments for the final (due December 13). Don't wait until the last minute to draft the essay for each of the examinations.

The course surveys aspects of violence/war and nonviolence/peace from the perspectives of: (1) anthropology, (2) world religions, and (3) the culture of American militarism. For the third perspective, the class will help you to consider why American history, society, culture, and values have often tended to be aggressive and militaristic, and, more importantly, how this might be changed in

the opposite direction--- toward a more humane, compassionate, just, nonviolent, and peaceful society for the 21st century.

FORMAT

As primarily a seminar, this class is reading, thinking, and discussion intensive. The volume of readings is modest because quality is more important than quantity. They are carefully selected to cover the subjects, and especially to provoke critical thinking. You must be seriously committed to this entire approach, if you are to be successful and earn a good grade. That requires the regular investment of your time and effort. Again for emphasis, it is best to set aside a regular period each week to conscientiously prepare for the class. If you are not committed to this format and intellectual adventure, then it is best that you drop the course, instead of waiting until the end of the semester to receive a poor or failing grade.

There will also be six lectures using PowerPoint, ten carefully selected films, and some special guests as they become available throughout the semester. Thus, the Schedule below must be considered as tentative and flexible.

LEARNING OUTCOMES

Through your class discussions, panel, and mid-term and final essay examinations, you should be able to demonstrate the progressive achievement of the following learning outcomes:

1. general familiarity with the course material;
2. with an open mind the ability to seriously, critically, and constructively consider in an informed manner the revolutionary alternative of a nonkilling paradigm with its new worldview, values, attitudes, and actions;
3. a better understanding of the role of world religions in violence, war, nonviolence, peace, and human rights; and
4. a critical analysis and reflection on the customary aggressiveness and militarism of American culture.

CLASSROOM ETIQUETTE

You are expected to arrive in class on time and to remain fully attentive for the entire period without any interruptions (1:30-4:00). Attendance will be taken at the beginning and end of every period. You are expected to avoid regular conversation or other distractive behavior out of respect and courtesy for fellow students and the instructor. No extraneous reading material may be used during the class period. Anyone who repeatedly falls asleep in class will receive one letter grade reduction. The final course grade will be reduced for any disruptive or inattentive behavior.

All electronic devices such as cell phones must be turned off before class and remain so throughout the entire period. The use of a laptop computer is not allowed in this class, unless a copy of your class notes is sent to the instructor as an email attachment for each period after it is used. If you want to use electronic devices for matters unrelated to the class during the period, then you should not take the class.

The only prerequisite for this course is an open mind and willingness to learn through reading, discussion, and debate. *In this class anyone is welcome to say or write anything with only three restrictions---* *it is relevant, concise, and polite.* This includes respecting the sensitivities of others and freely allowing others an opportunity to join in any class discussion. Although it will become obvious that the instructor has his own perspective, ultimately there is no “party line” in this course. Indeed, students are encouraged to politely and constructively disagree with the instructor, course material, and each other whenever they wish to do so. Ultimately, for the most part the instructor does not really care what students think; however, he does care very deeply that they think in an informed and critical manner.

See UHM The Student Code of Conduct at:

http://studentaffairs.manoa.hawaii.edu/policies/conduct_code/

SPECIAL NEEDS

Reasonable accommodations can be arranged for persons with some disability by visiting the KOKUA Program in QLCSS 013 or by phoning them at 956-7511 or 956-7612.

GRADE

You are required to regularly and effectively participate in all class activities. The final course grade will be calculated as follows:

10% Attendance and participation in class discussions

40% Panel discussion

15% Mid-term Take-home Essay Examination submitted by email (October 11)

35% Final Take-home Essay Examination submitted by email (December 13)

Regular attendance is imperative. Every two unexcused absences will result in the lowering of the final course grade by one letter.

No research papers or other special projects are required for this course. However, extra credit may be earned by writing essays (each about one-page typed single-spaced) in response to lectures, readings, panels, films and/or guests. These should be only reactions, not summaries. They can be accepted up through the date scheduled for the final examination. Five such essays may elevate a borderline grade, and ten may elevate the grade to the next higher level. Also, extra credit may be earned by finding relevant YouTube videos to illustrate course material and emailing the title and link to the instructor. Another more ambitious alternative for extra credit is a written report based on library and/or field research, but the topic must be approved by the instructor in advance. A personal journal with regular, informed, and thoughtful weekly entries may also be submitted for extra credit, but should be discussed with the instructor in advance.

Any student caught cheating will automatically fail the entire course and be reported to the Dean for administrative action.

SCHEDULE (topics)

Part I. Anthropology

Human Nature

Yanomami

Ethics in Anthropology Related to Wars

Weaponization of Anthropology and Culture

Part II. Nonkilling

Political Science

Approaches

Societies

Open

Part III. Religion

Violence

Christianity

Judaism

Islam

Buddhism

Hinduism

Open

Part IV. American Militarism

SCHEDULE (detailed)

August 23

PART I: ANTHROPOLOGICAL BACKGROUND

Orientation: Introduction to course, students, and instructor

PowerPoint Lecture: “Human Nature: Violent and/or Nonviolent?”

Required:

Fry, Douglas P., 2015, “Conflict and War: Anthropological Aspects,” in *International Encyclopedia of the Social and Behavioral Sciences*, James D. Wright, ed., Oxford: Elsevier 4:614-619.

Sponsel, Leslie E., 2015, “Peace and Nonviolence: Anthropological Aspects,” in *International Encyclopedia of the Social and Behavioral Sciences*, James D. Wright, ed., Oxford: Elsevier 17:624-630.

Recommended:

Ferguson, R. Brian, 1984, “Studying War,” in *War, Culture, and Environment*, R. Brian Ferguson, ed., New York, NY: Academic Press, pp. 1-81.

_____, 2008 (Summer), “Ten Points on War,” *Social Analysis* 52(2):32-49.
<https://www.ncas.rutgers.edu/sites/fasn/files/Ten%20Points%20on%20War%20%282008%29.pdf>, <https://www.ncas.rutgers.edu/r-brian-ferguson>

Fry, Douglas P., 2017, <https://www.uab.edu/cas/anthropology/people/faculty-directory/douglas-p-fry>

Robarchek, Clayton A., and Carol J. Robarchek, 1998, “Reciprocities and Realities: World Views, Peacefulness, and Violence among Semai and Waorani,” *Aggressive Behavior* 24(2):123-133.
<https://cas.uab.edu/peacefulsocieties/?s=robarchek>

Sponsel, Leslie E., 2006, "Ashley Montagu," in *Encyclopedia of Anthropology*, H. James Birx, ed., Thousand Oaks, CA: Sage Publications 4:1620-1622.

Sahlins, Marshall, and Maria Kronfeldner, 2014 (January 10), "The Western Illusion of Human Nature," The Fishbein Workshop in the History of the Human Sciences <https://vimeo.com/87106630>

August 30 PowerPoint Lecture: "Yanomami and Anthropology in the Amazon"

Film in class: "Warriors of the Amazon" [1996, Yanomami in Venezuela, 56 minutes, VHS 18554]

Required:

Sponsel, Leslie E., 2018, "Chapter 1. Yanomami: Realities and Stereotypes," in *Yanomami and Anthropology in the Amazon: Culture, Politics, Ethics, and Rights*, pp. 11-28.

Recommended:

Barash, David P., 2013 (September 29), "Are We Hard-Wired for War?," *The New York Times* <http://www.nytimes.com/2013/09/29/opinion/sunday/are-we-hard-wired-for-war.html>

Sponsel, Leslie E., 2018, "Chapter 4. Yanomami Aggression: Ten Problems Exposed," in *Yanomami and Anthropology in the Amazon: Culture, Politics, Ethics, and Rights*, pp. 74-118.

"Dead Birds" (Dani of New Guinea) (2004, 2 DVDs 3976, 83 min.)

“Napoleon Chagnon: Blood Is Their Argument,” Edge 2013,
https://www.edge.org/conversation/napoleon_chagnon-steven_pinker-richard_wrangham-daniel_c_dennett-david_haig-napoleon

Padilha, Jose, 2010, *Secrets of the Tribe* (90 minutes)
<https://www.youtube.com/watch?v=zd7SXbsn0hU>

Tate, Ben. 2007. “A Conversation with Harry G. Frankfurt.” YouTube (11 minutes). <https://www.youtube.com/watch?v=lArA7nMIqSI>.

September 6

PowerPoint Lecture: “Ethics in Anthropology and War: Historical Perspective”

Required:

Fluehr-Lobban, Carolyn, 2002 (March), “A Century of Ethics and Professional Anthropology,” *AAA Anthropology News* 43(3):20.

Simons, Anna, 1999, “War: Back to the Future,” *Annual Review of Anthropology* 28:73-108. <http://faculty.nps.edu/asimons/>

Smith, David Whitten, and Elizabeth Geraldine Burr, “Just War Theory,” *Understanding World Religions: A Road Map for Justice and Peace*, Chapter 12, pp. 333-367.

Recommended:

David H. Price at St. Martin’s College
http://homepages.stmartin.edu/fac_staff/dprice/

“Last of His Tribe” [Alfred L. Kroeber and the Yahi Ishi, 91 minute movie]
https://www.youtube.com/watch?v=IqVArigvh_Q

September 13 PowerPoint Lecture: “Human Terrain System: Militarization of Anthropology and Weaponization of Culture in Afghanistan and Iraq”

Film in class: “Human Terrain: War Becomes Academic” (2010, DVD 84 minutes).

Required:

Gusterson, Gusterson, 2007, “Anthropology and Militarism,” *Annual Review of Anthropology* 36:155-175.

Network of Concerned Anthropologists

<http://concerned.anthropologists.googlepages.com>

September 20

PART II: NONKILLING PERSPECTIVES

Book: *Nonkilling Political Science* – Glenn Paige

PowerPoint Lecture: “Overview: Nonkilling”

Required:

Paige, Glenn D., 2009, “Nonkilling: A Better Way”

<https://www.youtube.com/watch?v=p17tkI72PsA>.

Center for Global Nonkilling <http://nonkilling.org>

Smith, David Whitten, and Elizabeth Geraldine Burr, “Active Nonviolence,” in *Understanding World Religions: A Road Map for Justice and Peace*, Chapter 11, pp. 310-332.

Recommended:

Soetoro-Ng, Maya, 2015 (August 29), “Pacifism's Last Stand,” Open Mind hosted by Alexander Heffner (28 minutes).

<http://www.thirteen.org/openmind/government/pacifisms-last-stand/5208/>

Sponsel, Leslie E., “The Role of Spiritual Ecology in Nonkilling,” in Joam Evans Pim and Pradeep Dhakal, eds., 2015, *Nonkilling Spiritual Traditions* (CGNK), Ch. 1, pp. 15-34.

Spiritual Ecology

<http://spiritualecology.info>

***** *Initially organize panels* *****

September 27 Book: *Toward a Nonkilling Paradigm* – Joam Evans Pim
PowerPoint Lecture: “Nonkilling Approaches: Overview”

October 4 Book: *Nonkilling Societies* – Joam Evans Pim

Required:

Bruce D. Bonta and Douglas P. Fry – *Peaceful Societies*

<https://cas.uab.edu/peacefulsocieties/>

Recommended:

Ferguson, R. Brian, 2012, “Tribal Warfare,” in *The Encyclopedia of War*, Gordon Martell, ed., Hoboken: Wiley-Blackwell, pp. 2232-2242.

https://www.ncas.rutgers.edu/sites/fasn/files/Tribal%20Warfare_0.pdf.

Smith and Burr, “Native American Worldviews,” Ch. 6, pp. 171-192.

“End of the Spear” [111 minutes, Waorani case, Maui CC DVD 420]

“Guns, Germs, and Steel” [Jared Diamond, 2005, National Geographic, DVD 2928, 3 parts, 165 minutes, available as UH Manoa streaming video, or search YouTube]

October 11 Open for guest(s)

Recommended:

Islam 101 <http://islam101.net/>

Deeb, Lara, and Jessica Winegar, 2012, “Anthropologies of Arab-Majority Societies,” *Annual Review of Anthropology* 41:537-558.

Huntington, Samuel P., 1993 (Summer), “The Clash of Civilizations?,” *Foreign Affairs* 72(3):22-49.

Note:

A segment from the film series “The Wisdom of Faith” with Huston Smith and Bill Moyers will be show one period in advance for each of the world religions covered in the following panels.

For background see:

Martin, Douglas, and Dennis Hevesi, 2017 (January 1), “Huston Smith, Author of ‘World Religions,’ Dies at 97,” *The New York Times*

<https://www.nytimes.com/2017/01/01/us/huston-smith-author-of-the-worlds-religions-dies-at-97.html>

Mid-term Take-home Essay Examination due as email attachment.

October 18

PART III: WORLD RELIGIONS

Required:

Fields of Blood: Religion and the History of Violence – Karen Armstrong
Smith and Burr, “Introduction,” pp. 1-28.

Richard Dawkins, 2011, “The Root of All Evil” (58 minutes), *view at home*:
<https://www.youtube.com/watch?v=8nAos1M-Ts>

John Lennon and Yoko Ono, 2008, “Imagine” (4 minutes).
<https://www.youtube.com/watch?v=DVg2EJvvIF8>

World Parliament of Religions, 1993, Peace Like a River (4 minutes)
<https://www.youtube.com/watch?v=GvsYrKM1FQI>

Recommended:

Karen Armstrong <https://charterforcompassion.org/about1/karen-armstrong>
https://www.ted.com/talks/karen_armstrong_makes_her_ted_prize_wish_the_charter_for_compassion

American Academy of Religion <https://www.aarweb.org/>

Beliefnet <http://www.beliefnet.com/faiths.aspx>

Parliament of World Religions <https://parliamentofreligions.org/>

Patheos <http://www.patheos.com/#>

October 25 Student Panel: Christianity

Required:

Smith and Burr, Ch. 4, pp. 110-140.

Pim, Joam Evans, and Pradeep Dhakal, eds., 2015, *Nonkilling Spiritual Traditions*, Ch. 10, pp. 173-191.

Recommended:

Peace Theology <https://peacetheology.net/pacifism/2-a-christian-pacifist-perspective-on-war-and-peace/>

Pim and Dhakal, Ch. 11, pp. 195-219 [Mennonites].

Smith and Burr, Ch. 9 “Religious Social Teachings: Christian and Beyond,” pp. 260-284, and Ch. 10 “Liberation Theologies,” pp. 285-309.

November 1 Student Panel: Judaism

Required:

Smith and Burr, Ch. 3, pp. 79-109.

Recommended:

Jewish War and Peace 101

<http://www.myjewishlearning.com/article/jewish-war-peace-101/>

November 8 Student Panel: Islam

Required:

Smith and Burr, Ch. 5, pp. 141-170.

Pim and Dhakal, Ch. 13, pp. 243-258.

Recommended:

War and Peace in the Quran

<http://www.islamicity.org/4270/war-and-peace-in-the-quran/>

November 15 Student Panel: Buddhism

Required:

Smith and Burr, Ch. 2, pp. 52-78.

Pim and Dhakal, Chs. 6-7, pp. 113-148.

Recommended:

War and Peace: A Buddhist Perspective

<http://www.inquiringmind.com/Articles/WarAndPeace.html>

November 22 Student Panel: Hinduism

Required:

Smith and Burr, Ch. 1, pp. 29-51.

Pim and Dhakal, Ch. 8, pp. 151-160.

Recommended:

The Hindu

<http://www.thehindu.com/thehindu/mag/2002/05/26/stories/2002052600150400.htm>

Hinduism Today <http://www.hinduismtoday.com/>

November 29 Open for guest(s)

Required:

Smith and Burr, “The Israeli-Palestinian Conflict,” Ch. 8, pp. 219-259.

Recommended:

Bornstein, Avram, 2008, “Military Occupation as Carceral Society: Prisons, Checkpoints, and Walls in the Israeli-Palestinian Struggle.” In *An Anthropology of War: Views from the Frontline*, Alissie Waterston, ed., New York, NY: Berghahn.

Furani, Khaled, and Dan Rabinowitz, 2011, “The Ethnographic Arriving of Palestine,” *Annual Review of Anthropology*: 40:475-491.

If Americans Knew http://ifamericansknew.org/about_us/

December 6 **PART IV: AMERICAN MILITARISM**

Required:

Addicted to War: Why the U.S. Can't Kick Militarism – Joel Andreas

<http://www.addictedtowar.com/atw1a.html>

<http://www.addictedtowar.com>

Recommended:

Blanco, Sebastian, 2009, *U.S. Militarism in Hawai'i: A People's History*, Kihei, HI: Koa Books.

DMZ Hawai'i <http://www.dmzhawaii.org/>

Overview of Military in Hawai'i http://www.dmzhawaii.org/?page_id=10944

Smith and Burr, Ch.7 "Marxist Worldviews," pp. 193-218.

December 13 Final Exam (take-home essay due as email attachment, see Guidelines)

GUIDELINES FOR MID-TERM AND FINAL EXAMINATIONS

The essays for the mid-term and final examination should be sent as an email attachment to the instructor by October 11 and December 13, respectively. A late final examination cannot be accepted because of university regulations.

One or more letter grades will be subtracted from the examination grade for failure to carefully follow these guidelines.

Identify the number and topic of the question you are answering in your essay. Each answer should be a clear and concise but penetrating. Limit your answer to each of the five questions to one page typed single-spaced. (The instructor will not read more). Include introductory and concluding paragraphs. Identify by number 3-4 main points. Use paraphrasing instead of quotes, don't waste space.

Ultimately your essays must be the product of your own scholarship and creativity. Any plagiarism will be rewarded with an automatic F for the final course grade and reported to the office of the Dean for disciplinary action. However, you are welcome to consult with any person as well as any print and internet resources, although *covering the required readings for the course is by far the most important*. One or more letter grades will be subtracted from your final course grade if coverage of required readings and other course material is inadequate. Be careful to properly acknowledge the source for very specific information and ideas. Also, be sure to include your own insights, comments, reactions, criticisms, and questions, not just summarize course material.

Your essay should be a thorough and penetrating synthesis of all of the relevant course material. Cite the course textbooks, other sources including publications, lectures, films, case studies, websites, class discussion, handouts, and guests. In each reading citation include the author, year, and page (for example, Paige 2009:54-55). Other sources can be documented as follows: (lecture October 4), (panel discussion October 25), (film title), or (personal communication with Mohandas Gandhi April 1, 2018). It is not necessary to append a bibliography with the full citation of any sources provided that they are already in the syllabus, rather the name of the author and year of publication is sufficient.

The purposes of each of the five essays are to: (1) convincingly demonstrate your general familiarity with the course material, (2) present a critical analysis of it, and (3) discuss your own reactions to it. Your grade will be based on fulfilling these three purposes, the guidelines for the examination and course, and the course learning outcomes as listed previously in this syllabus. In grading the instructor will emphasize content. However, you should routinely perform a grammar and spelling check with your computer. Misspellings, typos, and/or grammatical errors will impress any instructor, negatively.

The instructor is willing to read and comment on an outline or draft of an essay sent by email well in advance of the due date for the examination.

From past experience, students who do well on these essays start sooner than later. Since the questions are already available in the course syllabus by the first

day of class it is possible and highly desirable to keep a file of reading and class notes, ideas, and observations toward answering each question throughout the semester.

PANEL GUIDELINES

- 1. PANEL SIZE AND COORDINATION** The optimum size for a student panel is around three individuals, a smaller or larger number can be awkward. One member of the panel should volunteer or be elected to serve as its coordinator. The coordinator should make a list of the names and email addresses of all members of the panel to set up a group email to facilitate effective communication and coordination of the panel as a whole outside of the classroom.
- 2. TWO MEETINGS** Each panel should meet outside of class at least twice in order to successively plan, integrate, and rehearse the whole presentation. It is especially important for the panel to rehearse the presentation before it is given in class in order to work out any problems, gauge timing, and make it run as smoothly as possible. In effect, panel meetings outside of class should be like a small seminar on the subject under consideration as part of the active and collaborative learning style emphasized in this course. The instructor will also schedule some class time for panels to get organized.
- 3. INSTRUCTOR FEEDBACK** Ideally the entire panel or at least a representative should meet with the instructor during his office hours to outline the presentation and obtain feedback. Since the panel presentation comprises 40% of the final course grade feedback from the instructor can be especially helpful and important.
- 4. CRITICAL ANALYSIS** The members of each panel should dialog among themselves in person and by email to identify three to five key points to explore in their class discussion. In this presentation panel members should engage together in a conversation about their individual conclusions from their own case study, perhaps focusing in turn on each of three to five main points on the subject. The logic of nonkilling analysis would also be a good framework. Avoid each panelist simply summarizing their own reading in succession. The panel must involve a dialog among panelists.

5. IDEAS AND DELIVERY The panel should keep its presentation simple, just focus on discussing the primary argument and three to five main points, and especially any material relevant to the five primary questions that this course is dedicated to exploring. Try to accomplish this in a manner that attracts and holds the attention of the class. In other words, both the ideas and their delivery are important for an effective presentation. If feasible, it is desirable for the panelists to engage in a debate on the subject with different individuals taking opposing or alternative sides in a constructive argument. The panel presentation may be facilitated by a PowerPoint presentation, but keep it simple and relevant, don't get lost with details and gimmicks.

GUIDELINES FOR POWERPOINT PRESENTATION

Limit the number of frames in your PowerPoint to about one frame for every one to two minutes according to the time available. For example, use about a dozen frames if you have only 15 minutes for your presentation, or about two dozen frames if you have a half of an hour.

When you start developing your PowerPoint presentation, carefully select a frame design and color combination that best reflects your subject matter. Be sure to use a strong contrast in the colors of the text and background. For instance, it is easy for your audience to read something like a yellow text on a dark blue background, or vice versa. Avoid using light or dark colors for both text and background. Use a bold font in the largest size that will fit on the frame.

The goal is to design the PowerPoint so that it can be easily read by the audience without straining. It should also be aesthetically pleasing.

Limit the text on each frame of the PowerPoint to a few key words or phrases avoiding too much detail. The text is simply a guide to help your memory as the speaker and an outline for the audience to help them follow the main points of your talk. Do not read the text on each frame to your audience; they are literate and will be more actively engaged in your presentation if they read the text on each frame for themselves. Instead, explain the key words and phrases on each frame to elaborate on the main points outlined. If you use a quote, then ask the audience to read it for themselves in order to involve them more actively in the presentation.

Use a few striking but relevant illustrations or images for most frames, but not necessarily on every one of them. Careful selection of images that are most relevant and highest quality will greatly enhance your PowerPoint. Images may be found at <https://www.google.com/imghp?hl=en>.

Sometimes special effects or gimmicks with PowerPoint such as animation can enhance a presentation, but if they are not handled very carefully, then they can be distracting for the audience. Your primary goal is to inform your audience, rather than dazzle them with your technological skills and in the process sacrifice your message. Video segments may be useful, but only if you have time and if they can be accessed easily and quickly (e.g., <http://www.YouTube.com>).

You should bring your PowerPoint file on a USB, flash drive, or other external storage device that can be installed easily and quickly in the computer provided in the classroom, rather than wasting time installing your laptop, trying to download the PowerPoint from your email, or some other venue. Get to the class early to set up. Install this device well ahead of the time for your presentation for efficiency. Your PowerPoint can be inserted on the desktop. Be sure to test and rehearse with any equipment in advance in order to avoid any frustration with technical problems for you and your audience.

ANTHROPOLOGY ON WAR AND PEACE:
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*This bibliography provides a representative sample, but is not exhaustive.

RESOURCE GUIDE

Reference Works
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MISCELLANEOUS

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**WAR, PEACE, AND RELATED MATTERS:
SELECTED INTERNET RESOURCES**

U.S. Mainstream Media
Alternative Sources
International News Media
Arab, Islam, Middle East, etc.
Country Profiles
Human Rights
Indigenous Rights
Peace Activism
Feminism
Policy, Security, Military, etc.
Religion
Anthropology
Miscellaneous

Note:

If link doesn't work at first, then try one or two more times, or search Google.com.

The instructor does not necessarily endorse the contents of any websites.

Recommendations regarding additions, deletions, corrections, and alerts for any problems are most welcome and appreciated (sponsel@hawaii.edu).

U.S. MAINSTREAM MEDIA

ABC News
<http://abcnews.com>

The Atlantic

<https://www.theatlantic.com/>

Boston Globe

<https://www.bostonglobe.com/>

CBS News

<http://www.cbsnews.com>

Chicago Tribune

<http://www.chicagotribune.com/>

CNN

<http://www.cnn.com>

Cook Political Report

<http://cookpolitical.com/>

Fox News

<http://www.foxnews.com/>

Global Public Space (GPS) – Fareed Zakaria CNN

<http://www.cnn.com/shows/fareed-zakaria-gps>

Google News

<https://news.google.com/>

Huffington Post

<http://www.huffingtonpost.com/>

Los Angeles Times

<http://www.latimes.com>

MSNBC

<http://www.msnbc.com/>

NBC News

<http://www.nbcnews.com>

National Review

<http://www.nationalreview.com/>

Newsweek

<http://www.newsweek.com>

The New York Times

<http://www.nytimes.com>

The New Yorker

<http://www.newyorker.com/>

Public Television (PBS Newshour, American Experience, Frontline, Nova, Washington Week, etc.) <http://www.pbs.org>

San Francisco Chronicle

<http://www.sfgate.com/chronicle>

Time Magazine

<http://www.time.com>

The Wall Street Journal

<http://www.opinionjournal.com>

Washington Post

<http://www.washingtonpost.com>

USA Today

<http://www.usatoday.com>

U.S. News and World Report

<http://www.usnews.com>

ALTERNATIVE SOURCES

AlterNet

<http://www.alternet.org>

The American Prospect

<http://prospect.org/>

BuzzFeed

<https://www.buzzfeed.com/>

Center for Media and Democracy

<https://www.activistfacts.com/organizations/12-center-for-media-democracy/>

Common Dreams

<http://www.commondreams.org>

Counterpunch

<http://www.counterpunch.org>

The Daily Beast

<http://www.thedailybeast.com/>

The Daily Show

<http://www.cc.com/shows/the-daily-show-with-trevor-noah>

DC Report

<https://www.dcreport.org/>

Democracy Now

<https://www.democracynow.org/>

Empty Wheel

<https://www.emptywheel.net/>

Expose Facts

<https://exposefacts.org/>

Fairness and Accuracy in Reporting

<http://www.fair.org>

Freedom House

<https://freedomhouse.org/>

Gallop Poll

<http://www.gallup.com/home.aspx>

Grist

<https://grist.org/>

IGD

<https://itsgoingdown.org/>

Independent Media Center

<http://www.indymedia.org>

The Intercept

<https://theintercept.com/>

Institute for Public Accuracy

<http://www.accuracy.org>

Institute for War and Peace Reporting

<http://www.iwpr.net>

International Action Center

<http://www.iacenter.org>

Mother Jones

<http://www.motherjones.com/>

Mediaite

<https://www.mediaite.com/>

The Nation

<http://www.thenation.com>

National Review

<http://www.nationalreview.com/>

News and Guts (Dan Rather)

<https://www.newsandgutsmedia.com/about>

The Open Mind (Alexander Heffner)

<http://www.thirteen.org/openmind/>

Pew Research Center

<http://www.pewresearch.org/>

Politico

<http://www.politico.com/>

Politifact

<http://www.politifact.com/>

The Progressive

<http://www.progressive.org/>

Project of the Independent Media Institute

<http://www.AlterNet.org>

ProPublica

<https://www.propublica.org/>

PR Watch

<http://www.prwatch.org/>

Real Clear Politics

<https://www.realclearpolitics.com/>

Reveal

<https://www.revealnews.org/>

The Root

<http://www.theroot.com/>

Saturday Night Live

<http://www.nbc.com/saturday-night-live>

Slate Magazine

<http://www.slate.com/>

Think Progress

<https://thinkprogress.org/>

Truthdig

<https://www.truthdig.com/>

Truthout

<http://www.truth-out.org/>

USAFacts.org

<http://usafacts.org/>

Wikitribune

<https://www.wikitribune.com/>

Vox

<https://www.vox.com/>

Z Magazine

<https://zcomm.org/zmag/>

INTERNATIONAL NEWS MEDIA

ABYZ News Links (lists newspapers of the world)

<http://www.ABYZNewslinks.com>

BBC (British Broadcasting Company)

<http://www.bbc.co.uk>

Chatham House

<https://www.chathamhouse.org/>

Daily Telegraph

<http://www.telegraph.co.uk>

The Economist

<http://www.economist.com/>

The Guardian

<https://www.theguardian.com/us>

The Independent

<http://www.independent.co.uk>

The Paper Boy (world newspapers by country)

<http://www.thepaperboy.com>

Reuters

<http://www.reuters.com/news>

Russian TV - On Contact (Chris Hedges)

<https://www.rt.com/shows/on-contact/>

The Times Internet Edition

<http://www.the-times.co.uk>

Voice of America

<https://www.voanews.com/>

ARAB, ISLAM, MIDDLE EAST, ETC.

Al-Jazeera

<http://www.aljazeera.com/>

Anti-Defamation League

<http://www.adl.org>

Arab American Anti-Discrimination Committee

<http://www.adc.org>

Arab American Institute

<http://www.aaiusa.org>

Council on American Islamic Relations

<https://www.cair.com/>

Fig Trees and Vinyards: A Blog by Richard Edmonson (on Palestians)

<https://richardedmondson.net/2017/01/10/the-last-bullet-in-the-peace-process-abbas-urges-trump-not-to-move-us-embassy-to-jerusalem/>

If Americans Knew: What Every American Needs to Know about Israel/Palestine

http://ifamericansknew.org/about_us/

National Iranian American Council

<https://www.niacouncil.org/>

The Palestinian Chronicle

<http://www.palestinechronicle.com/>

COUNTRY PROFILES

US Central Intelligence Agency (CIA)

<http://www.cia.gov>

CNN

<http://www.cnn.com>

National Geographic Society

<http://www.nationalgeographic.com>

Yahoo

<http://www.yahoo.com>

HUMAN RIGHTS

Africans for Peace, Justice, and Dignity

<https://africans-rising.org/>

American Civil Liberties Union

<https://www.aclu.org/>

Amnesty International

<http://www.amnesty.org>

Breaking Through Power

<https://www.breakingthroughpower.org/>

Brennan Center for Justice

<https://www.brennancenter.org/>

Center for Constitutional Rights

<https://ccrjustice.org/>

Center for the Study of Hate and Extremism

<https://csbs.csusb.edu/hate-and-extremism-center>

Civil Rights

<http://www.civilrights.org>

Council on American-Islamic Relations

<https://www.cair.com/>

The Electronic Resource Center for Human Rights Education

<http://erc.hrea.org>

Genocide

<http://www2.hawaii.edu/~rummel/>

Global Witness

<https://www.globalwitness.org/en/>

Human Rights Watch

<http://www.hrw.org>

The Martin Luther King Jr. Center for Nonviolent Social Change

<http://thekingcenter.org/>

National Association for the Advancement of Colored Peoples (NAACP)

<http://www.naacp.org/>

Online Social Justice Network

<http://www.civilrights.org>

Physicians for Human Rights
<http://physiciansforhumanrights.org/>

Ploughshares Fund
<http://www.ploughshares.org/>

Political Prisoners Data Base
<https://www.cecc.gov/resources/political-prisoner-database>

Southern Poverty Law Center
<http://www.splcenter.org>

Syrian Observatory for Human Rights [If access blocked, try search on Google.com.]
<http://www.syriahr.com/en/>

UN High Commissioner for Human Rights
<http://www.unhcr.ch>

UNICEF (Convention on the Rights of Children)
<http://www.unicef.org/crc/>

University of Iowa Center for Human Rights
<http://www.uichr.org>

World Health Organization
<http://www.who.org>

INDIGENOUS HUMAN RIGHTS

Amazon Watch
<http://amazonwatch.org/>

Center for World Indigenous Studies
<http://www.cwis.org>

Cultural Survival, Inc.

<http://www.cs.org>

International Work Group for Indigenous Affairs

<http://www.iwgia.org>

Survival International

<http://www.survival-international.org>

PEACE ACTIVISM

American Friends Service Committee

<http://www.afsc.org>

American Jewish Committee

<http://www.ajc.org/>

Anne Frank Center for Mutual Respect

<http://annefrank.com/>

Anti-Defamation League

<https://www.adl.org/>

Boycott, Divestment, and Sanctions National Committee

<https://bdsmovement.net/>

Buddhist Peace Fellowship

<http://www.bpf.org>

Carnegie Endowment for International Peace

<http://carnegieendowment.org/>

The Carter Center

<http://www.cartercenter.org>

Center for Global Nonkilling

<http://www.nonkilling.org>

The Center for Nonproliferation Studies

<http://cns.miis.edu>

Center for Nonviolence and Social Justice

<http://drexel.edu/cnvsj/>

Center for Strategic and International Studies

<https://www.csis.org/>

Code Pink

<http://www.codepink.org/>

Conscientious Objector – Desmond Doss

<https://www.desmondoss.com/>

Costs of War Project

<http://watson.brown.edu/costsofwar/>

Cure Violence

<https://www.nationalpriorities.org/cost-of/>

DMZ Hawai`i

<http://www.dmzhawaii.org>

The Fellowship for Reconciliation

<http://www.forusa.org>

Global Peace Literacy

<http://www.literacyworldwide.org/blog/literacy-daily/2015/09/24/the-argument-to-add-global-peace-literacy-to-the-literacy-dictionary>

International Act Now to Stop War and End Racism

<http://www.internationalanswer.org>

International Committee of the Red Cross

<http://www.icrc.org>

International Crisis Group

<https://www.crisisgroup.org/>

Institute for the Study and Practice of Nonviolence

<http://nonviolenceinstitute.org/>

Institute for the Study of War

<http://www.understandingwar.org/>

Jewish Voice for Peace

<https://jewishvoiceforpeace.org/>

Landmine Survivors

<http://www.landminesurvivors.org>

M.K. Gandhi Institute for Nonviolence

<http://www.gandhiinstitute.org/>

MoveOn

<https://front.moveon.org/>

National War Tax Resistance Central Committee

<https://nwtccc.org/>

National Priorities Project

<https://www.nationalpriorities.org/cost-of/>

Nonviolence International

<http://nonviolenceinternational.net/>

Nonviolence Project Foundation

<http://www.nonviolence.com/>

Nonviolent Peace Force

<http://www.nonviolentpeaceforce.org/>

Nuclear Age Peace Foundation

<https://www.wagingpeace.org/>

Prevent Genocide International

<http://www.preventgenocide.org>

Refusing to Kill

<http://www.refusingtokill.net>

Spark M. Matsunaga Institute for Peace and Conflict Resolution at the
University of Hawai`i <http://www.peaceinstitute.hawaii.edu>

Stockholm International Peace Institute
<https://www.sipri.org/>

The Third Side/William Ury
<http://thirdside.williamury.com/>

Third Way
<http://www.thirdway.org/>

Union of Concerned Scientists
<http://www.ucsusa.org/>

Voices for Creative Nonviolence
<http://vcnv.org/>

Waging Nonviolence
<http://wagingnonviolence.org/>

War Resisters League
<http://www.warresisters.org>

GENDER, FEMINISM, ETC.

Feminist Majority Foundation
<http://www.feminist.org>

Girls, Inc.
<http://www.girlsinc.org/>

Madre
<http://www.madre.org>

Ms. Magazine
<http://www.msmagazine.com>

National Women's Law Center

<https://nwlc.org/>

Women Cross DMZ

<https://www.womencrossdmz.org/>

Women's International League for Peace and Freedom

<http://www.wilpf.org>

POLICY, SECURITY, MILITARY, ETC.

Air Wars

<https://airwars.org/>

American Enterprise Institute

<http://www.aei.org/>

Atlantic Council

<http://www.atlanticcouncil.org/>

The Brookings Institution

<https://www.brookings.edu/>

The Carnegie Endowment for International Peace

<http://carnegieendowment.org/>

Cato Institute

<https://www.cato.org/>

Center for International Interest

<https://cftni.org/>

Center for International Policy

<https://www.ciponline.org/>

Center for New American Security

<https://www.cnas.org/>

Center for New American Society

<https://www.cnas.org/>

Center for Strategic and International Studies

<https://www.csis.org/>

Council on Foreign Relations

<http://www.cfr.org/>

Defense Link

<http://www.defenselink.mil>

Eurasia Group

<https://www.eurasiagroup.net/>

Failed States Index

<http://fundforpeace.org/fsi/>

The Federalist

<http://thefederalist.com/>

Foreign Affairs

<http://www.foreignaffairs.org>

Foreign Policy In Focus

<http://www.fpif.org>

Global Security

<http://www.globalsecurity.org>

Heritage Foundation

<http://www.heritage.org/>

Hoover Institution

<http://www.hoover.org/>

Institute for Social Policy and Understanding

<https://www.ispu.org/>

International Criminal Court

<https://www.icc-cpi.int/>

International Institute for Strategic Studies – Armed Conflict Survey

<http://www.iiss.org/en/Publications/ACS>

Institute for Policy Studies

<http://www.ips-dc.org>

Institute for the Study of War

<http://www.understandingwar.org/>

International Institute of Strategic Studies

<https://www.iiss.org/>

Jane's International Security News

<http://www.janes.com/security/>

Just Security

<https://www.justsecurity.org/>

Korean Policy Institute

<http://culturesofresistance.org/allied-projects-kpi>

Lawfare

<https://www.lawfareblog.com/>

Lexington Institute

<http://www.lexingtoninstitute.org>

Marist Institute for Public Opinion

<http://maristpoll.marist.edu/>

National War College

<http://nwc.ndu.edu/>

NATO

<http://www.nato.int/>

New America

<https://www.newamerica.org/>

Nuclearsecrecy

<http://blog.nuclearsecrecy.com/>

Rand Corporation

<https://www.rand.org/>

Strategic Studies Institute/US War College

<http://www.strategicstudiesinstitute.army.mil/>

United Nations

<http://www.un.org/en/index.html>

U.S. Congress

<http://www.house.gov/>

<https://www.senate.gov/>

U.S. Government

<http://www.firstgov.gov>

U.S. Central Intelligence Agency (CIA)

<http://www.cia.gov>

U.S. Department of Defense

<http://www.defenselink.mil/>

U.S. President (Whitehouse)

<https://www.whitehouse.gov/>

U.S. State Department

<http://www.state.gov>

The Washington Institute

<http://www.washingtoninstitute.org/>

Wilson Center

<https://www.wilsoncenter.org/>

RELIGION

Ahimsa Center

http://www.cpp.edu/~ahimsacenter/ahimsa_home.shtml

American Academy of Religion

<https://www.aarweb.org/>

Arms Down: Religions for Peace

<http://armsdown.net/>

Berkeley Center for Religion, Peace and World Affairs/Georgetown University

<https://berkeleycenter.georgetown.edu/>

Buddhist Peace Fellowship

<http://www.bpf.org>

Catholic Peace Fellowship

<http://www.catholicpeacefellowship.org/>

Charter for Compassion – Karen Armstrong

<https://www.charterforcompassion.org/about1/karen-armstrong>

His Holiness the 14th Dalai Lama of Tibet

<http://www.dalailama.com/>

International Campaign for Tibet

<https://www.savetibet.org/>

JAINA – Federation of Jain Associations in North America

<http://www.jaina.org/>

Journal of Religion, Conflict and Peace

<http://www.religionconflictpeace.org/>

Mennonite Central Committee

<https://mcc.org/>

Parliament of World Religions
<https://parliamentofreligions.org/>

Peace Pledge Union
http://www.ppu.org.uk/learn/infodocs/st_religions.html

Religions and the Practice of Peace/Harvard Divinity School
<http://rpp.hds.harvard.edu/>

Religions for Peace
<http://www.religionsforpeace.org/?lang=en>

Religious Tolerance
<http://www.religioustolerance.org>

Tibet Watch
<http://www.tibetwatch.org/>

World Council of Religions for Peace
<http://www.rk-world.org/wcrp.aspx>

ANTHROPOLOGY

American Anthropological Association (AAA) – Committee on Ethics,
Committee for Human Rights, AnthroSource (members only)
<http://www.aaanet.org>

Anthropology Index Online (free periodical search)
<https://aio.therai.org.uk/>

Network of Concerned Anthropologists
<http://concerned.anthropologists.googlepages.com>

Peaceful Societies, Bruce D. Bonta and Douglas P. Fry
<http://www.peacefulsocieties.org>

MISCELLANEOUS

American Oversight

<https://www.americanoversight.org/>

Aspen Institute

<https://www.aspeninstitute.org/>

Bipartisan Policy Center

<https://bipartisanpolicy.org/>

Center for Popular Democracy

<https://populardemocracy.org/>

Citizens for Social Responsibility and Ethics in Washington

<https://www.citizensforethics.org/>.

Committee to Protect Journalists

<https://cpj.org/>

Federalist Society

<http://www.fed-soc.org/>

Heartland Institute

<https://heartland.org/>

Indecline

<http://thisisindecline.com/>

Life After Hate

<https://www.lifeafterhate.org/>

Lowy Institute

<https://www.lowyinstitute.org/>

People of the American Way

<http://www.pfaw.org/>

Philos Project

<https://philosproject.org/>

Reaching Critical Will

<http://www.reachingcriticalwill.org/>

Reporters Without Borders

<https://rsf.org/en>

Resources for the Future

<http://www.rff.org/>

Sanders Institute

<https://www.sandersinstitute.com/>

Society for Professional Journalism

<https://www.spj.org/>

38 North

<http://www.38north.org/>

UN Happiness

<http://worldhappiness.report/>

War on Want

<http://www.waronwant.org/>