

# SYLLABUS

**COURSE** ANTH 410 ETHICS IN ANTHROPOLOGY  
(Theory)

**TIME** Spring Semester 2022

**PLACE** Asynchronous online course – Lulima website

## **INSTRUCTOR**

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## **ORIENTATION**

Our advanced seminar focuses on critically exploring the ramifications of this provocative assertion:

“Yet the ethics of anthropology is clearly not just about obeying a set of guidelines; it actually goes to the heart of the discipline; the premises on which its practitioners operate, its epistemology, theory and praxis. In other words, what is anthropology for? Who is it for?” (Pat Caplan, 2003, *The Ethics of Anthropology: Debates and Dilemmas*, p. 3).

Furthermore, these are key questions for you to consider throughout

the course:

1. Are researchers invariably exploiting the people they study, and if so, how can this be minimized?
2. Do the subjects benefit from the research in ways that they themselves consider meaningful and fair?
3. Does the researcher adequately respect the integrity of the subjects' culture, avoid undue interference, and minimize disturbance?
4. How are anthropologists held accountable for their behavior, research, and publications?

[These questions are from p. 389 in Myron Perez Glazer, 1996, "Ethics," in *Encyclopedia of Cultural Anthropology*, David Levinson and Melvin Ember, eds., New York: Henry Holt and Co., 2:389-393].

Late in the year 2000 the scandalous controversy surrounding investigative journalist Patrick Tierney's book *Darkness in El Dorado* erupted with very serious allegations of a multitude of diverse violations of professional ethics and human rights by a few of the researchers working with the Yanomami in the Venezuelan Amazon. Several of the allegations were confirmed by independent investigations, but many others were never investigated. There were positive as well as negative results from the controversy. A positive one was a very substantial elevation in the level of awareness, information, discussion, and debate about professional ethics in anthropology. This is demonstrated, for example, by the more than ten-fold increase in the number of sessions on ethics at the annual conventions of the American Anthropological Association (AAA) since Tierney's publication. Also, during the period from 1950 to the present, more than 75% of all periodical articles on ethics in anthropology appeared since 2000.

In recent years, however, *Darkness in El Dorado* was superseded by another controversy involving anthropologists embedded with military troops in the U.S. wars in Afghanistan, Iraq, and beyond called the Human Terrain System (HTS). Some even criticized HTS as mercenary anthropology and the weaponization of culture. (One faculty member and several former students from this Department of Anthropology at UHM

were employed in HTS).

Our seminar surveys the historical development of professional ethics in cultural anthropology. One recurrent theme is the relationship of this subject with American hot and cold wars throughout the 20th century and into the present. Drawing on that and other foundational background, a second theme is the case of the Yanomami in the Amazon and *Darkness in El Dorado* as a microcosm of ethics in anthropology, our focus in the last three weeks of the semester.

We begin the course with a docudrama film about the case of anthropologist Alfred L. Kroeber at the University of California in Berkeley and Ishi, the supposed last surviving member of the Indigenous Yahi culture. It exposes ethical dilemmas and issues in the colonial context of American anthropology many of which persist to this day.

Our emphasis this semester is on problems, issues, questions, and cases involving professional ethics in basic and applied ethnographic research including in advocacy anthropology and human rights work. The course format encompasses a few self-explanatory PowerPoint lectures, documentary films, and most of all, weekly class discussions of required reading and other course material through posts on our Lualima website.

While the American Anthropological Association and other professional organizations in the discipline established general ethical guidelines, they have yet to develop any strong sanctions for serious abuses, other than public exposure and personal embarrassment. This is unlike the medical and legal professions that can revoke an individual's license for professional practice. Thus, ultimately the ethical conduct of an anthropologist remains mostly a matter of individual morality and conscience in following formalized professional guidelines and other values. This situation is complicated by the diversity and difficulty of many ethical concerns. Still, general agreement within the profession of anthropology is apparent on many matters, especially some that are obviously just plain unethical and sometimes even immoral and/or illegal. Yet at least in recent decades the overwhelming majority of more than 11,000 anthropologists in the world have never been exposed for any serious violations of ethical conduct. Nevertheless, every individual is regularly faced with ethical dilemmas and choices in their professional and personal life, and no one is perfect.

This course will not preach about ethical and unethical conduct. However, it will further inform and sensitize you about such matters by providing numerous and diverse examples of ethical codes, cases, problems, questions, dilemmas, issues, discussions, debates, controversies, and scandals in historical perspective through intensive reading and discussion. For non-majors the course is also relevant because it provides groundwork common to many other disciplines and professions.

## **FORMAT**

This course is primarily designed as a seminar for advanced undergraduate students and also graduate students, and most of all for majors in anthropology, especially those specializing in the cultural and/or applied subfields. Only serious students should take this course because as an advanced seminar it requires a substantial amount of faithful regular reading and active participation in class discussion by weekly posting on the Lulima course website. Thus, this course is reading, thinking, and discussion intensive.

In this class, anyone is welcome to say anything with only three restrictions--- it is relevant, polite, and concise. This includes respecting the sensitivities of others. Although it will become obvious that I have my own perspective, ultimately there is no “party line” here. In fact, students are encouraged to disagree with me, course material, and each other whenever they wish. I learn more from individuals who disagree with me and greatly appreciate that. Ultimately, I do not really care what any student thinks; however, I do care very deeply that students think in an informed and critical manner.

## **OBJECTIVES**

The four primary goals of this course are to:

1. provide a systematic, thorough, and in-depth survey of the development of professional ethics in American cultural anthropology and its sociopolitical contexts from its inception to the present;
2. increase information, awareness, sensitivity, and responsibility of students

regarding matters of professional ethics in anthropology and beyond;

3. familiarize students with the available resources on this indispensable subject [see the Resources on the Laulima course website]; and
4. facilitate each student in pursuing their own interests in a particular ethical case or issue in anthropology.

### **LEARNING OUTCOMES**

1. Students will be able to identify and discuss the main points in professional ethics in the history of American cultural, applied, and advocacy anthropology.
2. Students will be able to demonstrate the historical influence of American wars and politics in the development of professional ethics in anthropology.
3. Students will acquire information and develop skills to demonstrate improved ability to cope with ethical dilemmas and make decisions regarding appropriate ethical conduct.
4. Students will be able to demonstrate a general knowledge of the most important resources for this subject.

### **GRADE**

Your final course grade will be calculated as follows:

1. your concise but substantial weekly entry in the Discussion section of our Laulima course website of your own thoughts (not summary) containing at least one full sentence about each of three key points that you identify by number from each required item of course material (lecture, reading, and/or film, depending on the week) (60%);
2. your reflective essay on the first half of the course with three pages typed single-spaced for the midterm examination due February 28 by 10 p.m. (15%); and

3. your reflective essay on the entire course with five pages typed single-spaced for the final examination due May 14 by 10 p.m. (25%). Your final should be a revision of your midterm (only if necessary in response to the instructor's comments), plus thoroughly consider the additional course material from the remainder of the semester.

Please see Appendix I in this syllabus for specific guidelines for the midterm and final reflective essay examinations. The specifics for grading are detailed in the Grading Rubric which is file #2 under Resources in our Lulima course website.

Beyond our Lulima Discussion, you should send any written exercises to me as email attachments with the subject clearly identified as 410. As much as possible this is a paperless course to help save trees and forests.

### **EXTRA CREDIT**

Anyone can earn extra credit by writing a one-page single-spaced reaction (not summary) to a film, book chapter, PowerPoint lecture, or class discussion from any of the material covered in the syllabus or website including recommended items. Five high quality extra credit papers can improve a borderline course grade (e.g., B+ to A-). Ten such papers can elevate the course grade to the next higher level (e.g., B to A). Other alternatives for extra credit include writing a review of an extra book, or a report based on library research. Many books are listed in my article "Ethics in Anthropology" *Oxford Bibliography Online*, and I can recommend some items according to individual interests. Thus, in principle, with enough high quality work any student can earn an A in this course. However, ultimately, the value of the course for serious students far exceeds any grade and credits.

### **SPECIAL NEEDS**

If anyone feels the need for reasonable accommodations because of a disability, then please contact the KOKUA Program in QLCSS 013 (phones 956-7511 or 956-7612), and/or send me an email marked CONFIDENTIAL. I am quite willing to collaborate with anyone and KOKUA about needs

related to a documented disability.

## **READINGS**

Every student is required to faithfully and carefully read and react to the chapters assigned in the schedule for each of these five indispensable textbooks as listed in the Schedule below. (Prices listed are from Amazon.com, but a shipping and handling fee may be added).

For UHM Bookstore see: <https://hawaii-manoa.verbacompare.com/comparison?id=88814>.

Fluehr-Lobban, Carolyn, 2013, *Ethics in Anthropology: Ideas and Practice*, Lanham, MD: AtlaMira Press. [Amazon.com used book starting at \$15.31] [eBook available from Hamilton Library at [https://uhawaii-manoa.primo.exlibrisgroup.com/discovery/fulldisplay?context=L&vid=01UHAWAII\\_MANOA:MANOA&search\\_scope=MyInstitution&tab=LibraryCatalog&docid=alma9910824416605681](https://uhawaii-manoa.primo.exlibrisgroup.com/discovery/fulldisplay?context=L&vid=01UHAWAII_MANOA:MANOA&search_scope=MyInstitution&tab=LibraryCatalog&docid=alma9910824416605681)].

LeCompte, Margaret D., and Jean J. Schensul, 2015, *Ethics in Ethnography: A Mixed Methods Approach*, Lanham, MD: AltaMira Press. [Amazon.com used book starting at \$16.07]

Plemmons, Dena, and Alex W. Barker, eds., 2016, *Anthropological Ethics in Context: An Ongoing Dialogue*, Walnut Creek, CA: West Coast Press, Inc. [Amazon.com used starting at \$19.95] [eBook available from Hamilton Library at [https://uhawaii-manoa.primo.exlibrisgroup.com/discovery/fulldisplay?context=L&vid=01UHAWAII\\_MANOA:MANOA&search\\_scope=MyInstitution&tab=LibraryCatalog&docid=alma9910791757005681](https://uhawaii-manoa.primo.exlibrisgroup.com/discovery/fulldisplay?context=L&vid=01UHAWAII_MANOA:MANOA&search_scope=MyInstitution&tab=LibraryCatalog&docid=alma9910791757005681)].

Sponsel, Leslie E., 2022, *Yanomami in the Amazon: Toward a More Ethical Anthropology beyond Othering* [free, assigned chapters will be available on the Laulima course website in the Resources section following the course Schedule].

Whiteford, Linda M., and Robert T. Trotter II, 2008, *Ethics for Anthropological Research and Practice*, Long Grove, IL: Waveland Press, Inc. [Amazon.com used book starting at \$8.53] [GN33.6 .W45 2008

available for one day loan from Hamilton Library Circulation Desk].

Each week there is in addition one required brief reading. This is an attachment to my Sunday email memo which contains my comments on the previous week's posts and course material. It serves as a lecture. Reading my comments is very important because they provide context, amplifications, explanations, and continuity throughout the semester.

Although this seminar focuses on cultural anthropology, especially ethnography, many basic principles also apply to other subfields and specializations. Here are a few recommended but optional resources:

Gonzalez-Ruibal, Alfredo, 2018, "Ethics of Archaeology," *Annual Review of Anthropology* 47:345–60.

Perry, Sara, and Jonathan S. Marion, 2010, "State of Ethics in Visual Anthropology," *Visual Anthropology Review* 26(2):96-104.

Radin, Joanna, 2018, "Ethics in Human Biology: A Historical Perspective on Present Challenges," *Annual Review of Anthropology* 47:263–278.

Riley, Erin P., and Michelle Bezanson, 2018, "Ethics of Primate Fieldwork: Toward an Ethically Engaged Primatology," *Annual Review of Anthropology* 47:493–512.

Turner, Trudy R., Jennifer K. Wagner, and Graciela S. Cabana, 2018, "Ethics in Biological Anthropology," *American Journal of Physical Anthropology* 165:939–951. <https://doi.org/10.1002/ajpa.23367>.

[These are available through a search on the website of Hamilton Library].

See my "Ethics in Anthropology" *Oxford Bibliography Online* 2022 in our Laulima course website Resources file #401 [<https://www.oxfordbibliographies.com/view/document/obo-9780199766567/obo-9780199766567-0043.xml>]. The bibliography for my own book is in file #402.



## **SCHEDULE**

Note: All items are required, unless listed as recommended which means they are optional.

### **Week January 9 – ORIENTATION**

**What are ethics? What is particular about ethics in anthropology?**

**What ethical issues are apparent in the film about Ishi and Kroeber?**

Fluehr-Lobban - Ch. 1 Introduction

Plemmons and Barker - Preface

LeCompte and Schensul – Introduction to Book 6, pp. xvii-xviii

Whiteford and Trotter – Preface and The Complex Nature of Ethics

Films (view in order listed):

PHILO-notes - *What is Ethics? (Ethics Defined, Ethics Meaning)* [2018, 10 minutes] <https://www.youtube.com/watch?v=Rr7U49RPpTs>

Dianna M. Georgina - *Ethics in Anthropology* [2014, 8 minutes]  
<https://www.youtube.com/watch?v=8ex51uXKgGU>

*The Last of His Tribe* [1992, 90 minutes]  
[https://www.youtube.com/watch?v=IqVArigvh\\_Q](https://www.youtube.com/watch?v=IqVArigvh_Q)

Recommended Reading:

Cassell, Joan, and Sue-Ellen Jacobs, eds., 1987, *Handbook on Ethical Issues in Anthropology*, Arlington, VA: AAA Special Publication No. 23  
<https://www.americananthro.org/LearnAndTeach/Content.aspx?ItemNumber=1942&RDtoken=4168&userID=6944>

Fluehr-Lobban, Carolyn, ed., 2003, *Ethics and the Profession of Anthropology: Dialogue for Ethically Conscious Practice*, Walnut Creek, CA: AltaMira Press.

Kroeber, Theodora, 1961, *Ishi in Two Worlds: A Biography of the Last Wild Indian in North America*, Berkeley, CA: University of California Press.

Kroeber, Karl, and Clifton Kroeber, 2003, *Ishi in Three Centuries*, Lincoln, NE: University of Nebraska Press.

Sponsel, Leslie E., 2020 (October 12), “Teaching Professional Ethics in Anthropology,” *American Anthropological Association (AAA) Ethics Forum*  
<https://ethics.americananthro.org/teaching-professional-ethics-in-anthropology/>

#### Recommended Films:

*Marshall Sahlins – Anthropology* [2014, 58 minutes]  
<https://www.youtube.com/watch?v=O0S0jN1wb3Q>

*Paige West - Foundations and Debates in Anthropology* [2016, 37 minutes]  
<https://www.youtube.com/watch?v=WH-q7uvGHlo>

*Ishi: The Last of His Kind – Documentary* [2020, 42 minutes]  
[https://www.youtube.com/watch?v=PDy\\_w-bWD50](https://www.youtube.com/watch?v=PDy_w-bWD50)

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#### **Week January 16 - MORALITY AND ETHICS IN RESEARCH**

##### **What are the differences between ethics, values, morality, and law?**

Fluehr-Lobban – Ch. 5 Moral and Ethical Anthropology

Plemmons and Barker – Ch. 1 Introduction: Ethics, Work and Life...

LeCompte and Schensul – Ch. 1 Ethics and Ethnography

Sponsel – Ch. 6 Professional Ethics: Essential Pivotal Centrality

Film: The Ethics Centre - *What is the difference between Ethics, Morality and the Law?* [2020, 5 minutes]

<https://www.youtube.com/watch?v=Xki2fRA0bY8>

#### Recommended Reading:

Asad, T., ed., 1973, *Anthropology and the Colonial Encounter*, London, UK: Ithaca Press.

Biolsi, Thomas, and Larry J. Zimmerman, eds., 1997, *Indians and Anthropologists: Vine Deloria, Jr., and the Critique of Anthropology*, Tucson, AZ: University of Arizona Press.

Fabian, Johannes, 1983, *Time and the Other: How Anthropology Makes Its Object*, New York, NY: Columbia University Press.

Hymes, Dell, ed., 1999, *Reinventing Anthropology*, Ann Arbor, MI: University of Michigan Press.

Laidlaw, James, 2017, "Ethics and Morality," *Cambridge Encyclopedia of Anthropology* <https://www.anthroencyclopedia.com/entry/ethics-morality>

Mattingly, Cheryl, and Jason Throop, "The Anthropology of Ethics and Morality," *Annual Review of Anthropology* 47:475-492 [available in Resources section of Laulima course website]

Smith, Linda Tuhiwai, 1999, *Decolonizing Methodologies: Research and Indigenous Peoples*, New York, NY: Zed Books.

#### Recommended Films:

*Talal Asad - Conversations with History* [2008, 57 minutes]  
<https://www.youtube.com/watch?v=kfAGnxKfwOg>

*Michael Asch - The History of Anthropology and the Ethics of Doing Fieldwork* [2019, 25 minutes]  
<https://www.youtube.com/watch?v=6zDZjb8bGlg>

*Philip Jones - Anthropology, Colonialism, and the Exploration of Indigenous Australia*, Harvard University, Peabody Museum of Archaeology & Ethnology [2019, 44 minutes]  
<https://www.youtube.com/watch?v=KxeX7QGIGhc>

*Mark Allen Peterson - Anthropological Ethics* [2014, 27 minutes]  
<https://www.youtube.com/watch?v=0-FtcmbqWUY>

PHILO-notes Cultural Relativism vs, Ethnocentrism [2021, 2 minutes]  
<https://www.youtube.com/watch?app=desktop&v=3FDbyAKPBGs>

Joel Robbins - *The Problem with Moral Relativism* [2019, 7 minutes]  
<https://www.youtube.com/watch?v=M7ptGzZZVO4>

*Relativism, Absolutism, and Universalism* [2018, 3 minutes]  
[https://www.youtube.com/watch?v=Z6XJTWEJ\\_nQ](https://www.youtube.com/watch?v=Z6XJTWEJ_nQ)

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**Week January 23 - HISTORY OF THE DEVELOPMENT OF ETHICS**  
**What are the most important developments in the history of professional ethics in American anthropology?**

Plemmons and Barker – Ch. 2 A Short History of American Anthropological Ethics

Plemmons and Barker – Ch. 3 Background and Context of Current Revisions

PowerPoint Lecture: *Historical Overview of Ethics in Anthropology*

Recommended Reading:

Hickey, Gerald C., 2002, *Window on a War: An Anthropologist in the Vietnam Conflict*, Lubbock, TX: Texas Tech University Press.

Johnston, Barbara Rose, ed., 2007, *Half-lives and Half-truths: Confronting the Radioactive Legacy of the Cold War*, Santa Fe: School for Advanced Research Press.

Mandler, Peter, 2013, *Return from the Natives: How Margaret Mead Won WW II and Lost the Cold War*, New Haven, CT: Yale University Press.

Price, David H., 2008, *Anthropological Intelligence: The Deployment and Neglect of American Anthropology in the Second World War*, Durham, NC: Duke University Press.

Wakin, Eric, 1992, *Anthropology Goes to War: Professional Ethics and Counterinsurgency in Thailand*, Madison, WI: University of Wisconsin Center for Southeast Asian Studies Monograph Number 7.

Wax, Dustin M., ed., 2008, *Anthropology at the Dawn of the Cold War*, Ann Arbor, MI: Pluto Press.

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### **Week January 30 - FORMALIZATION OF ETHICS**

#### **When, why, and how were ethics formalized in anthropology?**

LeCompte and Schensul - Ch. 2 The Evolution of Formal Concerns...

LeCompte and Schensul – Ch. 3 Formal and Semiformal Responsibilities

Whiteford and Trotter – Ch. 2 Legal Codes and Ethical Guidelines

American Anthropological Association Code of Ethics, 2012

<https://www.americananthro.org/ethics-and-methods>

<https://www.americananthro.org/LearnAndTeach/Content.aspx?ItemNumber=22869>

#### Recommended Reading:

AAA Ethics Forum <http://ethics.americananthro.org/>

American Association of Biological Anthropologists, 2003

<https://physanth.org/about/committees/ethics/>

<https://physanth.org/documents/3/ethics.pdf>

Association of Social Anthropologists of the UK, 2020,

<https://www.theasa.org/ethics/>,

[https://www.theasa.org/downloads/ethics/asa\\_ethicsgl\\_2021.pdf](https://www.theasa.org/downloads/ethics/asa_ethicsgl_2021.pdf)

Iphofen, Ron, Research Ethics in Ethnography/Antropology, European Commission, 2020

[https://ec.europa.eu/research/participants/data/ref/h2020/other/hi/ethics-guide-ethnog-anthrop\\_en.pdf](https://ec.europa.eu/research/participants/data/ref/h2020/other/hi/ethics-guide-ethnog-anthrop_en.pdf)

Linguistic Society of America, 2009

[https://www.linguisticsociety.org/sites/default/files/Ethics\\_Statement.pdf](https://www.linguisticsociety.org/sites/default/files/Ethics_Statement.pdf)

National Association for the Practice of Anthropology, Guidelines for Ethical Practice, 2018

<https://www.practicinganthropology.org/practice/ethics/>

Society for American Archaeology, 1996

<https://www.saa.org/career-practice/ethics-in-professional-archaeology>

Society for Applied Anthropology, 2021

<https://www.appliedanthro.org/about>

For anthropological and social science associations that established ethics codes or statements see: <https://www.americananthro.org/ethics-and-methods>.

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## **Week February 6 - INSTITUTIONAL REVIEW BOARDS**

**What are institutional review boards? How do they operate? Why do they exist?**

Fluehr-Lobban – Ch. 6 Institutional Review Boards, Anthropology, and Ethics

Plemmons and Barker – Afterword – Ethics as Institutional Process

AAA Statement on Ethnography and Institutional Review Boards

<https://www.americananthro.org/ParticipateAndAdvocate/Content.aspx?ItemNumber=1652&RDtoken=2319&userID=6944>

Recommended Reading:

UHM Office of Research Compliance

<https://research.hawaii.edu/orc/programs/human-studies/institutional-review-board-irb/>

Recommended Films:

*The Nuremberg Trials* [DVD 9866, 60 minutes]  
<https://www.youtube.com/watch?v=1s00-Dlpxb4>

*Heart of the Matter: The Legacy of Nuremberg* [VHS 16786, 50 minutes]

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### **Week February 13 - INFORMAL ETHICS**

#### **What is the difference between informal and formal ethics?**

LeCompte and Schensul – Ch. 4 Informal Ethics: The Implications of Researchers Roles

LeCompte and Schensul – Ch. 5 Informal Ethics: Long-Term Relationships and Reasonable Responsibilities

Whiteford and Trotter – Ch. 3 Principles for Ethical Research

#### Recommended Films:

*Armchair Academics - Ethics in Social Science Research: Three Case Studies: Outlander Ethnography 3* [2021, 22 minutes]  
<https://www.youtube.com/watch?v=ZvLYa2s9Z9Q>

*Research Methods for the Social Sciences* [VHS 19240, 33 minutes], or:  
<https://www.youtube.com/watch?v=JJQVH92QHe8>

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### **Week February 20 - DO NO HARM**

#### **What is the meaning and significance of the ethical principle of do no harm? How is that principle related to advocacy anthropology?**

Fluehr-Lobban – Ch. 2 What Does It Mean to “Do No Harm”?

Plemmons and Barker – Ch. 4 Do No Harm

Whiteford and Trotter – Ch. 5 Minimizing Harm and Maximizing Justice

Sponsel – Ch. 11 Advocacy Anthropology: Moral Obligation and Social Relevance

AAA Do No Harm

<https://www.americananthro.org/LearnAndTeach/Content.aspx?ItemNumber>

[=22869#donoharm](#)

Recommended Films:

*The Belmont Report* [VHS 5118, 29 minutes]

Kari Lerum – *Belmont Report* [2014, 3 minutes]

<https://www.youtube.com/watch?v=mheEsDHXdQ8>

Lectures by Robert Borofsky of Hawai'i Pacific University from his Public Anthropology website: *Ethics 1* [13 minutes], *Ethics 2* [17 minutes]

<https://www.publicanthropology.org/anthropology-videos/>

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### **Week February 27 – TRANSPARENCY**

**Why are transparency and accountability indispensable in ethical matters?**

Fluehr-Lobban – Ch. 4 Transparency and Deception in Anthropological Ethics

Plemmons and Barker – Ch. 5 Be Open and Honest Regarding Your Work

Plemmons and Barker – Ch. 6 Make Your Results Accessible

AAA Be Open and Honest Regarding Your Work

<https://www.americananthro.org/LearnAndTeach/Content.aspx?ItemNumber=22869#openandhonest>

AAA Make Your Results Accessible

<https://www.americananthro.org/LearnAndTeach/Content.aspx?ItemNumber=22869#accessibleresults>

**Midterm Reflective Essay Examination due February 28 by 10 p.m.**

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### **Week March 6 - INFORMED CONSENT**



**What is informed consent? Why is it indispensable? How is it obtained?**

Fluehr-Lobban – Ch. 3 What Does It Mean to Obtain Informed Consent?

Plemmons and Barker – Ch. 7 Obtain Informed Consent and Necessary Permissions

Whiteford and Trotter – Ch. 4 Respect for Persons

AAA Obtain Informed Consent and Necessary Permissions

<https://www.americananthro.org/LearnAndTeach/Content.aspx?ItemNumber=22869#obtainconsent>

## Recommended Reading:

AAA Briefing Paper on Informed Consent

<https://www.americananthro.org/ParticipateAndAdvocate/Content.aspx?ItemNumber=13144&RDtoken=13233&userID=>

## Recommended Films:

Lectures by Robert Borofsky of Hawai'i Pacific University from his Public Anthropology website: *Informants 1* [18 minutes], *Informants 2* [15 minutes]<https://www.publicanthropology.org/anthropology-videos/>

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**Week March 13 - SPRING RECESS**

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**Week March 20 - OTHER CONSIDERATIONS****What are competing ethical obligations? Why are respectful professional relations a component of ethics?**

Plemmons and Barker – Ch. 8 Weigh Competing Ethical Obligations

Plemmons and Barker – Ch. 9 Protect and Preserve Your Records

Plemmons and Barker – Ch. 10 Maintain Respectful and Ethical

## Professional Relationships

Plemmons and Barker - Ch. 11 What's Different?

AAA Weigh Competing Ethical Obligations Due Collaborators and Affected Parties

<https://www.americananthro.org/LearnAndTeach/Content.aspx?ItemNumber=22869#weighcompetingobligations>

AAA Protect and Preserve Your Records

<https://www.americananthro.org/LearnAndTeach/Content.aspx?ItemNumber=22869#protectandpreserve>

AAA Maintain Respectful and Ethical Professional Relationships

<https://www.americananthro.org/LearnAndTeach/Content.aspx?ItemNumber=22869#respectfulrelationships>

Required Film: *Human Terrain* [2011, 90 minutes] [link will be sent in memo]

Recommended PowerPoint Lecture:

*Human Terrain System* [see file in Resources section of Laulima course website]

Recommended Film:

Vanessa Gezari "The Tender Soldier" [2013, 40 minutes]

[https://www.youtube.com/watch?v=Xeb4gCE\\_ehY](https://www.youtube.com/watch?v=Xeb4gCE_ehY)

Recommended Reading:

AAA Executive Board Statement on the Human Terrain Project, November 6, 2007 [http://s3.amazonaws.com/rdcms-aaa/files/production/public/FileDownloads/pdfs/pdf/EB\\_Resolution\\_110807.pdf](http://s3.amazonaws.com/rdcms-aaa/files/production/public/FileDownloads/pdfs/pdf/EB_Resolution_110807.pdf)

AAA Commission on the Engagement of Anthropology with the US

Security and Intelligence Communities, October 14, 2009

[https://s3.amazonaws.com/rdcms-aaa/files/production/public/FileDownloads/pdfs/cmtes/commissions/CEAUS/SIC/upload/CEAUSSIC\\_HTS\\_Final\\_Report.pdf](https://s3.amazonaws.com/rdcms-aaa/files/production/public/FileDownloads/pdfs/cmtes/commissions/CEAUS/SIC/upload/CEAUSSIC_HTS_Final_Report.pdf)

Gonzalez, Roberto J., 2009, *American Counterinsurgency: Human Science and the Human Terrain*, Chicago, IL: Prickly Paradigm Press.

Network of Concerned Anthropologists

<https://sites.google.com/site/concernedanthropologists/>

Price, David H., 2011, *Weaponizing Anthropology: Social Science in Service of the Militarized State*, Petrolia, CA: Counterpunch/Oakland, CA: AK Press.

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### **Week March 27 - FUTURE I**

**What might be some of the most serious challenges for professional ethics in anthropology in the future? What are the most critical ethical issues relating to vulnerable populations? What about uncontacted isolated populations?**

Fluehr-Lobban – Ch. 7 Framing Future Debates: Collaborative Anthropology

LeCompte and Schensul – Ch. 6 Ethical Issues in Ethnographic Teamwork and Community-Based Research

Plemmons and Barker – Ch. 12 – On Professional Diversity and the Future of Anthropology

Whiteford and Trotter – Ch. 6 Vulnerable Populations

Recommended Films:

*Xingu: 3 Brothers, 2 Worlds, 1 Mission* [search Amazon Prime]

*Shock of The Other - Millennium - David Maybury-Lewis* [Mascho-Piro, Peruvian Amazon] (2015, 57 minutes)

[https://www.youtube.com/watch?v=NTy5G\\_A097k](https://www.youtube.com/watch?v=NTy5G_A097k)

*The Tribe That Hides from Man* [2016, 48 minutes]  
<https://www.youtube.com/watch?v=XYbR6eYrVbQ>

*Why Hundreds of Uncontacted Tribes Still Exist in South America* [2018, 6 minutes] [https://www.youtube.com/watch?v=yKB6Olsn\\_5o](https://www.youtube.com/watch?v=yKB6Olsn_5o)

#### Recommended Reading:

Corry, Stephen, 2015 (July 4), “Uncontacted Tribes Don’t Need the “Protection” from Western Anthropologists,” *Truthout/OpEd*  
<https://truthout.org/articles/uncontacted-tribes-don-t-need-the-protection-of-western-anthropologists/>

Explore the website of Survival International for posts on isolated and uncontacted tribes: <https://survivalinternational.org/artikel?page=16>, <https://survivalinternational.org/articles/3109-questions-and-answers-uncontacted-tribes>, <https://www.survivalinternational.org/uncontactedtribes>

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### **Week April 3 - FUTURE II**

#### **What is reflectivity? What is its role in ethics?**

LeCompte and Schensul – Ch. 7 Going Beyond Belmont: New Issues and Challenges

LeCompte and Schensul – Ch. 8 The Role of Reflection in Ethnographic Research

Whiteford and Trotter – Ch. 7 Anthropological Ethics Problem-Solving Guide

Whiteford and Trotter – Epilogue

#### Recommended Films:

*Center for Global Ethnography - Doing Ethnography Remotely: Question-and-Answer Webinar* [2020, 95 minutes]  
<https://www.youtube.com/watch?v=dgTbP0gH6Y>

*Sarah Pink - Futures Ethnography: practice, responsibility and ethics in*

*encountering the unknown* [2020, 32 minutes]  
[https://www.youtube.com/watch?v=RG2xTKn\\_WY8](https://www.youtube.com/watch?v=RG2xTKn_WY8)

*Sarah Pink – Digital Ethnography* [2018, 47 minutes]  
<https://www.youtube.com/watch?v=0ugtGbkVRFM>.

*Royal Anthropological Institute Research Webinar: Anthropology and/of the Future* [2021, 114 minutes]  
<https://www.youtube.com/watch?v=QkJPkbPeJrE>

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### **Week April 10 – YANOMAMI**

**Who are the people called the Yanomami? Why are they significant?**

**How are they a microcosm of anthropology?**

Sponsel – Ch. 1 Yanomami: Realities and Stereotypes

Sponsel – Ch. 2 Yanomami Holocaust: Wrongs and Rights

Sponsel – Appendix 6 Human Nature and Nature versus Nurture

Film: *Warriors of the Amazon* [1996, 56 minutes][link sent in memo]

PowerPoint Lecture: *Yanomami in the Amazon: Toward a More Ethical Anthropology beyond Othering*

Recommended Films:

*Contact: The Yanomami Indians of Brazil* [VHS 4962, 28 minutes]

*Curator Tour - Claudia Andujar: The Yanomami Struggle with Thyago Nogueira* [2021, 7 minutes]

<https://www.youtube.com/watch?v=KVbyf51Nfzs>

*Mark Owen - Brazil's Yanomami People Victims of Illegal Gold Rush in Amazon Rainforest* [2020, 30 minutes]

<https://www.youtube.com/watch?v=8neJdVijU6w>

*Yanomami: Straddling Two Worlds* [2001, 18 minutes]

<https://www.youtube.com/watch?v=3WB5o6XHhKY>

*Yanomami: From Machetes to Mobile Phones* [2012, 57 minutes]  
<https://www.youtube.com/watch?v=h4ZITvRiBxk>

Recommended Reading:

Lizot, Jacques, 1985, *Tales of the Yanomami: Daily Life in the Venezuelan Forest*, New York: Cambridge University Press.

O'Connor, Geoffrey, 1997, *Amazon Journal: Dispatches from a Vanishing Frontier*, New York, NY: Dutton.

Peters, John F., 1998, *Life Among the Yanomami*, Orchard Park, NY: Broadview Press, Ltd.

Ramos, Alcida Rita, 1995, *Sanuma Memories: Yanomami Ethnography in Times of Crisis*, Madison, WI: University of Wisconsin Press.

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**Week April 17 – NAPOLEON A. CHAGNON'S RESEARCH**  
**Who was Napoleon A. Chagnon? What were his professional achievements? How did he pursue ethnographic field research?**  
 Sponsel – Appendix 7 Some Key Points

Films:

*A Man Called Bee: Studying the Yanomamö* [1974, 40 minutes][search Hamilton Library for VHS 5836 or DVD 13770], or  
<https://www.youtube.com/watch?v=RWxb1PA2unE>  
<https://www.youtube.com/watch?v=qBBQ8y3aE-0>

*The Yanomama: A Multidisciplinary Study* [1971, 45 minutes] [view online streaming video via Hamilton Library]

Recommended Reading:

AAA Briefing Paper on Remuneration to Subject Populations and Individuals

<https://www.americananthro.org/ParticipateAndAdvocate/Content.aspx?ItemNumber=13141>

AAA Briefing Paper on The Impact of Material Assistance to Study Population

<https://www.americananthro.org/ParticipateAndAdvocate/Content.aspx?ItemNumber=13142&RDtoken=48774&userID=>

AAA Briefing Paper on Determining What Constitutes a Health Emergency and How to Respond in the Course of Anthropological Research with Human Subjects

<https://www.americananthro.org/ParticipateAndAdvocate/Content.aspx?ItemNumber=13140>

AAA Briefing Paper on Consideration of the Potentially Negative Impact of the Publication of Factual Data about a Study Population on Such Population

<https://www.americananthro.org/ParticipateAndAdvocate/Content.aspx?ItemNumber=13143&RDtoken=57837&userID=>

Chagnon, Napoleon, 2012, *Yanomamo*, Belmont, CA: Wadsworth.

Sponsel – Chapter 4 Yanomami Aggression: Ten Problems Exposed

Sponsel – Chapter 5 Yanomami Canonical Ethnography: Critical Analysis

Survival International, 2013 (February 26), “Statement” [signed by 18 anthropologists who live and study with the Yanomami]

<http://assets.survivalinternational.org/documents/891/2-2013-anthropologists-letter.pdf>.

Recommended Film:

Chagnon, Napoleon A., 2013 (June 6), “Blood Is Their Argument,” *Edge Special Event*

<http://www.edge.org/conversation/napoleon-chagnon-blood-is-their-argument>.

Princeton Philosopher Harry G. Frankfurt on *The Daily Show* with Jon Stewart on Comedy Central [March 13, 2005, 5 minutes]  
<https://www.cc.com/video/zz9jnz/the-daily-show-with-jon-stewart-harry-g-frankfurt>.

*A conversation with Harry G. Frankfurt* [2007, 6 minutes]  
<https://www.youtube.com/watch?v=W1RO93OS0Sk>

[Also, see the book Harry G. Frankfurt, 2005, *On Bullshit*, Princeton, NJ: Princeton University Press.

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### **Week April 24 – SECRETS OF THE TRIBE**

**What is the Darkness in El Dorado controversy? What are the “Secrets of the Tribe”? What are the main ethical issues debated? What is the role of this controversy in the history of anthropology and in the development of professional ethics?**

Sponsel – Ch. 7 Light in the Darkness: 20 Years Later

Sponsel – Ch. 9 Patrick Tierney’s Allegations: Many Remain Unresolved

Sponsel – Ch. 10 Secrets of the Tribe: Anthropology Public Embarrassed Again

Film: *Secrets of the Tribe* [2010, 98 minutes] [link sent in memo], or  
<https://www.youtube.com/watch?v=ndoAGiyhLuo>,  
<https://www.youtube.com/watch?v=EGwDjwxUAqc>,  
<https://www.youtube.com/watch?v=zd7SXbsn0hU>

Recommended Film: *Can’t Go Native*

<https://archive.org/details/CantGoNative2010>

Recommended Reading:

AAA, Briefing Paper for Consideration of the Ethical Implications of Sexual Relationships between Anthropologists and Members of a Study Population  
<https://www.americananthro.org/ParticipateAndAdvocate/Content.aspx?Ite>



[mNumber=13145&RDtoken=40126&userID=](#)

Borofsky, Robert, ed., 2005, *Yanomami: The Fierce Controversy and What We Can Learn from It*, Berkeley, CA: University of California Press.

Chagnon, Napoleon A., 2013, *Noble Savages: My Life Among Two Dangerous Tribes – the Yanomamo and the Anthropologists*, New York, NY: Simon & Schuster.

Good, David, 2021, <https://www.davidgoodamazon.com/about>,  
<https://www.jointhegoodproject.org/>

Good, David, with Daniel Paisner, 2015, *The Way Around: Finding My Mother and Myself Among the Yanomami*, New York, NY: HarperCollins Publishers.

Good, Kenneth R., with David Chanoff, 1991, *Into the Heart: One Man's Pursuit of Love and Knowledge among the Yanomama*, New York, NY: Simon & Schuster.

Guedes, Christiano, and Silvia Guimaraes, 2020, “Research Ethics and Indigenous Peoples: Repercussions of Returning Yanomami Blood Samples,” *Developing World Bioethics* 20:209–215.  
<https://doi.org/10.1111/dewb.12264> [available in Resources on Laulima]  
[also, see <https://www.publicanthropology.org/returning-yanomami-blood-samples/>]

Hume, Douglas, 2013, AnthroNiche: Darkness in El Dorado Controversy  
<https://dwhume.com/category/darkness-in-el-dorado/>

Kopenawa, Davi, and Bruce Albert, 2013, *The Falling Sky: Words of a Yanomami Shaman*, Cambridge, MA: Harvard University Press/Belknap Press.

Sponsel - Appendix 2: Author’s Background with the Yanomami and Controversy.

Sponsel - 2000, “Statement on Darkness in El Dorado,” San Francisco, CA: Annual Convention of the American Anthropological Association  
[http://www.nku.edu/~humed1/darkness\\_in\\_el\\_dorado/documents/0320.htm](http://www.nku.edu/~humed1/darkness_in_el_dorado/documents/0320.htm).

Tierney, Patrick, 2001, *Darkness in El Dorado: How Scientists and Journalists Devastated the Amazon*, New York, NY: W.W. Norton and Company (First Edition).

Recommended Films:

*Half-Life: A Parable for the Nuclear Age* [1985, 81 minutes][stream video UHM Hamilton Library]

*Yanomami Homecoming* [VHS 9860, VHS 17918, 36 minutes]

*Good, Kenneth, Dispelling Myths: Yanomamo* [2014, 28 minutes]  
[https://www.youtube.com/watch?v=zu\\_MZD2EIG4](https://www.youtube.com/watch?v=zu_MZD2EIG4)

*Good, David, Yanomami Marriage and Kin: Trying to Manage My Intercultural Dilemma* [2020, 16 minutes]  
<https://www.youtube.com/watch?v=09AsNu2TRdY>

*Good, David, From the Amazon to Pennsylvania: Sharing a Few Moments of Yarima's Return to the United States* [2020, 9 minutes]  
<https://www.youtube.com/watch?v=uQdSuqXVyTw>

*Good, David, From Amazon to Garden State* [2014, 7 minutes]  
<https://www.youtube.com/watch?v=Ll0-gyJdi6U>

Martins, Leda Leitao, and Terence S. Turner, 2010. "History and Education in the Circulation of Ethnographic Knowledge in the Amazon: The Yanomami Controversy, a Decade Later." New Orleans: AAA Annual Meeting/Invited Roundtable by the American Ethnological Society and the Society for Latin American and Caribbean Anthropology [4 hours].  
<https://www.youtube.com/watch?v=NgldRTwN9jE>.

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**Week May 1 – RESEARCH AND OTHERNESS**

**What are the Other, Otherness, and Othering? Why are these morally and ethically problematic?**

Sponsel – Ch. 3 Yanomami Research: Past, Present, and Future

Sponsel – Ch. 13 Conclusions: The Other, Otherness, and Othering

Recommended Reading:

Sponsel – Appendix 9 Yanomami in the Brazilian Amazon 2020-2021

Pandian, Jacob, 1985, *Anthropology and the Western Tradition: Toward an Authentic Anthropology*, Prospect Heights, IL: Waveland Press.

Rabben, Linda, 2004, *Brazil's Indians and the Onslaught of Civilization: The Yanomami and the Kayapo*, Seattle, WA: University of Washington Press.

Recommended Films:

*Barbara Rose Johnston - Marshall Islands Nuclear Legacies* [2017, 33 minutes] <https://www.youtube.com/watch?v=LewmoMFh3l8>

*Human Zoos: America's Forgotten History of Scientific Racism* [2018, 55 minutes] <https://humanzoos.org/>. [Note: This appears to be propaganda for Intelligent Design or Creation Science, but still has many valid and useful historical points].

*The Last Tasmanians: Extinction* [VHS 425, 62 minutes]

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**Final Reflective Essay Examination due May 14 by 10 p.m.**

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## **APPENDIX I. GUIDELINES FOR ESSAY EXAMINATIONS**

One or more letter grades will be subtracted from the examination grade for failure to adhere to the following guidelines.

This should be the primary focus of your final essay:

“Yet the ethics of anthropology is clearly not just about obeying a set of guidelines; it actually goes to the heart of the discipline; the premises on which its practitioners operate, its epistemology, theory and praxis. In other words, what is anthropology for? Who is it for?” (Pat Caplan, 2003, *The Ethics of Anthropology: Debates and Dilemmas*, p. 3).

The secondary focus should also consider these questions, as appropriate, from Glazer’s previously mentioned article:

1. Are researchers invariably exploiting the people they study, and if so, how can this be minimized?
2. Do the subjects benefit from the research in ways that they themselves consider meaningful and fair?
3. Does the researcher adequately respect the integrity of the subjects’ culture, avoid undue interference, and minimize disturbance?
4. How are anthropologists held accountable for their behavior, research, and publications?

Your midterm and final reflective essay examinations should reflect on all of the course covered up to the day due including lectures, readings, and films.

Your essay should be clear and concise, but substantial and penetrating. Go beyond generalizations to specifics including particular examples. Your midterm essay should be at least three pages typed single-

spaced, your final essay a total of five pages typed single-spaced. Your final essay should respond to my comments on your midterm essay if necessary by making appropriate revisions.

Include introductory and concluding paragraphs. Instead of quotes use paraphrases, don't waste space. Use the spelling and grammar check on your computer to try to catch any errors in your essay, although the grade will be based solely on the quality and relevance of the content.

Ultimately your essays must be the product of your own individual scholarship and creativity. However, you are most welcome to consult with any individual as well as any print and internet resources, although covering the required readings for the course is by far the most important of all. Just be careful to properly acknowledge any source for specific information, ideas, and the like. Also, be sure to include your own insights, comments, reactions, criticisms, and questions. Your own thoughts about course material are far more important than simply summarizing it.

Be careful to cite lectures, readings, and films. In each reading citation include the author and page (e.g., author's last name, p. 60, or pp. 65-70). Other kinds of sources can be documented as follows: (lecture Jan. 23), (film title), or (personal communication with full name and date).

It is not necessary to append a bibliography with the full citation of sources, if they are already in the course syllabus or on our Laulima course website.

The purposes of the essays are to: (1) convincingly demonstrate your familiarity with the course material; (2) present your critical analysis of it; and (3) discuss your own reactions to it. Your grade will be based on achieving this, plus satisfying the above guidelines, grading criteria, course objectives, and learning outcomes listed earlier in the syllabus.

For the grading rubric see file #2 in the Resources section of our Laulima course website.

The midterm is due February 28 by 10 p.m., and the final examination by May 17 by 10 p.m. Please send your examination as an email attachment to me with the subject identified as 410 Exam (Midterm or Final) to [sponsel@hawaii.edu](mailto:sponsel@hawaii.edu). One letter grade will be subtracted for each day late to

be fair to those who submit on time.