

## TENTATIVE SEMINAR DESCRIPTIONS

SPRING 2005

### GROUP I: Tourism and Globalization in Asia and the Pacific

Miriam Sharma, Asian Studies Program  
Tuesday, 1:30 - 4:00 p.m.

In Hawai`i, we live in a tourist-driven society. Tourism is an integral part of our life\_style, our material well being (or lack of it), and creator of images of people and place. It is touted as the major "industry" of this 21st century for all societies, in terms of income generated and numbers engaged in its employ. As such, we urgently need to understand how it has come to be such an important component of the contemporary world and what are the profound impacts it has on the peoples visited and their environments.

This colloquium is intended to have us think critically about the development and current manifestation of tourism in Asian and Pacific societies within an increasingly globalized world economy. Tourism provides an exceptional vantage point from which to explore the most transformative process in the world today—globalization and the mass movement of people, ideas, and social interactions. We do this through a study of the historical evolution of tourism, with roots in the colonial world of travelers accounts, missionary reports, and anthropologist's ethnographies that served to construct the exotic "other" to be civilized. We also consider new forms of tourism that are constantly invented—ecotourism, ethnic tourism, "roots" and heritage tourism, even war\_memory tourism—and have become an integral part of all societies, eliciting active and complex responses.

The objective is to encourage questions that challenge our previous assumptions about tourism, reveal new insights about its place and role in our own society, and expand our awareness of how tourism frames the relationship between our lives and those of people in Asia and the Pacific.

Required texts: Bishop and Robinson, *Night Market: Sexual Cultures and the Thai Economic Miracle*; Kincaid, *A Small*

*Place; Lutz and Collins, Reading National Geographic; McLaren, Rethinking Tourism and Ecotravel; Picard and Wood, Tourism, Ethnicity, and the State in Asian and Pacific Societies.*

## **GROUP II: Utopian and Dystopian Literature**

Todd Sammons, English  
Wednesday, 1:30-4:00 p.m.

This honors seminar is a survey of utopian and dystopian literature from Plato to Margaret Atwood. It is, therefore, organized chronologically: after Plato, we would jump to the sixteenth, seventeenth, and eighteenth centuries (just a few texts), to be followed by several texts from nineteenth century America and Britain, early twentieth-century America and Britain, and later twentieth-century America, Britain, and Canada. The reading list is about one-third utopian texts, one-third dystopian, and one-third "hybrid" (utopian/dystopian). Because this is a seminar, students will be actively participating in myriad ways, including reading and reporting on important works that I cannot insist we all read. A cliché in this field is that because utopian/dystopian texts are comprehensive speculations about the future, they can be treated via virtually any academic discipline. So students will have the opportunity to range anywhere that the texts--or their individual predilections--take them: anthropology, biology, business, cultural studies, literary studies, philosophy, political science, psychology, sociology ...

Students who take this course will, I hope, gain (a) a nodding acquaintance with most of the important utopian and dystopian texts; (b) the realization that it is difficult to define the genres of utopian and dystopian (or anti-utopian) literature; (c) concomitantly, insight into current conflicts about canonicity and "high" and "low" literature (some of our texts are science fiction--we might also explore British and American utopian/dystopian literature comparatively); (d) a sense of the continuities--especially in terms of the kinds of questions considered--that obtain among these texts; (e) concomitantly, again, a sense that the utopian/dystopian tradition has been punctuated at intervals with dramatic changes as social, political, and literary landscapes and ideologies have shifted; (f) the understanding that, even though usually about the future, utopian/dystopian literature frequently mirrors its times, often in surprising ways; (g) some familiarity with utopian/dystopian poetics (how does an author represent a perfect/imperfect future?); (h) some

familiarity with utopian/dystopian rhetoric--many of these texts call for dramatic changes in human behavior, frequently through warning about what will happen "if this goes on"--how, then, do utopian/dystopian authors make their fictions plausible and persuasive?; and (i) another nodding acquaintance with some of the important critical texts on utopian/dystopian literature, including those written about feminist utopias or dystopias.

Potential seminar members might be interested to know that during Spring 2005 I am also teaching in the English Department a graduate course (English 730U) very similar to this one.

Besides weekly electronic letters posted to the entire class about the shared reading, a written summary of and oral report on a non-shared text, frequent class participation, and the long essay/project, students in the seminar would also do four mini-essays, lead class discussion once, and twice do a written critique of a classmate's work.

Required texts: Jowett, *Plato's Republic*; More, *Utopia*; Swift, *Gulliver's Travels*; Thoreau, *Walden and the Resistance to Civil Government*; Morris, *News from Nowhere*; Wells, *Time Machine*; Gilman, *Herland*; Huxley, *Brave New World*; Orwell, *1984*; Kinner, *Walden Two*; Bradbury, *Fahrenheit 451*; Burgess, *Clockwork Orange*; Le Guin, *Dispossessed*; Atwood, *Handmaid's Tale*; and Gibson, *Neuromancer*.

**GROUP III: Macro\_History of North America: From  
"Prehistory" to the Present**

Emanuel Drechsel, Interdisciplinary Studies]  
Program  
Thursday, 1:30 - 4:00 p.m.

This seminar examines the past of America from a longer temporal and broader spatial angle than conventional history, and is concerned with macro\_history, a perspective drawing on the distinction of macroeconomics versus microeconomics or on what anthropologists and sociologists have called sociocultural evolution. In contrast to micro\_history or the study of specific historical events or narrowly defined periods, macro\_history examines the past in terms of long\_term processes or developments extending across centuries and millennia such as the development of agriculture, complex societies including cities, and industrialization. In espousing a greater time depth and a wider geographic range, macro\_historians have also been open to a closer examination of the history of non\_European peoples.

By methodological necessity, a macro\_historical approach to history draws on sources of information and approaches beyond those of conventional history, traditionally limited to the examination and evaluation of written records and by necessity restricted to periods and locations for which such have been available. For supplementary resources, macro\_history takes an interdisciplinary approach, relying on academic disciplines as diverse as archaeology, ethnology or cultural anthropology, philology together with linguistics, and even biology, which permit not only the study of domains not covered by written records, but also the study of history back into "prehistory." Another resource has been an explicit, carefully defined comparative approach that permits sociohistorical triangulation between two societies, whether related or not, as a reconstructive tool.

Of special but not sole interest to this colloquium will be the following interrelated themes: a "prehistory" of the North American continent and its "aftereffects" in the colonial period; contacts between Native Americans and

immigrants from Europe, Africa, the Pacific (the Hawaiian Islands), and Asia in colonial North America; an extended social history of colonial and post\_colonial North America; and questions of the survival of "prehistoric" roots (such as pre\_European infrastructural resources for modern farming and today's highways) and of long\_term "evolutionary" developments in American history.

Required texts: Fagan, *Ancient North America: The Archaeology of a Continent*; Zinn, *A People's History of the United States: 1492-Present*.