Jack Bilmes, PhD  
Emeritus Professor of Anthropology,  
UH Manoa

**Keywords for Talk 1:** Cultural anthropology, self, culture, trance  
**Keywords for Talk 2:** Cultural anthropology, unique features, participant observation

**Speaker bio:** After working for the Peace Corps in Thailand as an English teacher, and the U.S. Agency for International Development in Laos as a community development advisor, I received an M.A. from Yale University in Southeast Asia Studies (1968) and a Ph.D. from Stanford University in Anthropology (1974). In 1973, I was hired by the U.H. Department of Anthropology, where I remained until my retirement in 2011 (although I continue to teach and do research). My major fieldwork sites have been in rural Northern Thailand and in the U.S. Federal Trade Commission.

Website:  
http://www.anthropology.hawaii.edu/people/emeritus/bilmes/index.html

1) Self and culture, or "How are humans different from Goobers?"  
The question we are addressing is, at what point does culture give way to the "true self"? We examine the concepts of culture and self and the distinction between the two, and contrast the popular (Western) understanding with an anthropological view. As illustration, I use a film compilation of trance behavior in various cultures.

2) The unique methods and interests of cultural anthropology.  
Unlike all the other social sciences (except for ethnographic sociology), cultural anthropology is a lived experience. Although it may employ techniques such as surveys, library research, and even certain kinds of experimentation, its major method is participant observation; the anthropologist lives with the people s/he studies. Because of its early preoccupation with small scale, nonindustrialized societies, anthropologists developed a unique set of interests, including especially language, kinship, magic, and ecology, and a distinctive understanding of society, a holistic, contextual, and cultural understanding.

Alex Golub, PhD  
Associate Professor of Anthropology,  
UH Mānoa

**Bio:** Alex Golub's work combines two different, but connected streams of research: First, a study of social

1) What culture is and how to sustain it  
We all grow up with a culture that we call our own and that is an important part of our life. But what is cultural heritage? How do we pass it on to our children? Does it even make sense to speak of 'a' culture here in multicultural Hawai‘i? This lecture describes
change and the mining industry in Papua New Guinea with a focus on the Porgera gold mine in Enga province. Second, he studies the online video game World of Warcraft and how players bring the culture of their actual lives into virtual worlds. In both of these areas, he studies how the politics of small group interaction are shaped by the cultural expectations of political actors.

A prolific blogger with over a decade of experience online, Dr. Golub is one of the co-founders of savageminds.org, the most popular cultural anthropology blog on the Internet. He is also a long-time advocate for open access publishing and has examined its effect on scholarly communication. He has three degrees in anthropology: a BA in anthropology from Reed College (1995) and an MA (1997) and Ph.D. (2006) from the University of Chicago. His book Leviathans at the Gold Mine was published by Duke University Press.

http://www.anthropology.hawaii.edu/people/faculty/golub/index.html#sbibliography

Rachel Hoerman, MA
PhD Candidate in Anthropology, UH Mānoa

Keywords for Talk 1: Hawaii, rock art, archaeology

Keywords for Talk 1: Science, hominin/human evolution

1) Rock Art in Hawaii
Hawaii is home to an incredible body of rock art (images, symbols, motifs drawn, painted or carved into naturally-occurring, stone landscape features by ancient humans). This talk is an introduction to the rock art of Hawaii, it's local, regional and global importance, and thoughts on best practices.

2) What is right and wrong in the work of Jared Diamond
Books like Collapse, Guns, Germs, and Steel, and World Before Yesterday have made Jared Diamond a best-selling author. But Diamond has also become a controversial figure, and several of his key points are disputed by experts. If you've read any of Diamond's books, you'll enjoy this talk, which walks you through his arguments and explains the controversies that surround this famous figure.

3) Why Video Games Matter
Video games have become part of global culture, played by young and old alike. Are these games harmless fun, can they be educational, or should we worry about children who spend too much time on 'screen time'? This talk dispels common myths about video games, discusses the value of video games, and the best way to incorporate them into a healthy life.

4) Why go to college?
College seems mandatory in America today, and it is getting more and more expensive. Is it worth it to go thousands of dollars in debt to earn a bachelor's degree? In this talk, we look at the economics of college and the jobs that students get after they graduate. We discuss what education is and why it is a good thing, and we discuss the basics of choosing a college today.
**Bio:** Rachel is a PhD candidate in anthropology (archaeology) at the University of Hawaii-Manoa and a lecturer in the University of Hawai’i system. She is interested in archaeological, scientific approaches to studying rock art, as well as rock art site conservation and management, human origins and evolution. She has undertaken archaeological fieldwork in Hawaii, Australia, Malaysia, Thailand, Cambodia, Wisconsin and Belize and hopes to conduct her dissertation research on the rock art of Malaysian Borneo.

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**Guido Carlo Pigliasco, PhD**  
Adjunct Assistant Professor of Anthropology, UH Mānoa

**Keywords:** Oceania, cultural heritage, commodification

**Bio:** Guido Carlo Pigliasco is Adjunct Assistant Professor of anthropology at the University of Hawai’i. He has practiced international law and holds a license of Foreign Law Consultant in the State of Hawai’i. Combining academic with applied work, his current research and publications focus on Pacific Islanders’ rights in intangible cultural heritage.

Website:  
https://manoa.hawaii.academia.edu/GuidoCarloPigliasco

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1) **Visual Worlds**  
"Visual" is the fastest growing subfield within the discipline of anthropology focusing more on reception (the study of visual imagery) versus production (the creation of ethnographic visual imagery). Visual anthropologists consider the problems of representation; problems particular to visual media as well as problems of representation per se. Their main concern is to develop a critical awareness of the implications of who represents who to whom, and how.

2) **Pacific Island Worlds**  
Considered the largest geographical feature on earth, the Pacific Ocean displays an extraordinary human and cultural diversity. The Pacific has represented an object of European interest and fantasies since the European first age of discovery of the Oceanic region. In the popular imagination, the islands of the South Pacific conjure exotic images both serene and savage. "Islands of love." Mysterious rituals. Cannibals stories. “Disappearing’ cultures.” Threatened or “collapsed” ecologies. These fantasies continue to reflect Western desires and discourses but have very little to do with how most Pacific Islanders live their lives today. The focus of anthropologists working in the Pacific is to analyze and discuss the contemporary reality, the entanglement of “tradition” and “modernity” in Oceania.

3) **Tourism Worlds**

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**2) Human Evolution**  
This talk is an introduction to scientific research on human evolution with an emphasis on the origin and development of our species - *Homo sapiens sapiens*. It provides a broad overview of evolution and the body of empirical, scientific evidence researchers utilize to investigate the origins of our species. It concludes with a summary of current scientific perspectives on our species' development from deep time to the present, and avenues of future research.

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for it's preservation and conservation.
Tourism is among the world’s largest industries, employing millions of peoples around the world and becoming a fundamental aspect of globalization. Given the central place of tourism in Hawai’i’s economy and history the job of anthropologists studying tourism is to seek to understand the relationship between the tourism industry and other cultural productions, looking into the consequences of tourism for host communities, and impacts of tourism in relation to both ‘host’ and ‘guest’ communities. Anthropologists dealing with tourism explore the social, cultural and ecological outcomes of such complex process, including the psycho-cultural motivations, and issues related to cultural change, globalization, economic development, cross-cultural communication, ethnicity, nationalism and gender.

**Miriam Stark, PhD**
Professor of Anthropology,  
UH Mānoa

**Keywords:** Archaeology, rise of civilizations, Southeast Asia, Cambodia

**Bio:** Miriam Stark is with the University Hawai‘i at Manoa, and holds her degrees from the University of Arizona (Ph.D.) and the University of Michigan. Her current research interests are Southeast Asia archaeology, in particular the archaeology of Cambodia, with a focus on political economies and state formation. She is Co-Director of the Lower Mekong Archaeological Project, is a Co-Investigator with the Greater Angkor Project, and has published widely.

Department webpage: [http://www.anthropology.hawaii.edu/people/faculty/Stark/](http://www.anthropology.hawaii.edu/people/faculty/Stark/)


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1) **The Rise of the Khmer Empire: from Angkor Borei to Angkor Wat**
Cambodia’s remarkable cultural heritage is best embodied in the spectacular monuments of Angkor Wat that astonished the 19th century European public and persuaded 20th century preservationists to make it a world heritage site. What makes the country even more fascinating is the fact that Angkor Wat represents an endpoint in the nation’s deep historical record, whose origins apparently lie south, in the Mekong delta. Chinese annals, oral traditions, and now archaeological research suggests that Cambodia’s earliest kingdoms arose during the early first millennium A.D., during a time of international maritime trade that linked the region to China, India, and Rome. This lecture blends archaeology, history and oral tradition to explore the rise of the Khmer empire, and begins with the origins of the earliest Cambodian civilization.

2) **The Citadel of Women, Jayavarman’s Great City, and an Archaeology of Angkor**
At its peak in the 12th and 13th centuries CE, the Khmer Empire controlled much of what we now consider to be mainland Southeast Asia. The heart of Angkorian civilization lay at the banks of the Tonle Sap, in a series of 9th through 14th century capitals with
temples, shrines, and palaces that housed the ruling family and elites. This lecture showcases two of the greatest architectural achievements in the Angkorian world: the 10th century temple of Banteay Srei (Fortress of Women), and Angkor Thom (the city of Angkor’s last great ruler: Jayavarman VII). While Banteay Srei epitomizes the refinement of Angkorian aesthetics and architecture, Angkor Thom represents the apex of Angkorian monumentality. Recent archaeological research in the Greater Angkor region is presented to contextualize these great monuments, and sheds light on the economy and daily lives of Angkorian Khmers.

Anna Stirr, PhD
Assistant Professor of Asian Studies, UH Mānoa

**Keywords:** Asia, Nepal, Himalayas, music, language, gender, ethnicity, caste, Maoists, sung poetry, love

**Bio:** Anna Stirr teaches about performing arts and South Asian cultures in the Asian Studies Program at UH Manoa. Her research focuses on music, language, and related performing arts in Nepal. She has a PhD in Ethnomusicology from Columbia University.

Personal web page: www.annastirr.com

1) **Music, Dance, and Diversity in Nepal**
Nepal is one of the most diverse countries in the world, in terms of ethnicities, languages, biology and geography. This lecture explores this diversity through music and dance, with attention to the contemporary politics of restructuring the post-civil-war state in a more equitable manner. Special attention is paid to how marginalized groups are using the performing arts to gain visibility and fight for greater political recognition. This lecture can also include some performance if desired.

2) **Tears for the Revolution: Music, Drama, and Emotion in Nepal’s Maoist Movement**
Nepal’s leftist movements since the 1960s have relied on music and dance to spread their political messages. The Maoist-initiated civil war from 1996-2006 has been no exception, and attention to their well-documented performances allows us to understand more about their priorities and goals. This talk examines a particular Maoist opera, with special attention to its songs, with the goal of understanding how this political party understands the role of emotion in creating political solidarity and working towards its political goals.

3) **Improvising Love and Social Change: Sung Poetry in Nepal**
The genre of improvised Nepali sung poetry known as dohori has long been a way of expressing the feelings of "one’s inner
hear," based in courtship practices and histories of expressing the troubles and sorrows of everyday rural farming life in the Himalayan foothills. In the last 30 years, dohori has become Nepal’s highest-grossing genre of popular music. This talk addresses how this sung poetry has been professionalized and how it has changed in the process. It pays particular attention to dohori’s role in social commentary and in articulating new gendered values at the intersection of multiple communities in rural and urban Nepal today.

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Mattias van Ommen, MA
PhD Candidate in Anthropology, UH Mānoa

**Keywords for Talk 1:** Japan, education, socialization, sports, social mobility

**Keywords for Talk 2:** Japan, games, globalization, gender

**Speaker bio:** I am a graduate student at the Anthropology of UH Mānoa. I am currently doing research on Japanese video games and their cultural significance on the global imagination.

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1) *Bukatsu: Ethnographic Study of School Clubs and Socialization in Contemporary Japan*

The literature on education in Japan typically focuses on classroom achievements and academic credentials. In this ethnographic study, I look beyond the classroom to consider *bukatsu* – extracurricular school clubs – and discuss their rich roles in socialization for high school students in contemporary Japan. Drawing from nearly two years of participant observation, I consider the intricate hierarchical relationships, gendered divisions of labor, and various bodily displays of deference for which *bukatsu* in many cases provides a first-time experience.

2) *Japanese Video Games: Anthropological Considerations of a Global Phenomenon*

In this presentation, I discuss the significance of the Japanese video game industry in terms of its global cultural impact. I argue that the anthropological method is particularly suited to address questions of culture in play and games, and also show where we can locate culture in games. In highlighting the contributions of specific individuals in particular historical contexts, I proceed by showing in what ways exactly Japanese people and their ideas have been highly influential in the emergence of the video game industry. I also discuss the ways in which representations of social categories such as gender are related to a
hybrid video game culture, and its implications.

**Christine R. Yano, PhD**
Professor and Department Chair of Anthropology, UH Mānoa

(Not available from 9/2014 to 5/2015)

**Keywords:** Japan, Hawaii, gender, race, pop culture

**Speaker bio:** Christine R. Yano, Professor and Chair of Anthropology at the University of Hawaii, has conducted research on Japan and Japanese Americans. During the academic year 2014-2015, she will be Visiting Professor at Reischauer Institute of Japanese Studies, Harvard University. Her publications include *Tears of Longing: Nostalgia and the Nation in Japanese Popular Song* (Harvard, 2002), *Crowning the Nice Girl; Gender, Ethnicity, and Culture in Hawaii’s Cherry Blossom Festival* (Hawaii, 2006), *Airborne Dreams: “Nisei” Stewardesses and Pan American World Airways* (Duke, 2011), and *Pink Globalization: Hello Kitty and its Trek Across the Pacific* (Duke, 2013).

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**1) Pink Globalization: Japanese Cute-Cool as a Global Wink**

Hello Kitty, a Japanese character figure and logo most popular with girls of all ages, has made significant inroads in American culture through its disarming cuteness, clever design, and widespread distribution. Rather than a fad, the popularity of Hello Kitty has became a long-lasting phenomenon in the U.S. that began with Asian American communities and extended to other ethnic groups (particularly Hispanics) and the general public. The impact of Hello Kitty rests in “pink globalization” -- the rise of cute culture from Japan--demonstrating the power of the girl as a consumer force and generator of emotion-based aesthetics. Examining pink globalization through the lens of gender politics, global capitalism, affective resources, and Asian American iconicity helps us understand the pleasures and politics of cute as a winking cool.

**2) Cover Up: Mixed-Race Performance on the Japanese Stage**

Jerome Charles White (“Jero”; b. 1981), an African American from Pittsburgh, debuted in February 2008 as Japan’s first black singer of enka (nostalgized ballads most popular with older adults; characterized as expressive of the “heart/soul of Japanese”). The raised eyebrows generated by his debut stemmed not only from the fact that an African American in hip-hop clothing with street dance moves was populating a Japanese music stage, but more specifically, that this was an enka stage. The racialized justification given for Jero’s legitimacy as an enka singer lies in his Japanese grandmother and her love of enka. Jero’s in-betweenness enacts racial, national, cultural, and generational bridgings: simultaneously African American, Japanese, and mixed blood, he sings Japanese songs of an older generation. Indeed, Jero’s singing rings out as an overdetermined expression of possibility surrounding his very mixings as he performs national inscriptions of displacement.

This presentation addresses the postwar phenomenon of America’s most prestigious airline – Pan American World Airways – and its hiring of Japanese stewardesses as a racialized practice given linguistic justification. I approach the practice from three angles: 1) Japan and its mid-1960s global position; 2) America and its domination of the skies; and 3) the experiences of Japanese women who flew for Pan Am. Embedding the women’s experiences and subjectivities within the contexts of this “stewardess fad,” I argue that Japanese women’s participation in global modernity involved a carefully crafted performance of “tradition” as the Asian woman and professionalism as the cosmopolitan stewardess in an American company. In Japan, homegrown Pan Am stewardesses became the quintessential “modern girls” of the time, iconic of the country’s modernity and newfound global status.