# Course Inventory Change Request

## New Course Proposal

**Date Submitted:** 07/31/17 10:48 am  
**Last edit:** 07/31/17 10:48 am  
**Changes proposed by:** rschwien

### Viewing: CHEM 400 : Analytical Chemistry

**Title:** Analytical Chemistry  
**Transcript Title:** Analytical Chemistry  
**Effective Term:** Fall 2018

### Catalog Description

Principles of analytical chemistry with emphasis on the fundamental methods used for chemical analysis. Topics include experimental error, statistical analysis, method development, sampling, calibration methods, spectrophotometry, chromatography, mass spectrometry, and electrochemistry.

### Prerequisites

One semester of organic chemistry and one semester of organic chemistry laboratory, or permission of instructor.

### Course Information

**Course:** CHEM 400  
**Credits:** 3  
**Course Type:** Lecture (Regularly scheduled academic course) (LEC)  
**Associated Components:** Discussion optional – Voluntary discussion associated with a main component  
**Grading Basis:** A-D(+/-)FI (G11)  
**Is this course part of the University Honors Program?** No  
**Are you proposing this course for KU Core?** No  
**Typically Offered Only Fall Semester**  
**Repeatable for credit?** No  
**Principal Course Designator**  
**Course Designator** N - Natural Sciences  
**Are you proposing that the course count towards the CLAS BA degree specific requirements?**  
**Will this course be required for a degree, major, minor, certificate, or concentration?** No

### Rationale for Course Proposal

Course is being renumbered from CHEM 620 for consistency with its status as a pre-requisite for CHEM 537

### Supporting Documents

[CHEM 400_Analytical Chemistry.pdf](#)
Course Reviewer
Comments
Rachel Schwien (rschwien) (08/18/17 10:21 am): Holding for submission of additional changes due to CHEM number change
Course Inventory Change Request

New Course Proposal

Date Submitted: 07/31/17 10:56 am

Viewing: CHEM 401: Analytical Chemistry Laboratory

Last edit: 07/31/17 10:56 am

Changes proposed by: rschwien

Academic Career: Undergraduate, Lawrence
Subject Code: CHEM
Course Number: 401
Academic Unit: Department Chemistry
School/College: College of Lib Arts & Sciences

Locations: Lawrence

Do you intend to offer any portion of this course online?
No

Title: Analytical Chemistry Laboratory
Transcript Title: Analytical Chemistry Lab
Effective Term: Fall 2018

Catalog Description:
Experiments illustrate fundamental principles of chemical analysis methods. The course serves as an introduction to advanced instrumental methods of analysis.

Prerequisites:
One semester of organic chemistry and one semester of organic chemistry lab, or permission of instructor.

Corequisite: CHEM 400.

Cross Listed Courses:

Credits: 2
Course Type: Laboratory Main (Laboratory that is a main component) (LAB)

Associated Components (Optional):
Discussion optional – Voluntary discussion associated with a main component
Laboratory - Associated with a main component

Grading Basis: A-D(+/-)FI (G11)

Is this course part of the University Honors Program?
No

Are you proposing this course for KU Core?
No

Typically Offered:
Only Fall Semester

Repeatable for credit?
No

Principal Course Designator

Course Designator: U - Undesignated elective

Are you proposing that the course count towards the CLAS BA degree specific requirements?
No

Will this course be required for a degree, major, minor, certificate, or concentration?
No

Rationale for Course Proposal:
Course being renumbered from CHEM 621. Students are expected to take this course during the fall of the third year of the program. Renumbering will reduce confusion and place this course appropriately for the degree requirements and course pre-requisites.

Supporting:
CHEM 401_ Analytical Chemistry Laboratory.pdf
EALC 602: Japanese Language Program Articulation

Date Submitted: 05/18/17 2:55 pm

Changes proposed by: rschwien

Title Japanese Language Program Articulation

Transcript Title Japanese Lng Prgm Articulation

Effective Term Fall 2017

Catalog Description
This course explores the meaning and importance of articulation within levels, level to level, and school to school. It prepares teachers in Japanese to develop a plan for articulation. Students examine and share their own classroom and assessment goals and practices, and discover the practices of colleagues in order to develop bridges leading to a more effective and seamless foreign language sequence for their students within the framework of the National Standards. This class will be conducted in a seminar format.

Prerequisites
EALC 702.

Course Type Seminar (SEM)

Grading Basis A-D(+/-)FI (G11)

Is this course part of the University Honors Program? No

Are you proposing this course for KU Core? No

Typically Offered Once a Year, Usually Fall

Repeatable for credit? No

Principal Course Designator

Course Designator

Are you proposing that the course count towards the CLAS BA degree specific requirements? No

Will this course be required for a degree, major, minor, certificate, or concentration? No

Rationale for Course Proposal
For the educational practitioner, articulation is the process of providing a smooth and logical transition from a high school and a community college to a college foreign language program. The Japanese program at KU has many students with previous experience studying Japanese in high schools, and those who have transferred from a junior college.
Course Inventory Change Request

New Course Proposal

Date Submitted: 05/01/17 11:40 am

Viewing: GEOG 518: Geoinformatics Internship

Last edit: 05/01/17 11:40 am

Changes proposed by: koerner

Academic Career: Undergraduate, Lawrence
Subject Code: GEOG
Course Number: 518
Academic Unit: Department - Geography
School/College: College of Lib Arts & Sciences
Locations: Lawrence

Do you intend to offer any portion of this course online?
No

Title: Geoinformatics Internship
Transcript Title: Geoinformatics Internship
Effective Term: Fall 2017

Catalog Description: Real world experience with geospatial technologies is not only essential for understanding and using geospatial knowledge but also beneficial for students to start a career path in geospatial technologies. Approved internships are supervised development and applications of geospatial technologies in business, government, non-profit, educational or other related fields. They can involve field work, data collection, processing, and analysis. Internship supervisors must agree to mentor the student and to complete necessary evaluations within a timely manner.

Prerequisites: GEOG 358 or consent of instructor.

Cross Listed Courses:

Credits: 1-3
Course Type: Internship (INT)
Grading Basis: A-D(+/-)FI (G11)

Is this course part of the University Honors Program?
No

Are you proposing this course for KU Core?
No

Typically Offered: Typically Every Semester
Repeatable for credit?
No

Principal Course Designator
Course Designator

Are you proposing that the course count towards the CLAS BA degree specific requirements?
No

Will this course be required for a degree, major, minor, certificate, or concentration?
No

Rationale for Course Proposal: This course is primarily designed for the undergraduate and graduate GIScience certificate programs. Students in the programs may need a 1- or 2-credit course to finish credit requirements of the programs.
GERM 421: Exiles, Migrants, and Refugees in German Literature and Film

What does it mean to cross a border in today’s world? This course explores different examples of “border crossing” in German-speaking Europe and in their broader European and transatlantic context. Engaging with literature, film, and works of art from the 20th to 21st centuries, we will address topics such as fictional representations of America; exile literature before and during World War II; the Berlin Wall and divided Germany; and migration and multiculturalism in contemporary Germany, Austria, and Switzerland. This course is taught in German.

This course is a German-language version of GERM 320: Border Crossings in German Culture, which is taught in English and does not count toward the German Studies major or minor. We want to offer our students the opportunity to take a course on this important topic that counts toward the major or minor.
New Course Proposal

Viewing: HEBR 200: Elementary Studies in Modern Hebrew

Last edit: 05/18/17 3:03 pm
Changes proposed by: jyounger

Academic Career: Undergraduate, Lawrence
Subject Code: HEBR
Academic Unit: Jewish Studies
School/College: College of Lib Arts & Sciences
Locations: Lawrence

Do you intend to offer any portion of this course online?
No

Title: Elementary Studies in Modern Hebrew
Transcript Title: ElementStudies/ModHebrew
Effective Term: Spring 2018

Catalog Description: This course is designed to help prepare students for the intermediate level of Modern Hebrew. Not open to native speakers of Hebrew. Does not count toward the JWSH minor or major.

Prerequisites: HEBR 110 or equivalent. Consent of instructor.

Cross Listed Courses:

Credits: 3
Course Type: Independent Study (Non-research course – Examples: Private lessons, readings, independent study) (IND)
Grading Basis: A-D(+/F) (G13)
Is this course part of the University Honors Program?
No

Are you proposing this course for KU Core?
No
Typically Offered: As necessary
Repeatable for credit?
No

Principal Course Designator

Course Designator: H - Humanities

Are you proposing that the course count towards the CLAS BA degree specific requirements?
No

Will this course be required for a degree, major, minor, certificate, or concentration?
No

Rationale for Course Proposal: Many of our students come to KU with some introductory knowledge of Hebrew and others studying abroad learn a colloquial Hebrew. In many instances, this knowledge of Hebrew does not include formal grammar, syntax, and/or vocabulary. This course is designed to remedy that situation.

Course Reviewer Comments:
Rachel Schwien (rschwien) (04/12/17 10:51 am): emailed dept with sequencing questions 04/12
Rachel Schwien (rschwien) (05/16/17 1:54 pm): Rollback; per discussion. For description and prereq updates
Course Inventory Change Request

New Course Proposal

Date Submitted: 06/22/17 8:43 am

Viewing: ISP 304 : Special Topics: _______

Last edit: 06/30/17 10:39 am

Changes proposed by: b425693

Academic Career: Undergraduate, Lawrence
Subject Code: ISP
Course Number: 304
Academic Unit: Department of Indigenous Studies
School/College: College of Lib Arts & Sciences

Locations: Lawrence

Do you intend to offer any portion of this course online? No

Title: Special Topics: _______
Transcript Title: Special Topics: _______
Effective Term: Spring 2018

Catalog Description:
This course concentrates on selected problems in the interdisciplinary field of Indigenous Studies. Courses in this field utilize methods developed in various disciplines to examine issues related to the survival, self-sufficiency, mutual support, empowerment, and decolonization of Indigenous Peoples throughout the world. May be repeated for credit when the topic differs.

Prerequisites: None

Cross Listed Courses:

Credits: 3
Course Type: Lecture (Regularly scheduled academic course) (LEC)
Grading Basis: A-D(+/-)FI (G11)

Is this course part of the University Honors Program? No

Are you proposing this course for KU Core? No

Typically Offered As necessary

Repeatable for credit? Yes

How many times may this course be taken? 99
Can a student be enrolled in multiple sections in the same semester? Yes

Principal Course Designator:

Course Designator: H - Humanities

Are you proposing that the course count towards the CLAS BA degree specific requirements? No

Will this course be required for a degree, major, minor, certificate, or concentration? No

Rationale for Course Proposal:
Indigenous Studies cross-lists many courses from across the College. Oftentimes these courses are Special Topics courses within their home department and listed at the 300 level. We currently do not have a 300-level Special Topics to accommodate cross-listing.
Course Inventory Change Request

New Course Proposal

Course: ISP 495: Directed Readings

<table>
<thead>
<tr>
<th>Academic Career</th>
<th>Undergraduate, Lawrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject Code</td>
<td>ISP</td>
</tr>
<tr>
<td>Course Number</td>
<td>495</td>
</tr>
<tr>
<td>Academic Unit</td>
<td>Indigenous Studies</td>
</tr>
<tr>
<td>School/College</td>
<td>College of Lib Arts &amp; Sciences</td>
</tr>
<tr>
<td>Locations</td>
<td>Lawrence</td>
</tr>
<tr>
<td>Title</td>
<td>Directed Readings</td>
</tr>
<tr>
<td>Transcript Title</td>
<td>Directed Readings</td>
</tr>
<tr>
<td>Effective Term</td>
<td>Spring 2018</td>
</tr>
</tbody>
</table>

Catalog Description: Work for advanced majors in fields or on topics not covered in course work. May be repeated for a total of up to six hours. May be counted as part of the total junior-senior credit hours required.

Prerequisites: Consent of instructor.

Cross Listed Courses: 

Credits: 1-3

Course Type: Independent Study (Non-research course – Examples: Private lessons, readings, independent study) (IND)

Grading Basis: A-D(+/-)FI (G11)

Is this course part of the University Honors Program? No

Are you proposing this course for KU Core? No

Typically Offered: Typically Every Semester

Repeatable for credit? Yes

For how many maximum credits 6

Can a student be enrolled in multiple sections in the same semester? Yes

Principal Course Designator

Course Designator

Are you proposing that the course count towards the CLAS BA degree specific requirements? No

Will this course be required for a degree, major, minor, certificate, or concentration? No

Rationale for Course Proposal: The field of Indigenous Studies is a broad one, and undergraduate students wishing to delve deeper into a specific aspect of the field currently do not have an option to do so.

Course Reviewer
Course Inventory Change Request

Date Submitted: 07/06/17 9:23 am

Viewing: EVRN 542: Ethnobotany
Also listed as: ANTH 582, ISP 542

Last edit: 07/06/17 9:23 am
Changes proposed by: b425e693

Catalog Pages referencing this course

College of Liberal Arts & Sciences
Department of Anthropology

Programs
LAA-BA/BGS: Latin American Area and Caribbean Studies, R A / R G / R S

Academic Career Undergraduate, Lawrence
Subject Code EVRN Course Number 542
Academic Unit Department Environmental Studies
School/College College of Lib Arts & Sciences

Do you intend to offer any portion of this course online? No

Title Ethnobotany
Transcript Title Ethnobotany
Effective Term Spring 2018

Catalog Description
Course will involve lectures and discussion of Ethnobotany - the mutual relationship between plants and traditional people. Research from both the field of anthropology and botany will be incorporated in this course to study the cultural significance of plant materials. The course has 7 main areas of focus: 1) Methods in Ethnobotanical Study; 2) Traditional Botanical Knowledge - knowledge systems, ethnolinguistics; 3) Edible and Medicinal Plants of North America (focus on North American Indians); 4) Traditional Phytochemistry - how traditional people made use of chemical substances; 5) Understanding Traditional Plant Use and Management; 6) Applied Ethnobotany; 7) Ethnobotany in Sustainable Development (focus on medicinal plant exploration by pharmaceutical companies in Latin America).

Prerequisites ANTH 104, ANTH 108, EVRN 148, or consent of instructor.

Cross Listed Courses:

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANTH 582</td>
<td>Ethnobotany</td>
</tr>
<tr>
<td>ISP 542</td>
<td>Ethnobotany</td>
</tr>
</tbody>
</table>

Credits 3
Course Type Lecture (Regularly scheduled academic course) (LEC)
Grading Basis A-D(+/-)FI (G11)

Is this course part of the University Honors Program? No
Are you proposing this course for KU Core? No
Typically Offered
Repeatable for credit? No

Principal Course Designator
Course Designator S - Social Sciences

Are you proposing that the course count towards the CLAS BA degree specific requirements? No

Will this course be required for a degree, major, minor, certificate, or concentration?
Rationale for Course Proposal

ISP has cross-listed Ethnobotany for several years as ISP 504 Special Topics. Given that the course is offered regularly, Dr. Kindscher is an affiliate faculty member in ISP, and it's a popular course with our students, we would like to grant it a permanent course number on the ISP side. EVRN and ANTH have agreed to this as well.
Course Inventory Change Request

New Course Proposal

Date Submitted: 08/17/17 11:33 am

Viewing: LDST 320 : How to Plan (Almost) Anything: Event Development and Management

Last edit: 08/17/17 11:33 am

Changes proposed by: amyley

Academic Career: Undergraduate, Lawrence
Subject Code: LDST
Course Number: 320
Academic Unit: Department Leadership Studies
School/College: College of Lib Arts & Sciences

Locations: Lawrence

Do you intend to offer any portion of this course online?

No

Title: How to Plan (Almost) Anything: Event Development and Management
Transcript Title: Event Development & Management
Effective Term: Spring 2018

Catalog Description: This course is designed to provide an introduction to the principles of special event planning and management. Students will gain foundational concepts and professional skills through researching, planning, coordinating, marketing, management and evaluation of special events. This course will develop student skills necessary to lead and manage in an ethically, environmentally, economically, and socially sustainable way. By utilizing the adaptive leadership model, students will analyze core objectives of event planning, while experimenting with smart risks and disciplined assessment. Essential topics will include event planning and coordination, sponsorship, negotiations, marketing, communications, customer service, vendor management, volunteer management, crisis risk management, and event evaluation.

Prerequisites: None

Cross Listed Courses:

Credits: 3
Course Type: Lecture (Regularly scheduled academic course) (LEC)
Grading Basis: A-D(+-)FI (G11)

Is this course part of the University Honors Program?

No

Are you proposing this course for KU Core?

No

Typically Offered: Once a Year, Usually Spring
Repeatable for credit?

No

Principal Course Designator: S - Social Sciences

Are you proposing that the course count towards the CLAS BA degree specific requirements?

No

Will this course be required for a degree, major, minor, certificate, or concentration?

No

Rationale for Course Proposal:

No existing KU class offers a comprehensive look at event development/management and those offered provide a narrow look at event management in certain fields, such as HSES 382: Sport Facilities & Event Management. The proposed class would provide students with the necessary tools and knowledge for comprehensive event planning and development with an emphasis on ethics and sustainability.
<table>
<thead>
<tr>
<th>Supporting Documents</th>
<th>LDST Event Planning Proposal.docx</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Reviewer</td>
<td>Comments</td>
</tr>
</tbody>
</table>
Course Inventory Change Request

Date Submitted: 05/10/17 1:15 pm

Viewing: ANTH 699: Anthropology in Museums

Also listed as: MUSE 699

Last edit: 07/06/17 9:39 am
Changes proposed by: b425e693

Academic Career: Undergraduate, Lawrence
Subject Code: ANTH
Course Number: 699
Academic Unit: Department Anthropology
School/College: College of Lib Arts & Sciences

Do you intend to offer any portion of this course online?
No

Title: Anthropology in Museums
Transcript Title: Anthropology in Museums
Effective Term: Spring 2018

Catalog Description: The course reviews the history of archeological, ethnographic, physical anthropological and other types of collections. It also considers current issues facing anthropologists, such as: contested rights to collections and the stories that accompany them; representation and interpretation of cultures; art and artifact; conceptualization, design and building of exhibitions; and anthropological research and education in the museum.

Prerequisites: ANTH 104, ANTH 108, or consent of instructor

Cross Listed Courses:

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>MUSE 699</td>
<td>Anthropology in Museums</td>
</tr>
</tbody>
</table>

Credits: 3

Course Type: Lecture (Regularly scheduled academic course) (LEC)
Grading Basis: A-D(+/-)FI (G11)

Is this course part of the University Honors Program?
No

Are you proposing this course for KU Core?
No

Typically Offered
No

Repeatable for credit?
No

Principal Course Designator
S - Social Sciences

Are you proposing that the course count towards the CLAS BA degree specific requirements?
No

Will this course be required for a degree, major, minor, certificate, or concentration?
No

Rationale for Course Proposal: We’ve cross-listed this course for several years as MUSE 780 Special Topics. Since it is taught regularly by a faculty member in MUSE, we would like to create a specific course number for it on our side and maintain the cross-listing.

Course Reviewer Comments: Brandy Ernzen (b425e693) (07/06/17 9:20 am): 7/6/17: Per Brent Metz and Joane Nagel, ANTH agrees to this cross-listing. Brent suggests the prerequisite being ANTH 100, ANTH 104, ANTH 108, ANTH 110, ANTH 160, ANTH 304, ANTH 308, ANTH 310, ANTH 320, or ANTH 360, or permission of instructor.
Course Inventory Change Request

New Course Proposal

Date Submitted: 08/15/17 9:35 am

Viewing: PSYC 595 : Eating & Weight Disorders

Last edit: 08/17/17 1:40 pm

Changes proposed by: s364h085

Academic Career: Undergraduate, Lawrence
Subject Code: PSYC
Course Number: 595
Academic Unit: Department Psychology
School/College: College of Lib Arts & Sciences
Locations: Edwards, Lawrence

Do you intend to offer any portion of this course online?

Yes

Please Explain
This course will be an 8-week minimester course taught online.

Title: Eating & Weight Disorders
Transcript Title: Eating & Weight Disorders
Effective Term: Spring 2018

Catalog Description: This course is an intensive seminar in which students will critically examine up-to-date research and theoretical models on eating and weight disorders. Content will include diagnosis and assessment, as well as psychological, social, cognitive, biological, and “addiction” model influences/perspectives. Students will gain exposure to literature on treatment and prevention of eating disorders and obesity. Class will include critical discussion, brief lecture, and active-learning strategies to facilitate learning during class. Students will also participate in group work.

Prerequisites: PSYC 350 or instructor permission

Cross Listed Courses:

Credits: 3
Course Type: Seminar (SEM)
Grading Basis: A-D(+/-)FI (G11)

Is this course part of the University Honors Program? No

Are you proposing this course for KU Core? No

Typically Offered: On a Rotating Basis
Repeatable for credit? No

Principal Course Designator

Course Designator

Are you proposing that the course count towards the CLAS BA degree specific requirements? No

Will this course be required for a degree, major, minor, certificate, or concentration? No

Rationale for Course Proposal: This course has been a Special Topics course & has had a stand-alone online course developed over the summer.
Course Inventory Change Request

Date Submitted: 05/31/17 9:58 am

Viewing: REL 374 : Religious Perspectives on Selfhood and Sexuality

Also listed as: WGSS 374

Last edit: 05/31/17 9:58 am

Changes proposed by: a194s668

Catalog Pages referencing this course
- BA in Religious Studies
- BGS in Religious Studies

Programs
- AMS-BA/BGS: American Studies, B.A./B.G.S.
- REL-BA/BGS: Religious Studies B.A./B.G.S.

Academic Career
Undergraduate, Lawrence

Subject Code
REL

Course Number
374

Academic Unit
Department: Religious Studies
School/College: College of Lib Arts & Sciences

Do you intend to offer any portion of this course online?
No

Title
Religious Perspectives on Selfhood and Sexuality

Transcript Title
Relig Perspec Selfhood&Sexualt

Effective Term
Fall 2017

Catalog Description
The nature of the self in its individual and social dimensions. Self experienced and expressed in sexuality. Survey of viewpoints in religious literature.

Prerequisites
None

Cross Listed Courses:
<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>WGSS 374</td>
<td>Religious Perspectives on Selfhood and Sexuality</td>
</tr>
</tbody>
</table>

Credits
3

Course Type
Lecture (Regularly scheduled academic course) (LEC)

Grading Basis
A-D(+/-)FI (G11)

Is this course part of the University Honors Program?
No

Are you proposing this course for KU Core?
No

Typically Offered
No

Repeatable for credit?
No

Principal Course Designator
H - Humanities

Are you proposing that the course count towards the CLAS BA degree specific requirements?
No

Will this course be required for a degree, major, minor, certificate, or concentration?
No

Rationale for Course Proposal
WGSS allows these courses to count towards our major and minor programs and are trying to make it easier for students to find relevant courses by making them visible through both departments.
## Course Inventory Change Request

**Date Submitted:** 06/05/17 4:16 pm

### Viewing: PSYC 410: Intimate Relationships

Also listed as: WGSS 410

### Last edit: 06/05/17 4:16 pm

Changes proposed by: a194s668

### Programs referencing this course

AMS-BA/BGS: American Studies, B.A./B.G.S.
WGSS-BA/BGS: Human Sexuality, B.A./B.G.S.

### Academic Career

Undergraduate, Lawrence

### Subject Code

PSYC

### Academic Unit

Department Psychology

School/College College of Lib Arts & Sciences

### Do you intend to offer any portion of this course online?

No

### Title

Intimate Relationships

### Transcript Title

Intimate Relationships

### Effective Term

Fall 2017

### Catalog Description

A social psychological perspective on adult intimate relationships, examining friendship, dating, committed relationships, and the dissolution of committed relationships. Topics include romance, jealousy, self-disclosure, power, loneliness, and social support. Discussion of heterosexual and homosexual relationships, traditional forms (e.g., marriage) of relationships as well as alternative lifestyles (e.g., cohabitation) and gender-linked differences in relationships.

### Prerequisites

PSYC 104.

### Cross Listed Courses:

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>WGSS 410</td>
<td>Intimate Relationships</td>
</tr>
</tbody>
</table>

### Credits

3

### Course Type

Lecture (Regularly scheduled academic course) (LEC)

### Grading Basis

A-D(+/-)FI (G11)

### Is this course part of the University Honors Program?

No

### Are you proposing this course for KU Core?

No

### Typically Offered

Once a Year, Usually Fall

### Repeatable for credit?

No

### Principal Course Designator

S - Social Sciences

### Course Designator

Are you proposing that the course count towards the CLAS BA degree specific requirements?

No

### Will this course be required for a degree, major, minor, certificate, or concentration?

No

### Rationale for Course Proposal

The WGSS Dept allows these courses to count towards our HSX major and minor programs and are trying to make it easier for students...
### Course Inventory Change Request

**Date Submitted:** 06/07/17 11:19 am

**Viewing:** **HUM 477 : Gender and Religion**

Also listed as: REL 477, WGSS 477

**Last edit:** 06/07/17 11:19 am

Changes proposed by: rschwien

**Catalog Pages referencing this course**

- College of Liberal Arts & Sciences
- Department of Religious Studies

---

**Academic Career:** Undergraduate, Lawrence

**Subject Code:** HUM

**Academic Unit:** Humanities

**School/College:** College of Lib Arts & Sciences

**Do you intend to offer any portion of this course online?**

- No

**Effective Term:** Fall 2017

---

**Catalog Description:**

Examination of the symbols, images, scriptures, rites and teachings that define gender in various religious traditions.

**Prerequisites:**

- An introductory course in Humanities, Religious Studies or Women, Gender & Sexuality Studies

**Cross Listed Courses:**

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>REL 477</td>
<td>Gender and Religion</td>
</tr>
<tr>
<td>WGSS 477</td>
<td>Gender and Religion</td>
</tr>
</tbody>
</table>

---

**Credits:**

- 3

**Course Type:** Lecture (Regularly scheduled academic course) (LEC)

**Grading Basis:**

- A-D(+/-)FI (G11)

**Is this course part of the University Honors Program?**

- No

**Are you proposing this course for KU Core?**

- No

**Typically Offered:**

- Once a Year, Usually Fall

**Repeatable for credit?**

- No

---

**Principal Course Designator:**

- H - Humanities

**Are you proposing that the course count towards the CLAS BA degree specific requirements?**

- No

**Will this course be required for a degree, major, minor, certificate, or concentration?**

- No

---

**Rationale for Course Proposal:**

WGSS allows these courses to count towards our major and minor programs and are trying to make it easier for students to find relevant courses by making them visible through both departments.

---

**In Workflow**

1. CLAS
   - Undergraduate Program and Course Coordinator
2. CUSA
   - Subcommittee
3. CUSA Committee
4. CAC
5. CLAS Final Approval
6. Registrar
7. PeopleSoft

**Approval Path**

1. 06/19/17 11:37 am
   - Rachel Schwien (rschwien)
   - Approved for CLAS Undergraduate Program and Course Coordinator
2. 09/05/17 1:58 pm
   - Rachel Schwien (rschwien)
   - Approved for CUSA Subcommittee
Approved by Patricia Cecil (REL) via email on 5/30/2017. See attachment.
Humanities approves of cross listing (S. Zimdars-Swartz)

Supporting Documents
RELcrosslist approval.pdf

Course Reviewer
Comments
Course Inventory Change Request

Date Submitted: 06/05/17 4:13 pm

Viewing: PSYC 502 : Human Sexuality
Also listed as: WGSS 502

Last edit: 06/05/17 4:13 pm
Changes proposed by: a194s668

Catalog Pages referencing this course
BA in Human Sexuality
WGSS-BA/BGS: Human Sexuality, B.A./B.G.S.
WGSS-MIN: Women, Gender, and Sexuality Studies Minor

Programs
WGSS-BA/BGS: Human Sexuality, B.A./B.G.S.
WGSS-MIN: Women, Gender, and Sexuality Studies Minor

Academic Career Undergraduate, Lawrence
Subject Code PSYC Course Number 502
Academic Unit Department Psychology
School/College College of Lib Arts & Sciences

Do you intend to offer any portion of this course online? No
Title Human Sexuality
Transcript Title Human Sexuality
Effective Term Fall 2017

Catalog Description
An introduction to the field of human sexuality. Topics to be covered include sexual anatomy and physiology, fertilization, pregnancy, birth and lactation, contraception, human sexual response, sexuality across the life cycle, love, marriage, alternatives to marriage, sexual orientation, sex differences in behavior, parenthood, sexually transmitted diseases, sex and the law, and sex education.

Prerequisites
PSYC 104.

Cross Listed Courses:

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>WGSS 502</td>
<td>Human Sexuality</td>
</tr>
</tbody>
</table>

Credits 3
Course Type Lecture (Regularly scheduled academic course) (LEC)
Grading Basis A-D(+/-)FI (G11)

Is this course part of the University Honors Program? No
Are you proposing this course for KU Core? No
Typically Offered Only Summer Semester
Repeatable for credit? No

Principal Course Designator
Course Designator S - Social Sciences

Are you proposing that the course count towards the CLAS BA degree specific requirements? No

Rationale for Course Proposal
The WGSS Department allows this course to count towards the HSX major and minor programs and are trying to make it easier for...
students to find relevant courses by making them visible through both departments.

Supporting Documents

PSYCcrosslistapproval.pdf

Course Reviewer Comments
Course Inventory Change Request

Viewing: HA 533 : European Art 1789-1848: Gender and Revolution
Also listed as: WGSS 533

Last edit: 05/31/17 9:49 am
Changes proposed by: a194s668

Programs referencing this course
- GIST-COM: European Studies, Co-Major
- HA-BA/BGS: History of Art, B.A./B.G.S.
- HA-BFA: History of Art, B.F.A.
- WGSS-MIN: Women, Gender, and Sexuality Studies, Minor

Academic Career: Undergraduate, Lawrence
Subject Code: HA
Course Number: 533
Academic Unit: Department of History of Art
School/College: College of Liberal Arts & Sciences

Do you intend to offer any portion of this course online?
No

Effective Term: Fall 2017

Catalog Description:
This course will analyze painting in Europe from the late 18th century to the mid-19th century. Particular attention will be paid to the ways in which images represent and/or repress such themes as politics, history, gender, ethnicity, race, and class. Assigned readings present a variety of methodological perspectives—social-historical, feminist, formalist, and psychoanalytic. Graduate students may be expected to complete additional reading and writing assignments.

Prerequisites:
HA 100, HA 151, or the equivalent, or consent of instructor.

Cross Listed Courses:

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>WGSS 533</td>
<td>European Art 1789-1848: Gender and Revolution</td>
</tr>
</tbody>
</table>

Credits: 3
Course Type: Lecture (Regularly scheduled academic course) (LEC)
Grading Basis: A-D(+/-)FI (G11)

Is this course part of the University Honors Program?
No

Are you proposing this course for KU Core?
No

Typically Offered: Once a Year, Usually Fall
Repeatable for credit?
No

Principal Course Designator: H - Humanities

Are you proposing that the course count towards the CLAS BA degree specific requirements?
No

Will this course be required for a degree, major, minor, certificate, or concentration?
No

Rationale for Course Proposal:
WGSS allows these courses to count towards our major and minor programs and are trying to make it easier for students to find relevant.
Course Inventory Change Request

Date Submitted: 05/31/17 9:51 am

Viewing: **HA 534 : Art in France 1848-1900: Modernisms**

Also listed as: **WGSS 534**

Last edit: 06/01/17 1:17 pm

Changes proposed by: a194s668

**Programs referencing this course**

- GIST-COM: European Studies, Co-Major
- HA-BA/BGS: History of Art, B.A./B.G.S.
- HA-BFA: History of Art, B.F.A.
- WGSS-MIN: Women, Gender, and Sexuality Studies, Minor

**Academic Career**

Undergraduate, Lawrence

**Subject Code**

HA

**Course Number**

534

**Academic Unit**

Department: History of Art

School/College: College of Lib Arts & Sciences

Do you intend to offer any portion of this course online?

No

**Title**

Art in France 1848-1900: Modernisms

**Transcript Title**

Art in Frnc 1848-1900:Modernsm

**Effective Term**

Fall 2017

**Catalog Description**

This course will examine painting in France from 1848 to 1900 with particular emphasis given to the visual articulation and/or repression of such constructs as gender, race, history, and ethnicity. Assigned readings present a variety of methodological perspectives—social-historical, feminist, formalist, and psychoanalytic. Graduate students may be expected to complete additional reading and writing assignments.

**Prerequisites**

HA 100, HA 151, or the equivalent, or consent of instructor.

**Cross Listed Courses:**

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>WGSS 534</td>
<td>Art in France 1848-1900: Modernisms</td>
</tr>
</tbody>
</table>

**Credits**

3

**Course Type**

Lecture (Regularly scheduled academic course) (LEC)

**Grading Basis**

A-D(+/-)FI (G11)

**Is this course part of the University Honors Program?**

No

**Are you proposing this course for KU Core?**

No

**Typically Offered**

Once a Year, Usually Spring

**Repeatable for credit?**

No

**Principal Course Designator**

H - Humanities

**Are you proposing that the course count towards the CLAS BA degree specific requirements?**

No

**Will this course be required for a degree, major, minor, certificate, or concentration?**

No

**Rationale for Course Proposal**

WGSS allows these courses to count towards our major and minor programs and are trying to make it easier for students to find relevant
courses by making them visible through both departments.

Approved by David Cateforis and Marni Kessler via email on 5/30/2017. See attachment.

Supporting Documents
HAcrosslist approval from dcateforis.pdf

Course Reviewer
Comments

https://next.catalog.ku.edu/courseleaf/courseleaf.cgi?page=/courseadmin...
**Course Inventory Change Request**

Date Submitted: 06/01/17 1:54 pm

**Viewing:** COMS 552: The Rhetoric of Women's Rights

Also listed as: WGSS 552

Last edit: 06/01/17 1:54 pm

Changes proposed by: a194s668

Programs referencing this course:
- WGSS-BA/BGS: Human Sexuality, B.A./B.G.S.
- WGSS-MIN: Women, Gender, and Sexuality Studies, Minor

Academic Career: Undergraduate, Lawrence

Subject Code: COMS

Academic Unit: Communication Studies

School/College: College of Lib Arts & Sciences

**Do you intend to offer any portion of this course online?**

No

Title: The Rhetoric of Women's Rights

Transcript Title: The Rhetoric of Women's Rights

Effective Term: Fall 2017

Catalog Description: An analysis of the themes and rhetorical strategies of the women's rights movement in America. The course will view the struggle for women's rights from a historical perspective and will conclude with contemporary issues concerning the role of women in society.

Prerequisites: COMS 130, COMS 150, or COMS 230.

Cross Listed Courses:
- Code: WGSS 552
- Title: The Rhetoric of Women's Rights

Credits: 3

Course Type: Lecture (Regularly scheduled academic course) (LEC)

Grading Basis: A-D(+/-)FI (G11)

Is this course part of the University Honors Program? No

Are you proposing this course for KU Core? Yes

Typically Offered: No

Repeatable for credit? No

Principal Course Designator: H - Humanities

Are you proposing that the course count towards the CLAS BA degree specific requirements? No

Will this course be required for a degree, major, minor, certificate, or concentration? No

Rationale for Course Proposal: The WGSS Department allows these courses to count towards the WGSS major and minor programs. The department is trying to make it easier for students to find relevant, approved courses by making them visible through all possible departments.
COMS 552: The Rhetoric of Women's Rights

Approved by Suzanne Graeck in COMS via email on 6/1/2017. See attachment.

Supporting Documents

**KU Core Information**

Has the department approved the nomination of this course to KU Core?

- Yes

Name of person giving departmental approval

Date of Departmental Approval

Selected Goal(s)

Do all instructors of this course agree to include content that enables students to meet KU Core learning outcome(s)?

Do all instructors of this course agree to develop and save direct evidence that students have met the learning outcomes(s)?

Provide an abstract (1000 characters maximum) that summarizes how this course meets the learning outcome.

Selected Learning Outcome(s):

**Goal 4, Learning Outcome 1**

State what assignments, readings, class discussion, and lectures will devote a majority of course content to ensure student understanding of basic human diversity within the United States, such as biological, cultural, historical, linguistic, social, economic, sexual, and ideological diversity. (Please limit responses to 1000 characters.)

- same as previous - just updating the crosslisting.

Explain how your course or educational experience will generate discussion among students, leading to examination of students' own value assumptions in the context of various value systems within the United States. (Please limit responses to 1000 characters.)

- same as previous - just updating the crosslisting.

Detail how your course or educational experience will integrate other-cultural readings and academic research on cultural competency to define and analyze issues and other-cultural key words and concepts, and practices within the United States. (Please limit responses to 1000 characters.)

- same as previous - just updating the crosslisting.

State what assignments, readings, class discussion, and lectures your course or educational experience will use to evaluate student work that documents and measures their grasp of diverse cultures and value systems within the United States through reflective written or oral analysis. (Please limit responses to 1000 characters.)

- same as previous - just updating the crosslisting.
Course Inventory Change Request

Date Submitted: 05/31/17 11:14 am

Viewing: EALC 618: Sexual Politics in Chinese Literature and Culture: Premodern Times

Also listed as: WGSS 618

Last edit: 06/01/17 10:15 am
Changes proposed by: a194s668

Catalog Pages referencing this course:

College of Liberal Arts & Sciences
Department of East Asian Languages and Cultures

Programs:
EALC-BA: East Asian Languages and Cultures, B.A.
WGSS-BA/BGS: Human Sexuality B A /B G S

Academic Career: Undergraduate

Subject Code: EALC
Course Number: 618

Academic Unit: Department of East Asian Languages & Cultures
School/College: College of Liberal Arts & Sciences

Do you intend to offer any portion of this course online?
No

Title: Sexual Politics in Chinese Literature and Culture: Premodern Times

Transcript Title: Sex Pols Chin Lit&Cltr: Prmdrn

Effective Term: Fall 2017

Catalog Description: This course uses myth, literature, history, biography, and other documents to discuss sexual politics in China from ca 1500 B.C.E. to the end of the last dynasty in 1911. Topics include: emperors, empresses, and consorts, polygamy, prostitution, love, yin and yang cosmology, the art of the bedchamber, women's literature, and erotic literature.

Prerequisites: A course in East Asian studies. Not open to students who have taken EALC 418. This course is taught at the 400 and 600 levels with additional assignments at the 600-level.

Cross Listed Courses:

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>WGSS 618</td>
<td>Sexual Politics in Chinese Literature and Culture: Premodern Times</td>
</tr>
</tbody>
</table>

Credits: 3

Course Type: Lecture (Regularly scheduled academic course) (LEC)

Grading Basis: A-D(+/-)FI (G11)

Is this course part of the University Honors Program?
No

Are you proposing this course for KU Core?
No

Typically Offered: No

Repeatable for credit?
No

Principal Course Designator: NW - Non-Western Culture

Course Designator: H - Humanities

Are you proposing that the course count towards the CLAS BA degree specific requirements?
No

Will this course be required for a degree, major, minor, certificate, or concentration?
No
Rationale for Course Proposal

WGSS allows these courses to count towards our major and minor programs and are trying to make it easier for students to find relevant courses by making them visible through both departments.

Approved by Eileen in EALC via email on 5/30/2017. See attachment.

Course Reviewer Comments

Amy Schmidt (a1945568) (05/31/17 11:14 am): forgot to add WGSS 618 as the cross-listed course!
New Course Proposal

Date Submitted: 01/18/17 5:08 pm

Viewing: GEOL 543 : Environmental Ethics: A view from the National Parks

Last edit: 05/18/17 8:18 am

Changes proposed by: olcott

Academic Career: Undergraduate, Lawrence
Subject Code: GEOL
Course Number: 543
Academic Unit: Department of Geology
School/College: College of Liberal Arts & Sciences
Locations: Lawrence

Do you intend to offer any portion of this course online? 
No

Title: Environmental Ethics: A view from the National Parks
Transcript Title: Environ Ethics: Nat'l Parks
Effective Term: Fall 2017

Catalog Description: To what extent are our National Parks protected from pollution, invasive species, mining, climate change and tourism? In this course you will learn about the geologic processes that form our National Parks as well as the competing interests that stakeholders have on the land.

Prerequisites: A course in Biology, Chemistry, Physics, or Geology

Cross Listed Courses:

Credits: 3
Course Type: Lecture (Regularly scheduled academic course) (LEC)
Grading Basis: A-D(+/-)FI (G11)

Is this course part of the University Honors Program? No

Are you proposing this course for KU Core? Yes

Typically Offered: Typically Once a Year
Repeatable for credit? No

Principal Course Designator
Course Designator

Are you proposing that the course count towards the CLAS BA degree specific requirements? No

Will this course be required for a degree, major, minor, certificate, or concentration? No

Rationale for Course Proposal: The National Parks afford an opportunity to introduce students to a myriad of ethical dilemmas in beautiful natural settings. Students will be introduced to fundamental geologic concepts in order to understand the geologic history of several National Parks, and then they will evaluate the ethics of mitigation plans proposed by the National Park Service to protect and preserve the parks.

Supporting Documents: GEOL555_syllabus_v2.docx
KU Core Information

Has the department approved the nomination of this course to KU Core?
Yes

<table>
<thead>
<tr>
<th>Name of person giving departmental approval</th>
<th>Jennifer Roberts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date of Departmental Approval</td>
<td>January 18, 2017</td>
</tr>
</tbody>
</table>

Selected Goal(s)

Do all instructors of this course agree to include content that enables students to meet KU Core learning outcome(s)?
Yes

Do all instructors of this course agree to develop and save direct evidence that students have met the learning outcomes(s)?
Yes

Provide an abstract (1000 characters maximum) that summarizes how this course meets the learning outcome.

Half of this course is devoted to learning and applying environmental ethics to different case studies. Students will be asked to formulate and defend competing ethical perspectives on environmental issues pertaining to the National Parks. They will be introduced to ethical theory in readings, which they will apply to case studies and debates during class times. For their final project, students will articulate different stakeholder positions pertaining to environmental issues for a National Park of their choosing. By thinking critically about the ethical reasoning of different stakeholders, students will appreciate the complexity surrounding environmental issues and be able to articulate the values of opposing viewpoints.

Selected Learning Outcome(s):

Goal 5, Learning Outcome 1

State how your course or educational experience will present and apply distinct and competing ethics theories, each of which articulates at least one principle for ethical decision-making. (Please limit responses to 1000 characters.)

The National Park Service (NPS) is tasked with prioritizing ethics from competing stakeholders in order to protect and preserve National Parks. This responsibility provides a great forum for students to discuss geologic processes, which shape the landforms, and the competing values of stakeholders. One example includes how the NPS prioritizes tourism and wildlife; ideally these two 'stakeholders' can share park access and resources. However, when conflicts arise (i.e. the recent rise of buffalo attacks on people in Yellowstone National Park), the NPS needs to prioritize the competing values (in this case they decided to kill many buffalo inside the park and in the surrounding area). In this course, students will be asked to research specific environmental debates surrounding a National Park and articulate the competing ethics of the stakeholders. They will accomplish this through assigned readings, group debates and a final presentation.

Indicate and elaborate on how your course or educational experience will present and apply ethical decision-making processes. (Please limit responses to 1000 characters.)

This course will consist of three 4-week modules, where each module will focus on a specific National Park. In week 1, students will learn about the tectonic setting of the park and discuss the long-term geologic history of its formation. In week 2, students will learn about surficial processes, which are shaping the landscape today. In week 3, students will discuss how humans influence the park through various activities (conservation, tourism, pollution, nearby mining, etc). Week 4 is devoted to discussions on ethical issues that the park faces and how they mitigate competing stakeholders. This course format allows students to first learn about the geologic setting and processes of each park, and then articulate how different stakeholders view park resources and how the National Park Service (NPS) prioritizes these interests. Assignments will task students with voicing their interests as different stakeholders in specific case studies outlining an environmental debate (e.g. a mining)

State what assignments, readings, class discussions, and lectures will present and apply particular ethics codes. (Please limit responses to 1000 characters.)

Students will be required to read several chapters in Robert Traer’s “Doing Environmental Ethics” which outlines how ethical reasoning is often applied in making environmental decisions. The assigned chapters will occur in the second half of each module, and relate to the environmental issues that the specific park is confronting. For example, when discussing a case study of proposed mining near the Grand Canyon, students will read three chapters pertaining ethics and economics, sustainable consumption, and ethics of air and water protection. Each chapter has a list of critical thinking questions that students will complete for homework and use as the basis of our class discussions. This course will be based on group activities and in-class assignments, with short lectures that simply guide the students through their class activity. In-class activities will include case studies, interactive lectures, case studies, debates and role playing.

Detail how students taking your course or participating in your educational experience will apply principles, decision-making
processes, and, as appropriate, ethics codes to specific ethical dilemmas (such as case studies) in which important values conflict. (Please limit responses to 1000 characters.)

Throughout the course students will be asked to either debate or write an opinion statement from a specific stakeholders’ perspective for different case studies. This will include explicitly stating their values and objectives. For the final project a group of students, representing a range of stakeholders, will articulate several environmental issues facing a specific National Park, and evaluate the ethics of the mitigation plans that the park proposes. This exercise will teach students to consider competing interests and values, and work together to develop a compromising mitigation plan.

**Course Reviewer Comments**

Rachel Schwien (rschwien) (01/19/17 9:48 am): emailed dept re: no prerequisite

Rachel Schwien (rschwien) (01/27/17 12:50 pm): on hold per dept 1/27

Rachel Schwien (rschwien) (02/14/17 8:29 am): followed up with dept 02/14

Rachel Schwien (rschwien) (02/15/17 3:36 pm): waiting for accompanying change to Major

Alison Olcott Marshall (olcott) (03/13/17 1:30 pm): I have updated the degree program and minor to reflect how the major/minor would deal with the Core goal 5 class.

Rachel Schwien (rschwien) (04/11/17 12:58 pm): tabled for course description updates and possible consult with EVRN

Rachel Schwien (rschwien) (04/19/17 4:43 pm): EVRN (C. Brown) supports this course

Rachel Schwien (rschwien) (04/25/17 3:40 pm): emailed dept with committee comments regarding KU Core goal and ethical theories concerns.

Rachel Schwien (rschwien) (05/09/17 2:25 pm): CUSA requested that the additional information provided by the department be integrated into the syllabus. Approved pending receipt of an updated syllabus.

Rachel Schwien (rschwien) (05/18/17 8:19 am): Updated syllabus provided 05/18/17
**Course Description:**
A mining company proposes North America’s largest open pit gold and copper mine right next to Alaska’s remote Lake Clark National Park. Uranium prospecting is currently underway on the rim of the Grand Canyon. Sugar producers have long contaminated water that flows to the Everglades. To what extent should our National Parks be protected from pollution, invasive species, mining, climate change and tourism? In this course you will learn about the environmental issues facing the National Parks, the competing interests that stakeholders have on the land, and how the National Park Service manages conflicts. No Prerequisite.

**Main course text:**

**Learning objectives:**
I have designed this course so that you have the opportunity to practice and develop a number of skillsets and abilities. A few of these outcomes will be most important within the constraints of this classroom, but many will serve you well beyond this course and semester, in your life as an informed citizen and in your future career. Ultimately, by practicing the skills and abilities we work on daily throughout the semester, our course goals are as follows:
1. Students will be able to describe environmental issues that impact the National Parks;
2. Students will be able to articulately debate environmental issues based on the ethical reasoning of a variety of stakeholders.

You will have the opportunity to demonstrate to yourself and to me that you have achieved both of these goals during your final presentation and paper, which is due during the final exam period.

**Grades and Expectations:**

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Points Each</th>
<th>Total Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Attendance/Participation</td>
<td>30</td>
<td>5</td>
<td>150</td>
</tr>
<tr>
<td>2. Assignments</td>
<td>5 randomly graded</td>
<td>30</td>
<td>150</td>
</tr>
<tr>
<td>3. Reflections</td>
<td>10</td>
<td>15</td>
<td>150</td>
</tr>
<tr>
<td>4. Group Presentation</td>
<td>1</td>
<td>250</td>
<td>250</td>
</tr>
<tr>
<td>5. Final Paper</td>
<td>1</td>
<td>250</td>
<td>250</td>
</tr>
<tr>
<td>6. Self-reflection</td>
<td>1</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td></td>
<td><strong>1000</strong></td>
</tr>
</tbody>
</table>

1. **Attendance:** This course will involve a great deal of interactive discussion, in-class activities and group work. Therefore, students MUST do the outside reading, attend class regularly, and actively participate for the course to be successful. The following rules constitute the absence policy: You will earn full credit (5 points) for each class that you attend and participate in; if you attend and don’t participate, you get partial credit (2 pts); if you are absent, you get zero points. In addition, if you miss more than 5 classes, you will be deducted 5 points for every class missed. If you have
a medical excuse for an absence, please let me know before class. If you must miss class for religious observance or for unavoidable school-related obligations, please let me know \textbf{prior} to the absence. It is very important that you participate in class and small group discussion in order to learn in this course. In fact, research has shown that students who participate in class discussion tend to understand and retain it better than students who are “passive” learners. Thus, participation is evidence not only of interest in the subject matter, but also of an effort to learn. Ten percent of your grade is based on the degree to which you participate.

2. \textbf{Reflection Paper:} On selected weeks (see the schedule below) you are required to submit a \textbf{300-600} word reflection paper based on your thoughtful response to the week’s readings. The focus of these response papers should be on how the readings relate to the broader goals of the course, on how they relate to current environmental events, and on one or two carefully crafted questions which you believe will lead to productive in-class discussion. These papers will be due at or before the beginning of class on the day they are due. They should be well written, thoughtful, and go beyond a summary of the readings.

3. \textbf{Group Project:} This will be a group project, performed in groups of 3 - 4 students, examining and analyzing a current and active environmental issue impacting the National Parks of your choice. You will be expected to carry out both background research (such as from books, newspaper articles, web sites, or government documents) on the issue and on the people/parties most directly affected by it. The project will include a written proposal, a written report, a class presentation, and a self-reflection.

4. \textbf{Late assignments} will drop 1/3 of a letter grade for each 24-hour period the assignment is late.

Final grades will be calculated as follows:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>(\geq 93.3%)</td>
</tr>
<tr>
<td>A-</td>
<td>(\geq 90.0%)</td>
</tr>
<tr>
<td>B+</td>
<td>(\geq 86.6%)</td>
</tr>
<tr>
<td>B</td>
<td>(\geq 83.3%)</td>
</tr>
<tr>
<td>B-</td>
<td>(\geq 80.0%)</td>
</tr>
<tr>
<td>C+</td>
<td>(\geq 76.6%)</td>
</tr>
<tr>
<td>C</td>
<td>(\geq 73.3%)</td>
</tr>
<tr>
<td>C-</td>
<td>(\geq 70.0%)</td>
</tr>
<tr>
<td>D+</td>
<td>(\geq 66.6%)</td>
</tr>
<tr>
<td>D</td>
<td>(\geq 63.3%)</td>
</tr>
<tr>
<td>D-</td>
<td>(\geq 60.0%)</td>
</tr>
</tbody>
</table>

\textbf{Other Matters:}

- As with any other course at the University of Kansas, all written work will be evaluated under the terms of the university academic dishonesty policies. Evidence of plagiarism or other forms of cheating will result in a 0 on the assignment, with the possibility of an F for the course.

- Any student who would like to request an accommodation based on the impact of a disability should contact me privately to discuss your specific needs. Please contact the Disability Resource Office at 864-2620 or achieve@ku.edu to coordinate accommodations.

- \textbf{Please be courteous with phones: no texting, checking or sending email, taking or making calls.} Also, \textbf{please do not use laptops for non-class related purposes}; when they are used in this way, they primarily serve as a distraction for both the user and those around them.
Schedule: The schedule below is tentative. Please make sure to check Blackboard regularly to check up on changes to the syllabus. All readings will be posted in the “Assignments” section of the blackboard site except those that are in the assigned book.

---

### COURSE SCHEDULE

Please note that changes may be announced in class.

<table>
<thead>
<tr>
<th>TOPICS &amp; THEMES</th>
<th>READINGS &amp; ASSIGNMENTS</th>
<th>DUE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Week 1</strong>&lt;br&gt;Tue Aug 22&lt;br&gt;Thu Aug 24</td>
<td><strong>Introduction to Ethical Reasoning</strong>&lt;br&gt;What is ‘ethics’? What is the relationship between facts, values, and ethical theories? How do we decide between competing ethical arguments?&lt;br&gt;• DesJardins, Chapter 1: Science, Politics and Ethics</td>
<td></td>
</tr>
<tr>
<td><strong>Week 2</strong>&lt;br&gt;Tue Aug 29&lt;br&gt;Thu Aug 31</td>
<td><strong>Introduction to Western Ethical Theory</strong>&lt;br&gt;What are the main traditions in Western ethical thought? How do they differ from each other, and how have they influenced environmental ethics? How does Western Theory differ from Native American ethical theory?&lt;br&gt;• VIDEO: Ken Burns’s “The National Parks: America’s best Idea, Episode 1: 1851-1890”&lt;br&gt;• DesJardins, Chapter 2: Ethical Theory and the Environment&lt;br&gt;• Write a summary page about each:&lt;br&gt;  o Natural law&lt;br&gt;  o Utilitarianism&lt;br&gt;  o Deontology&lt;br&gt;  o Social justice and property rights</td>
<td>Due Tues: Assignment #1&lt;br&gt;Due Thurs: Reflection #1</td>
</tr>
<tr>
<td><strong>Week 3</strong>&lt;br&gt;Tue Sept 5&lt;br&gt;Thu Sept 7</td>
<td><strong>Founding of the National Parks</strong>&lt;br&gt;Politically, how did the the National Parks get designated? What is the goal of the NPS?&lt;br&gt;• VIDEO: Ken Burns’s &quot;The National Parks: America’s best Idea, Episode 2: 1890-1915&lt;br&gt;• The People and Philosophy behind our National Parks – Deborah Hare</td>
<td>Due Tues: Assignment #2&lt;br&gt;Due Thurs: Reflection #2</td>
</tr>
<tr>
<td>Week 4</td>
<td>Tue Sept 12</td>
<td>Ethics, aesthetics, and economics #1</td>
</tr>
<tr>
<td>--------</td>
<td>-------------</td>
<td>-------------------------------------</td>
</tr>
<tr>
<td></td>
<td>Thu Sept 14</td>
<td>What role should aesthetics (the perception of beauty) play in environmental decision-making? What role should cost-benefit analysis (and economic thinking more generally) play? What is the appropriate relationship between aesthetics, economics, and ethics?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Case study: The Muir and Pinchot debate over Hetch Hetchy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- DesJardins, Chapter 3: Ethics and Economics</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Due Tues: Assignment #3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Due Thurs: Reflection #3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 5</th>
<th>Tue Sept 19</th>
<th>Ethics, aesthetics, and economics #2</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Thu Sept 21</td>
<td>To what extent should we manage wildness in the National Parks?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Marketing the image of the wild – Herring</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Nature Diminished or Nature Managed: Applying Rolston’s Environmental Ethics in National Parks - Lemons</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Due Tues: Assignment #4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Due Thurs: Reflection #4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 6</th>
<th>Tue Sept 26</th>
<th>Expanding the moral community: Responsibilities to future generations #1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Thu Sept 28</td>
<td>What are our responsibilities to future generations of humans? Is nature to be regarded solely as a resource for us, or do we have obligations and responsibilities regarding the natural world?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Case studies: mining near National Parks</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- VIDEO: Uranium mining near the Grand Canyon</td>
</tr>
<tr>
<td></td>
<td></td>
<td>DesJardins, Chapter 4: Responsibilities to future generations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Due Tues: Assignment #5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Due Thurs: Reflection #5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 7</th>
<th>Tue Oct 3</th>
<th>Expanding the moral community: Responsibilities to future generations #2</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Thu Oct 5</td>
<td>To what, or regarding what, do we have moral obligations? Mammals? Trees? Endangered species? Ecosystems?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Case studies: pollution, invasive species, climate change in National Parks,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Environmental Ethics, Chapter 6: What’s wrong with plastic trees? - Martin H. Krieger</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Due Tues: Assignment #6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Due Thurs: Reflection #6</td>
</tr>
<tr>
<td>Week 8</td>
<td>Tue Oct 10</td>
<td>Thu Oct 12</td>
</tr>
<tr>
<td>-------</td>
<td>------------</td>
<td>------------</td>
</tr>
<tr>
<td><strong>Expanding the moral community: Responsibilities to nonhuman animals</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What are our obligations to nonhuman animals? Do or should animals have recognized 'rights'? Should trees, plants, other living organisms, and future generations (of humans or others) have 'rights'?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• <a href="http://www.nps.gov/yell/learn/photosmultimedia/qa-bison.htm">http://www.nps.gov/yell/learn/photosmultimedia/qa-bison.htm</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Beyond Hunting: Increasing Options for Effective Wildlife Management in the National Park System - Wild et al.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Due Tues: Assignment #7  |
| Due Thurs: Reflection #7  |

<table>
<thead>
<tr>
<th>Week 9</th>
<th>Thu Oct 19</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Beyond moral extensionism: Biocentrism</strong></td>
<td></td>
</tr>
<tr>
<td>What is the difference between instrumental and intrinsic value? In what sense may all life/the biosphere/the universe be intrinsically valuable?</td>
<td></td>
</tr>
<tr>
<td>• DesJardins, Chapter 6: Biocentric ethics and the inherent value of life</td>
<td></td>
</tr>
<tr>
<td>• “Should North America’s Landscape Be Restored to its Pre-Human State?” Donlan, Rubenstein, Rubenstein, Sherman, and Gavin</td>
<td></td>
</tr>
</tbody>
</table>

| Fall Break  |

<table>
<thead>
<tr>
<th>Week 10</th>
<th>Tue Oct 24</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ecology, wilderness, and ecological restoration</strong></td>
<td></td>
</tr>
<tr>
<td>What is ‘wilderness’ and what is its meaning for us? How important is the ‘wild’ aspect of our National Parks? Should wilderness be managed and, if so, how intensively and to what end? What is the role of science in wilderness management of the National Parks?</td>
<td></td>
</tr>
<tr>
<td>• DesJardins, Chapter 7: Wilderness, ecology, and ethics</td>
<td></td>
</tr>
<tr>
<td>• Should wilderness be managed? - Soule</td>
<td></td>
</tr>
</tbody>
</table>

| Due Tues: Assignment #8  |
| Due Thurs: Reflection #8  |

<table>
<thead>
<tr>
<th>Week 11</th>
<th>Tue Oct 31</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ecosystem ethics</strong></td>
<td></td>
</tr>
<tr>
<td>Do we have obligations to ecosystems or to the ‘biotic community’? If so, how do we resolve conflicts between our obligations to land or natural systems and our obligations to individuals? Is holism a form of eco-fascism? What is the proper balance between individualism and holism?</td>
<td></td>
</tr>
<tr>
<td>• DesJardins, Chapter 8: The land ethic</td>
<td></td>
</tr>
<tr>
<td>• A New Tragedy for the Commons: The threat of Privatization to National Parks (and other public lands) - Bill Wade</td>
<td></td>
</tr>
<tr>
<td>• Parks and Carrying Capacity: Commons without Tragedy - Robert E. Manning. Part 1: From Commons to Carrying Capacity</td>
<td></td>
</tr>
</tbody>
</table>

| Due Tues: Group Project Proposals Due  |
| Due Thurs: Reflection #9  |

<table>
<thead>
<tr>
<th>Week 12</th>
<th>Tue Nov 7</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Debates in radical eco-theory: Deep ecology and its critics</strong></td>
<td></td>
</tr>
<tr>
<td>What is ‘deep ecology’ and how has it influenced the environmental movement? Are civil disobedience and citizen direct action ethically permissible, and, if so, under what</td>
<td></td>
</tr>
<tr>
<td>• DesJardins, Chapter 9: Deep ecology</td>
<td></td>
</tr>
<tr>
<td>• Ecotage - Manes</td>
<td></td>
</tr>
</tbody>
</table>

<p>| Due Tues: Assignment #9  |
| Due Thurs:  |</p>
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Reading</th>
<th>Due Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thu Nov 9</td>
<td>Reflection #10</td>
<td></td>
<td>Reflection #10</td>
</tr>
<tr>
<td>Week 13</td>
<td><strong>Social ecology and environmental justice</strong></td>
<td>• DesJardins, Chapter 10: Environmental justice and social ecology</td>
<td></td>
</tr>
<tr>
<td>Tue Nov 14</td>
<td>What is ‘social ecology’ and how is it different from ‘deep ecology’?</td>
<td>• Gudorf &amp; Hutchingson ch. 2: Bridge over troubled waters: Embattled community in the Everglades</td>
<td>Due Tues: Assignment #9</td>
</tr>
<tr>
<td>Thu Nov 16</td>
<td></td>
<td></td>
<td>Due Thurs: Reflection #10</td>
</tr>
<tr>
<td>Week 14</td>
<td><strong>Pluralism, pragmatism, and visionary practice #1</strong></td>
<td>• DesJardins, Chapter 10: Pluralism, pragmatism, and sustainability</td>
<td></td>
</tr>
<tr>
<td>Tue Nov 21</td>
<td>What is the relationship between environmental/ethical theory and environmental practice? How can the theories we have examined best inform our environmental practices?</td>
<td>• Diverging worldviews, converging policies - Norton</td>
<td>Due Tues: Assignment #10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Due Thurs: Reflection #11</td>
</tr>
<tr>
<td>Week 15</td>
<td><strong>Pluralism, pragmatism, and visionary practice #2</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tue Nov 28</td>
<td>How do we move towards bringing together different stakeholders in environmental issues (including those who are traditionally adversaries)?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thu Nov 30</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 16</td>
<td><strong>CLASS PRESENTATIONS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tue Dec 5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thu Dec 7</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Describe your ethical theories that will be presented
The course will be structured on the three main categories of Ethical theory: Consequentialist, Non-consequentialist, and Agent-centered theories. Consequentialist theories (including The Utilitarian Approach, The Egoistic Approach, and The Common Good Approach) are primarily concerned with the ethical consequences of particular actions. Non-consequentialist theories (including The Duty-Based Approach, The Rights Approach, and The Justice Approach) are more broadly concerned with the intentions of the person making ethical decisions than about particular actions. Agent-centered theories (including The Virtue Approach and The Feminist Approach), are more concerned with the overall ethical status of individuals, or agents, and are less concerned to identify the morality of particular actions.

At its core, the mission of the National Park Service relies on conflicting ethical priorities: “…to preserve unimpaired the natural and cultural resources and values…for the enjoyment, education, and inspiration of this and future generations.” Furthermore, the National Parks are a public resource and public opinion (ethics) can impact management decisions. Regardless of the management style of each park, they all follow that common mission statement which results in countless decisions pertaining to, for example:
Managing wilderness and the human experience
Increasing tourism and reducing pollution
Raising private funds for public lands
Managing natural resources and a pristine landscape

Explain the ethical decision making frameworks
Based upon the three categories of traditional ethical theories discussed above, the course will follow three broad frameworks to guide ethical decision-making: The Consequentialist Framework, The Non-Consequentialist (Duty) Framework, and the Agent-Centered Virtue Framework. Throughout the course, students are asked to analyze an ethical dilemma using their own ethical reasoning, the likely reasoning of a stakeholder, and the reasoning that the National Park Service likely follows. This process encourages them to realize that while each of the three frameworks is useful for making ethical decisions, none is perfect. Knowing the advantages and disadvantages of the frameworks is helpful in the decision-making process.
- **The Consequentialist Framework** focuses on the future effects of the possible courses of action, considering the people who will be directly or indirectly affected.
- **The Non-Consequentialist (Duty) Framework** focuses on the duties and obligations that we have in a given situation, and consider what ethical obligations we have and what things we should never do.
- **The Agent-Centered (Virtue) Framework** tries to identify the character traits (either positive or negative) that might motivate us in a given situation.
Explain your readings about why the issues are the way they are
Weekly readings focus on certain aspects of these ethical codes: their historical basis in the context of environmental issues, the application of these codes in specific issues, or debates between these viewpoints. Each week students also research current issues relating to the National Parks and articulate the ethical basis for the competing sides. Class time is largely spent having discussions about different ethical viewpoints, and having the students do group activities where they use ethical reasoning to manage a National Park issue. Students write a final paper and do a final presentation about an environmental issue facing the NPS, the ethical standpoints of the competing stakeholders, and the final management decision made by the NPS.
GEOL 548: Geology and Culture of Polynesia

**Course Inventory Change Request**

**New Course Proposal**

**Academic Career** Undergraduate, Lawrence  
**Subject Code** GEOL  
**Course Number** 548  
**Academic Unit** Department Geology  
**School/College** College of Lib Arts & Sciences

**Locations** Lawrence

**Do you intend to offer any portion of this course online?** 
No

**Title** Geology and Culture of Polynesia  
**Transcript Title** Geol and Culture of Polynesia  
**Effective Term** Fall 2017

**Catalog Description** Polynesia, encompassing over 1,000 islands in the southern and central Pacific Ocean, was the last region of the Earth to be settled by humans. Around 3000-1000 BCE, people from northwest Melanesia first reached one of these islands, and over the next few centuries spread to colonize all of the islands. However, despite the fact that all of the Polynesian islands were settled by colonists who stemmed from a single population with a shared culture, language, technology, and agriculture, the cultures of these islands are incredibly rich and varied. In this course we will examine some of the cultural mores and practices of the Polynesian islands, including how these were shaped by the climate, geology, soil, hydrology, and marine resources of each individual island. In this course we will examine these factors and assess their potential impact on the cultures present in the region.

**Prerequisites** A course in Biology, Chemistry, Physics, or Geology

**Cross Listed Courses:**

**Credits** 3

**Course Type** Lecture (Regularly scheduled academic course) (LEC)

**Grading Basis** A-D(+/-)FI (G11)

**Is this course part of the University Honors Program?** No

**Are you proposing this course for KU Core?** Yes

**Typically Offered** Once a Year, Usually Spring

**Repeatable for credit?** No

**Principal Course Designator** N - Natural Sciences

**Are you proposing that the course count towards the CLAS BA degree specific requirements?** No

**Rationale for Course Proposal** This is a fascinating subject in geology, examining how the differences in the landscape, ocean access, climate and natural mineral resources are interconnected and can help shape the food, flora, fauna, and ultimately perhaps the culture of these varied islands. This course would give students a chance to examine some of the ways that science underpins the cultural frameworks of the world.

**Supporting Documents** Polynesia_class_syllabus.docx
**Selected Goal(s)**

Do all instructors of this course agree to include content that enables students to meet KU Core learning outcome(s)?

Yes

Do all instructors of this course agree to develop and save direct evidence that students have met the learning outcomes(s)?

Yes

Provide an abstract (1000 characters maximum) that summarizes how this course meets the learning outcome.

At the conclusion of this course, students should be able to explain how Pacific landscapes have been shaped by geomorphological, climatic, biogeographical and cultural processes, delineate the major culture areas of Oceania and critically discuss the history of and potential problems with this division, discuss current social and environmental issues facing Pacific nations with reference to the historical, physical and cultural geography of the region, and discern and analyze theoretical and cultural biases inscribed in scholarly and popular literature. This will allow them to understand the diversity of communities and cultures in this region, the complexity of understanding cultures, and gain cultural self-awareness.

**Selected Learning Outcome(s):**

**Goal 4, Learning Outcome 2**

State what assignments, readings, class discussions, and lectures will devote a majority of your course or educational experience to raising student awareness of, engagement with, and analysis of various elements of other-cultural understanding of communities outside the United States. (Please limit responses to 1000 characters.)

The entire class is devoted to this topic. The textbook to be used is the only contemporary text on the Pacific Islands that covers both the environment and socio-cultural issues, thus the material is always presented through the lens of cultural competency. Additionally, we will be reading material written by anthropologists of Pacific Islander descent, including Epeli Hau‘ofa, a Fijian and Tongan scholar.

Explain how your course or educational experience will develop the ability of students to discuss, debate, and analyze non-US cultures in relation to the students own value assumptions. (Please limit responses to 1000 characters.)

Part of the value of studying the cultures of Polynesia is that the cultures themselves are so varied. Thus, rather than the course setting up an "us vs them" dichotomy, the students will be exposed to a myriad of different cultures. Comparing, contrasting, and analyzing these different cultural schemes will allow a chance for the students to explore their own value assumptions.

Detail how your course or educational experience will sensitize students to various cultural beliefs, behaviors, and practices through other-cultural readings and academic research on cultural competency so that students may be better prepared to negotiate cross-cultural situations. (Please limit responses to 1000 characters.)

Again, the texts used in this course support this mission, as they will provide other-cultural readings and cultural competency will be addressed from the first class onwards. Exploring such a diversity of cultures, as well as exploring how a natural setting can (and cannot) influence culture will allow students to negotiate cross-cultural situations.

State what assignments, readings, class discussion, and lectures will be used to evaluate students' work that documents and measures their grasp of global cultures and value systems through reflective written or oral analysis. (Please limit responses to 1000 characters.)

The main instrument for assessment will be the students' final papers, which will require students to have kept track of an island/country during the semester. Beyond what they have discovered about the place while keeping track of it during the semester they will also discuss the physical and human geography of the place in detail. In addition you should be able to take one of the debates discussed in class (globalization, development, militarization, cultural identity, climate change, etc.) and show how that process is taking place in their island/country. This will be graded with a rubric (see below) the better to assess their cultural understanding and global awareness.
Rachel Schwien (rschwien) (01/19/17 9:47 am): emailed dept re: no prerequisite
Rachel Schwien (rschwien) (01/27/17 12:50 pm): on hold per dept 1/27
Rachel Schwien (rschwien) (02/14/17 8:29 am): followed up with dept 02/14
Rachel Schwien (rschwien) (02/15/17 3:36 pm): waiting for accompanying change to Major
Alison Olcott Marshall (olcott) (03/13/17 1:30 pm): I have updated the degree program and minor to reflect how the major/minor would deal with the Core goal 4 class.
Rachel Schwien (rschwien) (04/04/17 1:18 pm): subcommittee requested further clarification and assignments on how this course will relate back to student's own value assumptions
Rachel Schwien (rschwien) (04/19/17 4:42 pm): EVRN (C. Brown) supports this course
Rachel Schwien (rschwien) (04/25/17 1:09 pm): CUSA approved new course, KU Core proposal tabled until next meeting
Rachel Schwien (rschwien) (05/09/17 2:20 pm): Tabled at CUSA. Would like to see how the course relates back to student's own culture reflected in the syllabus.
Rachel Schwien (rschwien) (05/18/17 8:20 am): Updated syllabus provided 05/18/17
Karen Ledon (kjl) (08/28/17 3:12 pm): Winter session - CUSA should also please consider for 1 semester approval prior to final CAC so we can schedule in October, KUL
Polynesia, encompassing over 1,000 islands in the southern and central Pacific Ocean, was the last region of the Earth to be settled by humans. Around 3000-1000 BCE, people from northwest Melanesia first reached one of these islands, and over the next few centuries spread to colonize all of the islands. However, despite the fact that all of the Polynesian islands were settled by colonists who stemmed from a single population with a shared culture, language, technology, and agriculture, the cultures of these islands are incredibly rich and varied. In this course we will examine some of the cultural mores and practices of the Polynesian islands, including how these were shaped by the climate, geology, soil, hydrology, and marine resources of each individual island. In this course we will examine these factors and assess their potential impact on the cultures present in the region.

Course Goals:

At the conclusion of this course, students should be able to:

- identify and locate all of the major island groups of the region on a map
- explain how Pacific landscapes have been shaped by geomorphological, climatic, biogeographical and cultural processes
- discuss current social and environmental issues facing Pacific nations with reference to the historical, physical and cultural geography of the region
- discern and analyze theoretical and cultural biases inscribed in scholarly and popular literature
- Identify and reflect upon their own cultural rules and biases
- Understands the importance of engaging with other cultures
Course Text:

Primary text is The Pacific Islands: Environment & Society (Rapaport 1999) (abbreviated as PIES in syllabus), although other readings will be assigned as needed and posted on Blackboard.

Course Grades:

Discussion Points (30%)

For each class, you should write up at least 3 questions or talking points that occur to you during the readings and come to class with them. This doesn’t have to be anything elaborate, but it is meant to be a way to keep discussion going in the class (as well as to help answer questions in class you may have had while doing the readings). You will turn in these comments before class on Blackboard, but you will also bring a copy of these to class. For days marked with a * on the syllabus, at least one of your questions needs to involve reflection about the how the cultural values, framework, biases or mores discussed in the readings compare with your own cultural values, framework, biases or mores.

Creating a database of your country/island (30%)

You will select a country or island in the Pacific region by the end of week 2. Every week you will need to do two things in relation to this country/island:

1) find 2 stories each week about current events there and turn them in on the first day of class for the week on Blackboard. This can be as simple as finding news stories on-line each week and writing a paragraph commenting on the stories. You should select your country/island by the end of week 2. The Pacific Islands Report is a good place to start looking for news reports and to find links to other news outlets in the region:

http://pidp.eastwestcenter.org/pireport/news_links_text.htm#Newspapers
2) research the topic of the week in relation to your locality, and then add it to a referenced database of information about your country that you will create during the semester. For instance, if the class topic is climate, you will need to research what the climate is in your country.

Map quiz (5%)

While the emphasis in this class is on mastering concepts rather than learning information by rote, you need a sense of where things are located so class discussions will make more sense.

Short Essays (15%)

These are assigned at 2 points in the semester and you will be sharing your reflection pieces with small groups of your classmates.

Final Paper: (20%)

For your final paper, you need to pick an aspect of the culture of your locality and a similar aspect of your own culture. It is up to you to decide what “similar” entails; it could do with a role in society, a religious practice, or a cultural bias. In 5-7 referenced double spaced pages I want you to describe the cultural belief from each society, compare and contrast the two (including why you think they are similar), and examine how the geology of each society might have played a similar role in its formation. This will be graded with the attached rubric.

Course Plan:
Week 1: Introduction to the course, the region, and to culture studies

Read:

Hau'ofa (1993) Our Sea of Islands

Due in class:
Self-reflection activity “What would you do?” “What would you do now?”. This is an opportunity for self-reflection which will help provide a framework of understanding that your value assumptions are not absolute and are instead shaped by your culture.

Week 2: Introduction to the Geology of Polynesia
Due:
Map quiz
Country selected by end of week
Read:

Week 3: Intro to Physical Environment (Geomorphology)
Due:
Essay 1.

Read:
Nunn (1999) Geomorphology. PIES ch 4 : 45-55

Week 4: Climate and Oceanography
Read:
Sturman & McGowan (1999) Climate. PIES ch 1 : 3-18

Week 5: Water and Nutrient Cycles
Read:
Morrison (1999) Soil. PIES ch 5 : 56-65

Week 6: Introduction to evolutionary and island biogeography
Read:
Kay (1999) Biogeography. PIES ch 7 : 76-92
Week 7: Pacific Ecosystems
Read:

Week 8: Marine ecosystems and traditional fishing
Read:

*Week 9: Impacts of settlement and synthetic reorganization of landscapes
Due:
  Essay 2
Read:

*Week 10: Representations of Pacific cultures
Read:

*Week 11: Stories of origins and interactions
Read:

Week 12: Culture groups and linguistic diversity
Read:

Week 13: Looking to the future: Climate Change
Read:

Week 14: Resource use and extraction
Read:
  Bertram (1999) Economy. PIES ch 28 : 337-352

Outline one of:
  Clarke et al (1999) Agriculture and Forestry. PIES ch 29 : 353-365; or
  Adams et al (1999) Ocean Resources. PIES ch 30 : 366-381; or

Week 15: Examples (Maori vs Mariori)
Read:

Week 16: Peer review and feedback
Finals week:
Final paper due, end of finals week

Essay 1:

One of the first readings for this class is “Our Sea of Islands,” by the Fijian and Tongan anthropologist Epeli Hau‘ofa. In it he explicitly addresses how the geology of these islands shapes the islanders’ notions of their own culture:

The idea that the countries of Polynesia and Micronesia are too small, too poor and too isolated to develop any meaningful degree of autonomy, is an economistic and geographic deterministic view of a very narrow kind… Do people in most of Oceania live in tiny confined spaces? The answer is ‘yes’ if one believes in what certain social scientists are saying. But the idea of smallness is relative; it depends on what is included and excluded in any calculation of size. Thus, when those who hail from continents, or islands adjacent to continents and the vast majority of human beings live in these regions when they see a Polynesian or Micronesian island they naturally pronounce it small or tiny. Their calculation is based entirely on the extent of the land surfaces that they see.

But if we look at the myths, legends and oral traditions, and the cosmologies of the peoples of Oceania, it will become evident that they did not conceive of their world in such microscopic proportions. Their universe comprised not only land surfaces, but the surrounding ocean as far as they could traverse and exploit it, the underworld with its fire-controlling and earth-shaking denizens, and the heavens above with their hierarchies of powerful gods and named stars and constellations that people could count on to guide their ways across the seas. Their world was anything but tiny. They thought big and recounted their deeds in epic proportions. [p. 6-7]

Please write a short (1-2 page) piece comparing, contrasting and reacting to the essay’s descriptions of the US/Western cultural view of these islands vs that of the view of the people who live there.
Essay 2:

Please read the papers “Geological histories and geohazard potential of Pacific Islands illuminated by myths” and “Geomythology”. Using an example picked from the “Geomythology” paper (or another example of your choosing) compare and contrast how geological events can shape the myths and beliefs of a culture in a short (1-2 page) paper.
## Polynesia class Rubric

<table>
<thead>
<tr>
<th></th>
<th>Exceeds Expectations 4</th>
<th>Expected 3</th>
<th>Satisfactory 2</th>
<th>Unacceptable 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cultural Self-awareness</strong></td>
<td>Articulates insights into own cultural rules and biases (e.g. seeking complexity; aware of how her/his experiences have shaped these rules, and how to recognize and respond to cultural biases, resulting in a shift in self-description.)</td>
<td>Recognizes new perspectives about own cultural rules and biases (e.g. not looking for sameness; comfortable with the complexities that new perspectives offer.)</td>
<td>Identifies own cultural rules and biases (e.g. with a strong preference for those rules shared with own cultural group and seeks the same in others.)</td>
<td>Shows minimal awareness of own cultural rules and biases (even those shared with own cultural group(s)) (e.g. uncomfortable with identifying possible cultural differences with others.)</td>
</tr>
<tr>
<td><strong>Diversity of Communities and Cultures</strong></td>
<td>Demonstrates evidence of adjustment in own attitudes and beliefs because of working within and learning from diversity of communities and cultures. Promotes others' engagement with diversity.</td>
<td>Reflects on how own attitudes and beliefs are different from those of other cultures and communities. Exhibits curiosity about what can be learned from diversity of communities and cultures.</td>
<td>Has awareness that own attitudes and beliefs are different from those of other cultures and communities. Exhibits little curiosity about what can be learned from diversity of communities and cultures.</td>
<td>Expresses attitudes and beliefs as an individual, from a one-sided view. Is indifferent or resistant to what can be learned from diversity of communities and cultures.</td>
</tr>
<tr>
<td><strong>Transfer</strong></td>
<td>Adapts and applies, independently, skills, abilities, theories, or methodologies gained in one situation to new situations to solve difficult problems or explore complex issues in original ways.</td>
<td>Adapts and applies skills, abilities, theories, or methodologies gained in one situation to new situations to solve problems or explore issues.</td>
<td>Uses skills, abilities, theories, or methodologies gained in one situation in a new situation to contribute to understanding of problems or issues.</td>
<td>Uses, in a basic way, skills, abilities, theories, or methodologies gained in one situation in a new situation.</td>
</tr>
<tr>
<td><strong>Knowledge of Cultural/Worldview Frameworks</strong></td>
<td>Demonstrates sophisticated understanding of the complexity of elements important to members of another culture in relation to its history, values, politics,</td>
<td>Demonstrates adequate understanding of the complexity of elements important to members of another culture in relation to its history, values, politics,</td>
<td>Demonstrates partial understanding of the complexity of elements important to members of another culture in relation to its history, values, politics,</td>
<td>Demonstrates surface understanding of the complexity of elements important to members of another culture in relation to its history, values, politics,</td>
</tr>
<tr>
<td>Knowledge of Geology</td>
<td>communication styles, economy, or beliefs and practices.</td>
<td>communication styles, economy, or beliefs and practices.</td>
<td>communication styles, economy, or beliefs and practices.</td>
<td>communication styles, economy, or beliefs and practices.</td>
</tr>
<tr>
<td>----------------------</td>
<td>---------------------------------------------------------</td>
<td>---------------------------------------------------------</td>
<td>---------------------------------------------------------</td>
<td>---------------------------------------------------------</td>
</tr>
<tr>
<td></td>
<td>Demonstrates a thorough understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
<td>Demonstrates adequate understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
<td>Demonstrates partial understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
<td>Demonstrates surface understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
</tr>
</tbody>
</table>
More information on how this course will develop the ability of students to discuss, debate, and analyze non-US cultures in relation to the students own value assumptions, with example assignments:

1) As part of the first day of class activities, the students will spend time examining how their own value assumptions are shaped by their culture. Part of this will be a simple but powerful activity such as the attached cultural self-reflection activity “What would you do?” “What would you do now?”. Providing students with the opportunity for self-reflection at the beginning of the semester will help provide a framework of understanding that their value assumptions are not absolute and are instead shaped by their culture, a theme that will be revisited throughout the semester.

2) From the beginning of the course, the students will also be made aware of how the geology of the Polynesian Islands shapes the cultures of the islands, and how these cultures can be very different than their own cultural world view.

   a. For instance, the attached essay “Our Sea of Islands” is the first reading the students will do. This essay is written by the Fijian and Tongan anthropologist Epeli Hau’ofa, and in it he explicitly addresses how the geology of these islands shapes the islanders’ notions of their own culture:

   The idea that the countries of Polynesia and Micronesia are too small, too poor and too isolated to develop any meaningful degree of autonomy, is an economistic and geographic deterministic view of a very narrow kind... Do people in most of Oceania live in tiny confined spaces? The answer is ‘yes’ if one believes in what certain social scientists are saying. But the idea of smallness is relative; it depends on what is included and excluded in any calculation of size. Thus, when those who hail from continents, or islands adjacent to continents and the vast majority of human beings live in these regions when they see a Polynesian or Micronesian island they naturally pronounce it small or tiny. Their calculation is based entirely on the extent of the land surfaces that they see.

   But if we look at the myths, legends and oral traditions, and the cosmologies of the peoples of Oceania, it will become evident that they did not conceive of their world in such microscopic proportions. Their universe comprised not only land surfaces, but the surrounding ocean as far as they could traverse and exploit it, the underworld with its fire-controlling and earth-shaking denizens, and the heavens above with their hierarchies of powerful gods and named stars and constellations that people could count on to guide their ways across the seas. Their world was anything but tiny. They thought big and recounted their deeds in epic proportions. [p. 6-7]

   Students will be required to read this essay, and write a short (1-2 page) reaction piece to this essay, comparing, contrasting and reaction to the essay’s descriptions of the US cultural view of these islands vs that of the view of the people who live there. Finally, we will then discuss the essay and the students’ reactions in class, first in small groups then as a class.

3) This cultural awareness will continue throughout the semester, and will frame our discussions. For instance, later on in the in the semester works such as the attached
scientific journal article “Geological histories and geohazard potential of Pacific Islands illuminated by myths” can form the basis of student response papers to how geological events can shape the myths and beliefs of a culture, providing the opportunity to compare and contrast to similar beliefs underlying western culture (e.g., the research suggesting that flooding of the Bosphorus Straits connecting the Black Sea to Mediterranean Sea is responsible for the Biblical flood myth)
OUR SEA OF ISLANDS

EPELI HAU'OfA

This essay raises some issues of great importance to our region, and offers a view of Oceania that is new and optimistic. What I say here is likely to disturb a number of men and women who have dedicated their lives to Oceania and for whom I hold the greatest respect and affection, and will always do.

In our region there are two levels of operation that are pertinent to the purposes of this paper. The first is that of national governments and regional and international diplomacy, in which the present and future of the Pacific islands states and territories are planned and decided upon. Discussions here are the preserve of politicians, bureaucrats, statutory body officials, diplomats and the military, and representatives of the financial and business communities, often in conjunction with donor and international lending organisations, and advised by academic and consultancy experts. Much that passes at this level concerns aid, concessions, trade, investment, defence and security, matters that have taken the Pacific further and further into dependency on powerful nations.

The other level is that of ordinary people, peasants and proletarians, who, because of the poor flow of benefits from the top, scepticism about stated policies and the like, tend to plan and make decisions about their lives independently, sometimes with surprising and dramatic results that go unnoticed or ignored at the top. Moreover, academic and consultancy experts tend to overlook or misinterpret grassroots activities because these do not fit in with prevailing views about the nature of society and its development.

Thus views of the Pacific from the level of macroeconomics and macropolitics often differ markedly from those from the level of ordinary people. The vision of Oceania presented in this essay is based on my observations of behaviour at the grassroots.

Having clarified my vantage point, I make a statement of the obvious, that is, that views held by those in dominant positions about their subordinates could have significant consequences on people's self-image and on the ways that they cope with their situations. Such views, which are often derogatory and belittling, are integral to most relationships of dominance and subordination, wherein superiors behave in ways or say things that are accepted by their inferiors who, in turn, behave in ways that serve to perpetuate the relationships.

As far as concerns Oceania, derogatory and belittling views of indigenous cultures are traceable to the early years of interactions with Europeans. The wholesale condemnation by Christian missionaries of Oceanic cultures as savage, lascivious and barbaric has had a lasting effect on people's views of their histories and traditions. In a number of Pacific societies people still divide their history into two parts: the era of darkness associated with savagery and barbarism; and the era of light and civilisation, ushered in by Christianity.

In Papua New Guinea European males were addressed and referred to as 'masters', and workers as 'boys'. Even indigenous policemen were called 'police boys'. This use of language helped to reinforce the colonially established social stratification along ethnic divisions. A direct result of colonial practices and denigration of Melanesian peoples and cultures as even more primitive and barbaric than those of Polynesia can be seen in the attempts during the immediate postcolonial years by articulate Melanesians to rehabilitate their cultural identity by cleansing it of its colonial taint and denigration. Leaders like Walter Lini of Vanuatu and Bernard Narokobi of Papua New Guinea spent much of their energy extolling the virtues of Melanesian values as equal to if not better than those of their erstwhile colonisers.

Europeans did not invent belittlement. In many societies it was part and parcel of indigenous cultures. In the aristocratic societies of Polynesia parallel relationships of dominance and
subordination with their paraphernalia of appropriate attitudes and behaviour were the order of the day. In Tonga, the term for commoners is *me'a vale*, the 'ignorant ones', which is a survival from an era when the aristocracy controlled all important knowledge in the society. Keeping the ordinary folk in the dark and calling them ignorant made it easier to control and subordinate them.

I would like, however, to focus on a currently prevailing notion about islanders and their physical surroundings that, if not countered with opposite and more constructive views, could inflict lasting damage on people's image of themselves, and on their ability to act with relative autonomy in their endeavour to survive reasonably well within an international system in which they have found themselves. It is a belittling view that has been unwittingly propagated mostly by social scientists who have sincere concern for the welfare of Pacific peoples.

According to this view, the small island states and territories of the Pacific, that is, all of Polynesia and Micronesia, are much too small, too poorly endowed with resources, and too isolated from the centres of economic growth for their inhabitants ever to be able to rise above their present condition of dependence on the largesse of wealthy nations.

Initially, I agreed wholeheartedly with this perspective, and I participated actively in its propagation. It seemed to be based on irrefutable evidence, on the reality of our existence. Events of the 1970s and 1980s confirmed the correctness of this view. The hoped-for era of autonomy following political independence did not materialise. Our national leaders were in the vanguard of a rush to secure financial aid from every quarter; our economies were stagnating or declining; our environments were deteriorating or were threatened and we could do little about it; our own people were evacuating themselves to greener pastures elsewhere. Whatever remained of our resources, including our Exclusive Economic Zones, was being hawked for the highest bid. Some of our islands had become, in the words of one social scientist, 'MIRAB Societies', that is, pitiful microstates condemned forever to depend on migration, remittance, aid and bureaucracy, and not on any real economic productivity. Even the better resource-endowed Melanesian countries were mired in dependency, indebtedness and seemingly endless social fragmentation and political instability. What hope was there for us?

This bleak view of our existence was so relentlessly pushed that I began to be concerned about its implications. I tried to find a way out but could not. Then two years ago I began noticing the reactions of my students when I described and explained our situation of dependence. Their faces crumbled visibly, they asked for solutions, I could offer none. I was so bound to the notion of 'smallness' that even if we improved our approaches to production for example, the absolute size of our islands would still impose such severe limitations that we would be defeated in the end.

But the faces of my students continued to haunt me mercilessly. I began asking questions of myself. What kind of teaching is it to stand in front of young people from your own region, people you claim as your own, who have come to university with high hopes for the future, and to tell them that their countries are hopeless? Is this not what neocolonialism is all about? To make people believe that they have no choice but to depend?

Soon the realisation dawned on me. I was actively participating in our own belittlement, in propagating a view of hopelessness. I decided to do something about it, but I thought that since any new perspective must confront some of the sharpest and most respected minds in the region, it must be well researched and thought out if it was to be taken seriously. It was a daunting task indeed. I hesitated.

Then came invitations for me to speak at Kona and Hilo on the Big Island of Hawai'i at the end of March, 1993. The lecture at Kona, to a meeting of the Association of Social Anthropologists in Oceania, was written before I left Suva. The speech at the University of Hawai'i at Hilo was forming in my mind and was to be written when I got to Hawai'i. I had decided to try out my new perspective although it had not been properly researched. I could hold back no more. The drive from Kona to Hilo was my 'road to Damascus'. I saw such scenes of grandeur as I had not seen before: the eerie blackness of regions covered by recent volcanic eruptions; the remote majesty of Maunaloa, long and smooth, the world's largest volcano; the awesome craters of Kilauea threatening to
erupt at any moment; and the lava flow on the coast not far away.
Under the aegis of Pele, and before my very eyes, the Big Island
was growing, rising from the depths of a mighty sea. The world of
Oceania is not small; it is huge and growing bigger every day.

The idea that the countries of Polynesia and Micronesia
are too small, too poor and too isolated to develop any meaningful
degree of autonomy, is an economistic and geographic deterministic
view of a very narrow kind, that overlooks culture history, and the
contemporary process of what may be called 'world enlargement'
carried out by tens of thousands of ordinary Pacific islanders right
across the ocean from east to west and north to south, under the
very noses of academic and consultancy experts, regional and
international development agencies, bureaucratic planners and
their advisers, and customs and immigration officials, making
nonsense of all national and economic boundaries, borders that
have been defined only recently, crisscrossing an ocean that had
been boundless for ages before Captain Cook's apotheosis.

If this very narrow, deterministic perspective is not ques­
tioned and checked, it could contribute importantly to an eventual
consignment of groups of human beings to a perpetual state of
wardship wherein they and their surrounding lands and seas will
be at the mercy of the manipulators of the global economy and
World Orders of one kind or another. Belittlement in whatever
guise, if internalised for long, and transmitted across generations,
could lead to moral paralysis and hence to apathy and the kind of
fatalism that we can see among our fellow human beings who have
been herded and confined to reservations. People in some of our
islands are in danger of being confined to mental reservations, if
not already to physical ones. I am thinking here of people in the
Marshall Islands, who have been victims of the USA atomic and
missile tests.

Do people in most of Oceania live in tiny confined spaces?
The answer is 'yes' if one believes in what certain social scientists
are saying. But the idea of smallness is relative; it depends on what
is included and excluded in any calculation of size. Thus, when
those who hail from continents, or islands adjacent to continents —
and the vast majority of human beings live in these regions —
when they see a Polynesian or Micronesian island they naturally
pronounce it small or tiny. Their calculation is based entirely on
the extent of the land surfaces that they see.

But if we look at the myths, legends and oral traditions,
and the cosmologies of the peoples of Oceania, it will become evi­
dent that they did not conceive of their world in such microscopic
proportions. Their universe comprised not only land surfaces, but
the surrounding ocean as far as they could traverse and exploit it,
the underworld with its fire-controlling and earth-shaking
denizens, and the heavens above with their hierarchies of powerful
gods and named stars and constellations that people could count on
to guide their ways across the seas. Their world was anything but
tiny. They thought big and recounted their deeds in epic propor­
tions. One legendary Oceanic athlete was so powerful that during a
competition he threw his javelin with such force that it pierced the
horizon and disappeared until that night, when it was seen streak­
ing across the skyline like a meteor. Every now and then it reap­
pears to remind people of the mighty deed. And as far as I'm con­
cerned it is still out there, near Jupiter or somewhere. That was
the first rocket ever sent into space. Islanders today still relish
exaggerating things out of all proportions. Smallness is a state of
mind.

There is a gulf of difference between viewing the Pacific as
'islands in a far sea' and as 'a sea of islands'. The first emphasizes
dry surfaces in a vast ocean far from the centres of power.
When you focus this way you stress the smallness and remoteness
of the islands. The second is a more holistic perspective in which
things are seen in the totality of their relationships. I return to
this point later. It was continental men, namely Europeans, on
entering the Pacific after crossing huge expanses of ocean, who
introduced the view of 'islands in a far sea'. From this perspective
the islands are tiny, isolated dots in a vast ocean. Later on it was
continental men, Europeans and Americans, who drew imaginary
lines across the sea, making the colonial boundaries that, for the
first time, confined ocean peoples to tiny spaces. These are the
boundaries that today define the island states and territories of
the Pacific. I have just used the term 'ocean peoples' because our
ancestors, who had lived in the Pacific for over 2000 years, viewed
their world as a 'sea of islands', rather than 'islands in the sea'.
This may be seen in a common categorisation of people as exemplified in Tonga by the inhabitants of the main, capital island, who used to refer to their compatriots from the rest of the archipelago, not so much as ‘people from outer islands’ as social scientists would say, but as kakai mei tahi or just tahi, ‘people from the sea’. This characterisation reveals the underlying assumption that the sea is home to such people.

The difference between the two perspectives is reflected in the two terms used for our region: Pacific Islands and Oceania. The first term, ‘Pacific Islands’, is the prevailing one used everywhere; it connotes small areas of land surfaces sitting atop submerged reefs or seamounts. Hardly any anglophone economist, consultancy expert, government planner or development banker in the region uses the term ‘Oceania’, perhaps because it sounds grand and somewhat romantic, and may connote something so vast that it would compel them to a drastic review of their perspectives and policies. The French and other Europeans use the term ‘Oceania’ to an extent that English speakers, apart from the much maligned anthropologists and a few other sea-struck scholars, have not. It may not be coincidental that Australia, New Zealand and the USA, anglophone all, have far greater interests in the Pacific and how it is to be perceived than have the distant European nations.

‘Oceania’ connotes a sea of islands with their inhabitants. The world of our ancestors was a large sea full of places to explore, to make their homes in, to breed generations of seafarers like themselves. People raised in this environment were at home with the sea. They played in it as soon as they could walk steadily, they worked in it, they fought on it. They developed great skills for navigating their waters, and the spirit to traverse even the few large gaps that separated their island groups.

Their was a large world in which peoples and cultures moved and mingled unhindered by boundaries of the kind erected much later by imperial powers. From one island to another they sailed to trade and to marry, thereby expanding social networks for greater flow of wealth. They travelled to visit relatives in a wide variety of natural and cultural surroundings, to quench their thirst for adventure, and even to fight and dominate.

Fiji, Samoa, Tonga, Niue, Rotuma, Tokelau, Futuna and Uvea formed a large exchange community in which wealth and people with their skills and arts circulated endlessly. From this community people ventured to the north and west, into Kiribati, the Solomon Islands, Vanuatu and New Caledonia, which formed an outer arc of less intensive exchange. Evidence of this is provided by existing settlements within Melanesia of descendants of these seafarers. (And it would have to be blind landlubbers who would say that settlements like these, as well as those in New Zealand and Hawaii were made through accidental voyages by people who got blown off course presumably while they were out fishing with their wives, children, pigs and dogs and food-plant seedlings, during a hurricane.) Cook Islands and French Polynesia formed a community similar to that of their cousins to the west; hardy spirits from this community ventured southward and founded settlements in Aotearoa, while others went in the opposite direction to discover and inhabit the islands of Hawaii. And up north of the equator one may mention the community that was centred on Yap.

Melanesia is supposedly the most fragmented world of all: tiny communities isolated by terrain and at least one thousand languages. The truth is that large regions of Melanesia were integrated by trading and cultural exchange systems that were even more complex than those of Polynesia and Micronesia. Lingua francas and the fact that most Melanesians were and are multilingual make utter nonsense of the notion that they were and still are babblers of Babel. It was in the interest of imperialism, and it is in the interest of neocolonialism, to promote this blatant misconception of Melanesia.

Evidence of the conglomerations of islands with their economies and cultures is readily available in the oral traditions of the islands concerned, and in blood ties that are retained today. The highest chiefs of Fiji, Samoa and Tonga, for example, still maintain kin connections that were forged centuries before Europeans entered the Pacific, in the days when boundaries were not imaginary lines in the ocean, but rather points of entry that were constantly negotiated and even contested. The sea was open to anyone who could navigate his way through.
It would be remiss of me not to mention that this was the
kind of world that bred men and women with skills and courage
that took them into the unknown, to discover and populate all
the habitable islands east of the 180th meridian. The great fame that
they have earned posthumously may have been romanticised, but it
is solidly based on real feats that could have been performed only
by those born in and raised with an open sea as their home.

Nineteenth century imperialism erected boundaries that
led to the contraction of Oceania, transforming a once boundless
world into the Pacific islands states and territories that we know
today. People were confined to their tiny spaces, isolated from each
other. No longer could they travel freely to do what they had done
for centuries. They were cut off from their relatives abroad, from
their far-flung sources of wealth and cultural enrichment. This is
the historical basis of the view that our countries are small, poor
and isolated. It is true only in so far as people are still fenced in
and quarantined.

This assumption, however, is no longer tenable as far as
the countries of central and western Polynesia are concerned, and
may be untenable also of Micronesia. The rapid expansion of the
world economy since the post-World War II years may indeed have
intensified Third World dependency, as has been noted from cer­
tain vantage points at high level academia, but it also had a liber­
ating effect on the lives of ordinary people in Oceania, as it did in
the Caribbean islands. The new economic reality made nonsense of
artificial boundaries, enabling the people to shake off their confine­
ment and they have since moved, by the tens of thousands, doing
what their ancestors had done before them: enlarging their world
as they go, but on a scale not possible before. Everywhere they go,
to Australia, New Zealand, Hawai‘i, mainland USA, Canada and
even Europe, they strike roots in new resource areas, securing
employment and overseas family property, expanding kinship net­
works through which they circulate themselves, their relatives,
their material goods, and their stories all across their ocean, and
the ocean is theirs because it has always been their home. Social
scientists may write of Oceania as a Spanish Lake, a British Lake,
an American Lake, and even a Japanese Lake. But we all know
that only those who make the ocean their home and love it, can

really claim it theirs. Conquerors come, conquerors go, the ocean
remains, mother only to her children. This mother has a big heart
though; she adopts anyone who loves her.

The resources of Samoans, Cook Islanders, Niueans,
Tokelauans, Tuvaluans, I-Kiribatis, Fijians, Indo-Fijians and
Tongans, are no longer confined to their national boundaries; they
are located wherever these people are living permanently or other­
wise. This is as it was before the age of Western imperialism. One
can see this any day at seaports and airports throughout the
central Pacific where consignments of goods from homes-abroad
are unloaded, as those of the homelands are loaded. Construction
materials, agricultural machinery, motor vehicles, other heavy
goods, and a myriad other things are sent from relatives abroad,
while handcrafts, tropical fruits and rootcrops, dried marine
creatures, kava and other delectables are despatched from the
homelands. Although this flow of goods is generally not included
in official statistics, yet so much of the welfare of ordinary people
of Oceania depends on an informal movement along ancient routes
drawn in bloodlines invisible to the enforcers of the laws of
confinement and regulated mobility.

It should be clear now that the world of Oceania is neither
tiny nor deficient in resources. It was so only as a condition of colo­
nial confinement that lasted less than a hundred of a history of
thousands of years. Human nature demands space for free move­
ment, and the larger the space the better it is for people. Islanders
have broken out of their confinement, are moving around and away
from their homelands, not so much because their countries are
poor, but because they had been unnaturally confined and severed
from much of their traditional sources of wealth, and because it is
in their blood to be mobile. They are once again enlarging their
world, establishing new resource bases and expanded networks for
circulation. Alliances are already being forged by an increasing
number of islanders with the tangata whenua of Aotearoa and will
inevitably be forged with the native Hawai’ians. It is not inconceiv­
able that if Polynesians ever get together, their two largest home­
lands will be reclaimed in one form or another. They have already
made their presence felt in these homelands, and have stamped
indelible imprints on the cultural landscapes.
We cannot see the processes outlined above clearly if we confine our attention to things within national boundaries, and to the events at the upper levels of political economies and regional and international diplomacy. Only when we focus our attention also on what ordinary people are actually doing rather than on what they should be doing, can we see the broader picture of reality.

The world of Oceania may no longer include the heavens and the underworld; but it certainly encompasses the great cities of Australia, New Zealand, the USA and Canada. And it is within this expanded world that the extent of the people’s resources must be measured.

In general, the living standards of Oceania are higher than those of most Third World societies. To attribute this merely to aid and remittance, which latter is misconstrued deliberately or otherwise as a form of dependence on rich countries’ economies, is an unfortunate misreading of contemporary reality. Ordinary Pacific people depend for their daily existence much, much more on themselves and their kinfolk wherever they may be, than on anyone’s largesse, which they believe is largely pocketed by the elite classes. The funds and goods homes-abroad people send their homeland relatives belong to no one but themselves. They earn every cent through hard physical toil in their new locations that need and pay for their labour. They also participate in the manufacture of many of the goods they send home; they keep the streets and buildings of Auckland clean, and its transportation system running smoothly; they keep the suburbs of the west coast USA trimmed, neat, green and beautiful; and they have contributed much, much more than has been acknowledged.

On the other hand islanders in their homelands are not the parasites on their relatives abroad that misinterpreters of ‘remittance’ would have us believe. Economists do not take account of the social centrality of the ancient practice of reciprocity, the core of all Oceanic cultures. They overlook the fact that for everything homelands relatives receive they reciprocate with goods they themselves produce, and they maintain ancestral roots and lands for everyone, homes with warmed hearths for travellers to return to at the end of the day, or to re-strengthen their bonds, their souls and their identities before they move on again. This is not dependence but interdependence, which is purportedly the essence of the global system. To say that it is something else and less is not only erroneous, it denies people their dignity.

What I have said so far should already have provided sufficient response to the assertion that the islands are isolated. They are clearly not. Through developments in high technology, communications and transportation systems are a vast improvement on what they were twenty years ago. These may be very costly by any standard, but they are available and used. And telecommunications companies are making fortunes out of lengthy conversations between breathless relatives thousands of miles apart.

But the islands are not only connected with regions of the Pacific Rim. Within Oceania itself people are once again circulating in increasing numbers and frequency. Regional organisations — inter-governmental, educational, religious, sporting and cultural — are responsible for much of this mobility. The University of the South Pacific, with its highly mobile staff and student bodies comprising men, women and youth from the twelve island countries that own it, and from outside the South Pacific, is an excellent example. Increasingly the older movers and shakers of the islands are being replaced by younger ones; and when they meet each other in Suva, Honiara, Apia, Vila or any other capital city of the South Pacific, they meet as friends, as people who went through the same place of learning, who worked and played and prayed together.

The importance of our ocean for the stability of the global environment, for meeting a significant proportion of the world’s protein requirements, for the production of certain marine resources in waters that are relatively clear of pollution, for the global reserves of mineral resources, among others, has been increasingly recognised, and puts paid to the notion that Oceania is the hole in the doughnut. Together with our Exclusive Economic Zones, the areas of the earth’s surface that most of our countries occupy can no longer be called small. In this regard, Kiribati, the Federated States of Micronesia and French Polynesia, for example, are among the largest countries in the world. The emergence of organisations such as SPACHEE, SPREP, Forum Fisheries and SOPAC; of movements for a nuclear-free Pacific, the prevention of
toxic waste disposal, and the ban on the wall-of-death fishing methods, with linkages to similar organisations and movements elsewhere; and the establishment at The University of the South Pacific of the Marine Science and Ocean Resources Management programmes, with linkages to fisheries and ocean resources agencies throughout the South Pacific and beyond; indicate that we could play a pivotal role in the protection and sustainable development of our ocean. There are no more suitable people on earth to be guardians of the world’s largest ocean than those for whom it has been home for generations. Although this is a different issue from what I have focused on for most of this paper, it is relevant to the concern with a far better future for us than has been prescribed and predicted. Our role in the protection and development of our ocean is no mean task; it is no less than a major contribution to the well-being of humankind. As it could give us a sense of doing something very worthwhile and noble, we should seize the moment with dispatch.

The perpetrators of the smallness view of Oceania have pointed out quite correctly the need for each island state or territory to enter into appropriate forms of specialised production for the world market, to improve their management and marketing techniques and so forth. But they have so focused on bounded national economies at the macro-level that they have overlooked or understated the significance of the other processes that I have just outlined, and have thereby swept aside the whole universe of Oceanic mores, and just about all our potentials for autonomy. The explanation seems clear: one way or another, they or nearly all of them are involved directly or indirectly in the fields of aided development and Pacific Rim geopolitics, for the purposes of which it is necessary to portray our huge world in tiny, needy bits. To acknowledge the larger reality would be to undermine the prevailing view, and to frustrate certain agendas and goals of powerful interests. They are therefore participants, as I was, in the belittlement of Oceania, and in the perpetuation of the neo-colonial relationships of dependency that have been and are being played out in the rarefied circles of national politicians, bureaucrats, diplomats and assorted experts and academics, whilst far beneath them there exists that other order, of ordinary people who are busily and independently redefining their world in accordance with their perceptions of their own interests, and of where the future lies for their children and their children’s children. Those who maintain that the people of Oceania live from day to day, not really caring for the long-term benefits, are unaware of the elementary truth known by most native islanders: that they plan for generations, for the continuity and improvement of their families and kin groups.

As I watched the Big Island of Hawai‘i expanding into and rising from the depths, I saw in it the future for Oceania, our sea of islands. That future lies in the hands of our own people, and not of those who would prescribe for us, get us forever dependent and indebted because they could see no way out.

At the Honolulu Airport, while waiting for my flight back to Fiji, I met an old friend, a Tongan who is twice my size and lives in Berkeley, California. He is not an educated man. He works on people’s yards, trimming hedges and trees, and laying driveways and footpaths. But every three months or so he flies to Fiji, buys eight to ten thousand dollars worth of kava, takes it on the plane flying him back to California, and sells it from his home. He has never heard of dependency, and if he were told of it, it would hold no real meaning for him. He told me in Honolulu that he was bringing a cooler full of T-shirts, some for the students at the University with whom he often stays when he comes to Suva, and the rest for his relatives in Tonga, where he goes for a week or so while his kava is gathered, pounded and bagged here. He would later fill the cooler with seafoods to take back home to California, where he has two sons he wants to put through college. On one of his trips he helped me renovate a house that I had just bought. We like him because he is a good story teller and is generous with his money and time. But mostly because he is one of us.

There are thousands like him, who are flying back and forth across national boundaries, the International Dateline, and the Equator, far above and completely undaunted by the deadly serious discourses below on the nature of the Pacific Century, the Asia/Pacific co-prosperity sphere, and the dispositions of the post-cold war Pacific Rim, cultivating their ever growing universe in their own ways, which is as it should be, for therein lies their...
independence. No one else would give it to them — or to us.

Oceania is vast, Oceania is expanding, Oceania is hospitable and generous, Oceania is humanity rising from the depths of brine and regions of fire deeper still, Oceania is us. We are the sea, we are the ocean, we must wake up to this ancient truth and together use it to overturn all hegemonic views that aim ultimately to confine us again, physically and psychologically, in the tiny spaces which we have resisted accepting as our sole appointed place, and from which we have recently liberated ourselves. We must not allow anyone to belittle us again, and take away our freedom.

NOTES

1 I would like to thank Marshall Sahlins for convincing me in the end that not all is lost and that the world of Oceania is quite bright despite appearances. This paper is based on lectures delivered at the University of Hawai'i at Hilo, and the East West Center, Honolulu, March/April, 1993. Vijay Naidu and Eric Waddell read a draft of this paper and made very helpful comments. I am profoundly grateful to them for their support.

2 For geographic and cultural reasons I include Fiji in Polynesia. Fiji, however, is much bigger and better endowed with natural resources than all tropical Polynesian states.

3 I owe much to Eric Waddell (pers. comm.) for these terms.

4 I use the terms Melanesia, Polynesia and Micronesia because they are already part of the cultural consciousness of the peoples of Oceania. Before the nineteenth century there was only a vast sea in which people mingled in ways that today's European-imposed threefold division has not been able to eradicate: the 'boundaries' are permeable. This important issue is, however, beyond the purview of this paper.

We would, however, point out one aspect of the way in which Micronesian navigators conceptualized their navigational environment which highlights the confidence with which they work. The European, at sea in a small vessel, tends to envisage his situation as one in which his craft moves towards, passes by, and then away from fixed islands. The islands are secure and he is in motion. But Galdwin describes how the Puluwat navigator, once on course, inverts the concept and in his navigational system considers the canoe to be stationary and the islands to move towards and past him. Such a vision seems to reflect a high level of security and confidence in the self-contained little world of craft, crew, and navigational lore.

We accept that the risks and dangers of the sea which seem to weigh heavily in the minds of continental men are not given such emphasis by island navigators today. And we may surmise that a western Pacific islander in the past might well sail east or south or north in search of new land, confident in the belief that, as usual, islands would rise over the horizon to meet him.

B.G. Ward and J.W. Webb
From The Settlement of Polynesia,
ANU Press, Canberra, 1973
What Would You Do?

1. You see a group of teenage boys throwing rocks at a dog.
   Your response: ____________________________________________________________

2. You see a mother struggle with her three small children while the man she is with does nothing.
   Your response: ____________________________________________________________

3. Your brother snaps his fingers several times at you to get your attention.
   Your response: ____________________________________________________________

4. You see a neighbor and he makes the OK gesture to you.
   Your response: ____________________________________________________________

5. You see a couple holding hands while they are walking down the street.
   Your response: ____________________________________________________________

6. A guest belches loudly at the table after dinner.
   Your response: ____________________________________________________________

7. Your friend agrees to meet you at a cafe’ at 4 p.m., and it is now 5 p.m.
   Your response: ____________________________________________________________

8. You are told that you are getting fat.
   Your response: ____________________________________________________________

9. You are introduced to a woman and she offers you her wrist to shake.
   Your response: ____________________________________________________________

10. Your neighbor knocks on your door and asks to borrow something.
    Your response: ____________________________________________________________
What Would You Do Now?

1. You see a group of teenage boys throwing rocks at a dog.  
   Your response if you were from a country where dogs carry rabies and are often wild:

2. You see a mother struggle with her three small children while the man she is with does nothing.  
   Your response if you came from a culture with strictly defined gender roles:

3. Your brother snaps his fingers several times at you to get your attention.  
   Your response if you came from a culture where snapping is considered an appropriate way to call for someone:

4. You see a former classmate and he makes the OK gesture to you.  
   Your response if you came from a culture where this gesture is obscene:

5. You see a couple holding hands while they are walking down the street.  
   Your response if you came from a culture where this is considered very promiscuous:

6. A guest belches loudly at the table after dinner.  
   Your response if you came from a culture where this is a way to show the host(ess) that the food was good:

7. Your friend agrees to meet you at a cafe' at 4 p.m. and it is now 5.  
   Your response if you came from a culture where time and dates are flexible:

8. You are told that you are getting fat.  
   Your response if you came from a culture where this is a compliment:

9. Someone offers you their wrist to shake.  
   Your response if you came from a culture where this is polite behavior from someone when her hands are dirty or she has been recently working with them:

10. Your neighbor knocks on your door and asks to borrow something.  
   Your response if you come from a culture where long greetings and inquiries about family members is the rule prior to “getting to the point”:
Geological histories and geohazard potential of Pacific Islands illuminated by myths

PATRICK D. NUNN & MA. RONNA PASTORIZO
School of Geography, The University of the South Pacific, Suva, Fiji
(e-mail: nunn_p@usp.ac.fj)

Abstract: Understanding of the geological history of the Pacific, especially its geohazard potential, can be improved using details in ancient and properly-authenticated Pacific Islander myths. To demonstrate this, a synthesis of Pacific Island origin myths involving islands having been either 'fished up' or 'thrown down' is presented, with an account of origin myths for the island Niue used as a case study. A discussion of geohazards and myths in the Pacific focuses on tsunami, coseismic uplift, and island flank collapse, the last being illustrated by the first analysis of myths recalling "vanished islands" in the Pacific.

For several reasons, the long-term geological history of the Pacific Ocean and its constituent islands—a vast area covering around one third of the Earth’s surface—has not proved nearly as easy to reconstruct as that of the continents (Menard 1964; Nunn 1994, 1999a). One reason is that almost the entire area is covered with ocean and, despite the development of innovative techniques of mapping and sampling geology at depth, the ocean floor is inevitably known in less detail than equivalent areas of dry land. An associated reason is that much basic mapping of such areas, being mostly either international territory or belonging to poorer nations, is driven by private enterprise interested ultimately in exploiting their natural resources. The combination of a general lack of commercially exploitable resources on the Pacific Ocean floor and the costs involved in extracting such resources from beneath several kilometres of ocean has contributed to a general downturn of interest in Pacific ocean-floor geological mapping in recent decades.

Many Pacific islands are valuable indicators of ocean-floor geology (lithologies and structures) but some are difficult to reach, difficult to map particularly for reasons of access and visibility, and have never been subject to systematic geological survey at a regional level. Many geological accounts of Pacific Islands date from the Second World War or earlier, and have proved difficult to reconcile with more recent accounts, particularly those produced by marine geologists.

This piecemeal geological picture of the Pacific Ocean and islands may be adequate for global models, even for locating particular resources or identifying areas particularly prone to certain types of geological hazard. Yet while the picture remains uneven, as it is likely to do for a long time, and less detailed in many places than for areas of equivalent size on the continents, then a greater number of unknown hazards and hazard-prone areas are likely to remain. The imperative of discovering more about these lies in appreciating that the influence of such hazards and the extent of hazard-prone areas may reach beyond the region and onto the Pacific Rim. For example, little is known about the potential for mega-tsunami associated with island flank collapse in the Pacific yet the conclusions reached by scientists modelling this phenomenon in the Atlantic (Carracedo et al. 1999; Day et al. 1999; Ward & Day 2001) underline the importance of advancing equivalent research in the Pacific (McMurtry et al. 1999; Clouard et al. 2001).

This paper takes an unorthodox approach towards improving our understanding of geological history and geological hazards (geohazards) in the Pacific Ocean and Islands by examining selected Pacific Islander myths. People have occupied most of the western Pacific Islands for around 3000 years and most of the remainder since at least AD 400 (Fig. 1). Traditional stories, passed down through the generations orally, were recorded by many of the first non-Pacific Islander (European) visitors to the region. Although the value of such myths in reconstructing cultural histories in the region has been vigorously debated (Malinowski 1954; Maude 1971; Gunson 1993), there seems to be considerable merit in using carefully-chosen myths to illuminate post-settlement geological histories (Vitaliano 1973; Cronin & Neall 2000; Nunn 2001, 2003).

Following a discussion of the nature of the database and how it is interpreted, the first part of this paper looks at Pacific Island origin myths, and relates them to various processes operating in particular parts of the Pacific. The second, by way of example, looks specifically at the origin stories for...
Fig. 1. The Pacific Basin showing selected groups of Pacific Islands and the history of human colonization of the region using isolines of equal earliest-known settlement age (after Nunn & Britton 2001).
the central Pacific Island Niue and discusses their provenance. The third looks at myths concerning geological hazards (with an emphasis on island flank collapses) and examines how these myths might inform more orthodox studies of such hazards in the Pacific region. The paper concludes with a discussion of future directions for this type of research in this region and beyond.

Nature of mythical data for the Pacific

There is no reason why a myth should preserve any details of past events, cultural or geological. Much of the criticism levelled at earlier, often implausibly literal interpretations of Pacific myths, made this point and argued that myths, and oral traditions more broadly defined, were often created for cultural reasons unrelated to any single historical event (Lowie 1915; Barrère 1967; Lowe et al. 2002). The contrary view—that some myths do preserve intelligible details of past events—has been championed for the Pacific Islands by those concerned with their cultural histories, particularly their genealogies (Buck 1954; Latukefu 1968; Gunson 1993). The interpretation of non-cultural detail, broadly classifiable into geological and environmental, has proved less controversial with several studies demonstrating the merits of certain myths globally (Vitaliano 1973) and for the Pacific (Taylor 1995; Nunn 2001, 2003).

In selecting myths for analysis, it is important to demonstrate both their antiquity and their authenticity. In the Pacific Islands, the rapid loss of cultural identity in recent decades has led concerned governments and individuals to re-create bodies of myths but these cannot necessarily be considered as ancient or long-held, and may significantly mislead people who are unaware of their recent invention (Howe 2003). Many of the earliest Europeans to settle in the Pacific Islands invented Islander mythical beliefs, typically around 1830–1860 (e.g. Hale 1846; Grey 1855).

Some relevant myths are regional in extent, and some of these appear to have analogues in other parts of the world and are therefore representatives of global myth-motifs. An example are the myths found in many parts of the Pacific that involve islands being ‘fished up’ by a demigod, thought to be representative of the global ‘land-raiser’ myth-motif (Oppenheimer 1998). Other relevant myths are localized, sometimes applied to only a single location, typically in recollection of a single event such as an island disappearance or a catastrophic wave impact.

A final issue of relevance to the geological interpretation of particular Pacific Island myths is whether or not they are autochthonous to a particular island or cultural group. In particular, it is important to know whether the people who claim the myth created it from what they witnessed on the island (group) where they live, or from another island (group) where their ancestors once lived. This point is illustrated by the discussion of origin myths for Niue Island, given below as a case study.

Pacific Island origin myths

Island origin myths for the Pacific generally provide excellent examples of how geological detail can be interpreted meaningfully in the light of modern processes of Earth-surface development (Nunn 2001, 2003). There are two main myth-motifs for island origins in this region, referred to here as ‘fishing-up’ myths and ‘throwing-down’ myths.
Fishing-up myths involve a god (or demigod) dropping a magic fishing line into the ocean at a place where he may know a submerged island exists, and then drawing it up above the ocean surface. It is likely that many such myths were created in parts of the Pacific where shallow underwater eruptions occurred within human memory. In such myths it is recalled that the fish struggled as it was pulled up, the water bubbling and foaming, as it does during such eruptions (Fig. 2). Sometimes the island disappeared after it was pulled up, as do many such ‘jack-in-the-box’ islands (Nunn 1994, 1998). Fishing-up myths are also thought to recall coseismic-uplift events, which are common on (part-) limestone islands along Pacific frontal arcs (Ota 1991; Berryman et al. 1992), and whose catastrophic effects are likely to have merited recollection in myth.

Throwing-down myths in the Pacific involve a god (or person of rank) flying through the air or taking giant steps across the land and deliberately dropping or spilling ‘earth’ from a basket or his hand onto the ground below to create an island. This is interpreted as volcaniclastic materials raining down or settling on an area following an eruption.

This section treats fishing-up and throwing-down myths separately; many of the basic data were reported by Nunn (2003) and are not repeated here. It needs to be clear that the ‘heartland’ of each of these particular myth-motifs is distinguishable from the area across which they subsequently diffused. The heartland is the area (or areas) within the Pacific where the myth-motif appears to have originated and, if the connections with geological phenomena suggested above are correct, then this area would be one where those phenomena occurred during human memory. Once the basic myth had originated, then the (descendants of the) people who created it dispersed to islands and island groups elsewhere in the Pacific, carrying the myth with them. So the basic myth would have been adjusted, perhaps in response to the witnessing of new geological phenomena, or would have evolved—like a biotic species isolated on an island away from the original population—into a different form from the original.

**Fishing-up myths: development**

There are various ways in which the heartland of fishing-up myths can be recognized. First, by the name (or a name variant) of the fisher—commonly Maui or his father Tangaloa—and second, by the degree of consistency in the details of fishing-up myths from within the same region. For reason of progeniture, Tangaloa might be considered the earliest fisher of islands in the Pacific and, since he is named as the principal fisher only in Samoa, this might be considered the place in the Pacific where this myth-motif originated. Tangaloa is also named as a fisher of islands (alongside Maui) elsewhere in the tropical South Pacific (Fig. 3).

Since only volcanic islands exist in Samoa, it is considered that fishing-up myths here must have been created to recall shallow-water eruptions (rather than coseismic-uplift events—see above). Yet the only candidate for shallow-water eruption during the 3000 years or so that the Samoa chain of hotspot islands has been occupied by humans (Kirch 1997) is somewhere in the vicinity of Tau Island (in the Manua group of American Samoa) where an account of such an eruption around 1866 was given to Friedländer (1910). Assuming that this site, close to the probable hotspot (Nunn 1994), was active earlier in Samoa’s post-settlement history, it still seems slender evidence on which to build such an enduring myth.

More probable is that the myth came to the island group that we now call Samoa from the group to the south that we now call Tonga, where there are currently numerous active shallow-water volcanoes (Nunn 1998) and many examples of coseismic-uplift events, both witnessed directly (e.g. Sawkins 1856) and inferred from the palaeoshoreline record (Nunn & Finau 1995). Tongan oral history has abundant fishing-up myths, most naming Maui as the fisher and all referring to limestone rather than volcanic islands. Since fishing-up myths from most other parts of the Pacific Islands also name Maui as the fisher and refer almost exclusively to emerged limestone islands (Nunn 2003), it
Fig. 3. The region of the South Pacific within which Tangaloa is said to have fished up islands (after Nunn 2003). Since Tangaloa was the father of Maui, the most commonly-named fisher of islands in the Pacific, this region is considered to be the heartland of the fishing-up myth motif in the Pacific. Within this region, only in Samoa is Tangaloa named as the principal fisher, suggesting that it may have been here that this myth-motif first developed.
is considered that it was from Tonga that the people carrying those myths with them diffused and came to apply them to islands they later occupied.

It is therefore assumed that the fishing-up myth-motif for the Pacific was created in Tonga and Samoa and then spread out within the immediate region (see Fig. 3). Although the only active shallow-water volcanoes in this region occur in Samoa and Tonga, there are many limestone islands which have a similar appearance to those in Tonga that experience occasional coseismic uplift. These include islands like Mangaia in the southern Cook Islands and Rurutu in French Polynesia. It is suggested that the earliest inhabitants of these islands, recognizing that they looked similar to high limestone islands in Tonga and exhibited similar lithologies, transferred the fishing-up myth to them to explain their origin. A detailed discussion of this process in reference to the island Niue is discussed in a separate section below.

The basic model outlined above for the appearance of the fishing-up myth motif in the Pacific is based both on inference from its present character and distribution and on the incidence of geological phenomena assumed to have informed the details of the myth. This procedure is far from satisfactory although the best possible interpretation given the available data. Yet it is worth considering briefly the antecedents of the development of the fishing-up myth in Tonga and Samoa. The first people in these island groups were the so-called Lapita people who arrived there around 3000 years ago (Kirch 1997). They or their ancestors had travelled through parts of Solomon Islands, perhaps also Vanuatu and Fiji, to reach Tonga and Samoa. They may well have acquired some collective memory of islands like Kavachi (see Fig. 2) erupting or parts of islands in Solomon Islands, Vanuatu and Fiji rising abruptly during coseismic-uptilt events. Such memories may have informed the development of the fishing-up myth-motif in Tonga and Samoa.

**Fishing-up myths: diffusion**

Fishing-up myths are found throughout the low-latitude Pacific Islands, including Hawaii in the north and New Zealand in the south (Fig. 4). These myths probably reached the peripheral parts of this region by diffusion with early colonizers from a heartland in Tonga, Samoa and island groups to the east (see Fig. 3), a model consistent with what is known about the earliest human colonization of Pacific Islands (Kirch 2000). A good example of the evidence for this comes from Hawaii where many fishing-up myths speak of the islands as being ‘pieces of white coral’ fished up. Yet the Hawaiian Islands are almost entirely of volcanic composition, so the reference to coral is interpreted as demonstrating that the fishing-up myth is not autochthonous to these islands but reached there from islands composed of emerged coral reef.

In general, the fishing-up myths of the periphery (as opposed to the heartland) exhibit greater variation in names and narrative detail (Nunn 2003). Some of the latter could be explained by renewal of mythical detail derived from people witnessing geological phenomena, consistent with the original narrative, in peripheral areas. An example is provided by New Zealand, where fishing-up myths involving Maui are many and explicit, an improbable situation given that the first people reached New Zealand around 700–800 years ago (Anderson 1991; Hogg et al. 2003), more than 2000 years after the myth-motif was established. It is possible that early people travelling to New Zealand witnessed shallow-water eruptions in the Kermadec group, at Rumble III (Fig. 4), which are known to have been visibly active at the ocean surface for decades (Simkin et al. 1981), or at the frequently-active White Island in the Bay of Plenty (Lowe et al. 2002). It is also possible that some of the first settlers on the North Island of New Zealand experienced the effects of coseismic uplift, similar to those during the Wellington earthquake of 1855 and the Hawke’s Bay earthquake of 1931 (Goff & McFadgen 2001; Wright 2001). Both of these experiences may have led to an increased regard for the fishing-up myth amongst the first people of New Zealand.

**Throwing-down myths**

Throwing-down myths are less widespread than fishing-up myths in the Pacific and appear to be confined to volcanic islands. Most throwing-down myths come from Tonga, Samoa and the Hawaiian Islands. Since the former two were colonized more than 1000 years before the latter, it seems reasonable to suppose that the throwing-down myth-motif was created in Tonga—Samoa although, given the numbers of active volcanoes in Papua New Guinea, Solomon Islands, and Vanuatu, close to which ancestral Tongans and Samoans probably passed, it may be that the antecedents of this myth-motif are farther west.

Most throwing-down myths in Tonga and Samoa refer to regularly-active volcanoes such as those on the islands of Kao, Tofua and Savaii. One refers to the centre of volcanically-active Niuafo’ou island, where there is a water-filled caldera, being stolen and dropped to form the island Tafahi, also in Tonga (Mahony 1915). At one time, the volcano Nabukelevu on Kadavu Island in southern Fiji...
Fig. 4. Distribution of fish-winning myths in the Pacific Islands likely to recall shallow-water volcanic eruptions and places where these are likely to have occurred within the past 3000 years (after Numm 2003).
was thought to have become extinct well before human arrival despite the existence of myths which referred to bits of it being dropped elsewhere (Nunn 1999b). Taking advantage of new roadcuts, more recent investigations show that this volcano did indeed erupt within the island’s post-settlement period (Cronin et al. 2004), bearing out the mythical narratives.

It is plausible that throwing-down myths developed in active volcanic zones of the Pacific were subsequently carried into non-volcanic regions and used there as explanations for island origins. The map in Figure 5 shows the principal diffusion pathways from Tonga and Samoa into the generally low island groups of the NW Pacific. The unconsolidated character of many islands on the atolls of this region were best explained by soil falling or being deliberately placed on the ground from a basket of earth carried by a flying being (Nunn 2003). This story is likely to be a derivative of throwing-down myths associated with volcanic eruptions.

**Case study: origin myths for Niue Island**

The island Niue in the central South Pacific is an isolated, 70 m high Quaternary coral-reef limestone island uplifted at average rates of 0.13–0.16 mm a⁻¹ as it has ascended the lithospheric flexure (outer gravity high) associated with the subduction of the Pacific Plate along the Tonga–Kermadec Trench 275 km to the west (Fig. 6). The first people settled Niue about 1900 years ago (Walter & Anderson 1995). Their descendants at the time of European arrival in the eighteenth and nineteenth centuries recounted several groups of origin myths that can be interpreted as recalling successive coseismic-uplift events. The original data and sources are given in Nunn (2004).

The most common origin story involves two people named Huanaki and Fao arriving on Niue from Tonga and, finding the island awash at high tide, stamping on it causing it to rise and form dry land. A second stamp caused the island to rise again and led to the appearance of vegetation. A variant of this story involves the demigod Maui in a cave on the ocean floor at a time when the sea ‘rolled unbroken’ across Niue. Maui pushed Niue up until it became a ‘reef awash at low water’ and then, with a second heave, ‘sent it higher than the spray can reach . . . and it became a [high limestone] island like to Tonga’ (Thomson 1902, 85–6).

A detail common to both these stories and their numerous variants for Niue (Nunn 2004) involves successive stamps or heaves that cause the island to rise. This is exactly what happens during coseismic-uplift events on islands along many convergent plate boundaries in the western Pacific (Ota 1991; Berryman et al. 1992). If coseismic-uplift ever affected Niue, then this would have been a major hazard—and could generate another major hazard in the form of a tsunami—of which the inhabitants of this island should be aware.

No historical earthquakes are known to have occurred beneath Niue, although those with epicentres along the Tonga arc, some 300 km west, are sometimes felt on the island. Yet this need not exclude the possibility of coseismic-uplift events, some of which have recurrence times of many hundred years (Ota 1991; Berryman et al. 1992). The evidence in favour of coseismic uplift on Niue is mythical, linguistic and geological. There are several myths that speak of the effects of earthquakes on Niue, one which attributes a great famine to the gods Futimotu (‘lift up the island’) and Futi-fonua (‘lift-up-the-land’) (Cowan 1923), and there are many words for earthquake in the Niuean lexicon (Smith 1901). Possible geological evidence comes from vertical series of emerged notches, similar in form to notch series elsewhere formed by coseismic uplift (Nunn 2001, 2004).

Yet Niue lies in an intraplate location of a kind generally considered aseismic, and there is no reason to assume that the island’s rise up the flank of the flexure in this location has been sporadic rather than smooth. The origin myths, like those that recall earthquakes or the associated famines, might not be autochthonous to the island but transferred there from elsewhere. The cliff ‘notches’ might simply manifest erosion of strata of differing resistance, always a troublesome issue in cliffs of young emerged reef limestone. Niue is a high limestone island, superficially indistinguishable in appearance from high limestone islands like ‘Eua, Tongatapu and Vava’u islands that rise from the frontal arc in Tonga where coseismic uplift events are to be expected and have occurred (Ota 1991; Nunn & Finau 1995). Since many Niuean myths speak of the first people arriving from Tonga, which is consistent with archaeological data, it is concluded that some of the first people to make the journey brought with them origin myths recalling successive coseismic-uplift events of Tongan islands and readily applied it to the apparently similar island of Niue (Nunn 2004).

**Geohazards and myths in the Pacific**

Many Pacific Island myths appear to recall catastrophic events, ranging from volcanic eruptions, earthquakes to large waves. The value of these myths to an understanding of such phenomena, particularly to the estimation of their areas of influence and their recurrence times, appears indisputable. The challenge is to interpret mythical accounts correctly. There have been some excellent studies of volcanic (eruptive) history in the Pacific Islands.
Fig. 5. Distribution of throwing-down and related origin myths in the Pacific Islands and suggested pathways of diffusion (after Num 2003).
Fig. 6. Bathymetry of the Niue region. The 4000 and 5000 m isobaths are shown only around the Samoa and Niue platforms and Capricorn Seamount. Subduction rate along the Tonga Trench from Pelletier & Louat (1989) and Bevis et al. (1995).

Tsunami

The 26 December 2004 Indian Ocean Tsunami has focused global attention on tsunami incidence and recurrence times. It is clear that, owing largely to their infrequency, the incidence and recurrence of large-amplitude (mega-) tsunami in the Pacific and elsewhere is poorly-known (Bryant 2001). For this reason, such tsunami provide a good example of a geohazard whose extent and recurrence can potentially be better understood with recourse to myths. Tsunami myths may be recalled by diluvian (flood) myths, which are among the most numerous myth-motifs in the Pacific Islands (Andersen 1928; Nunn 2001). Most tsunami in the Pacific are generated by submarine slips along one of the many steep-sided ocean trenches that mark convergent plate boundaries in the region. A mega-tsunami believed to have been generated by a large flank collapse of the Hawaiian Ridge about 105 ka ago has been held responsible for the deposition of coral gravel at levels of up to 326 m on the Hawaiian islands Lana’i and Moloka’i (Moore & Moore 1984; Moore et al. 1994) and also for the cutting of shore platforms 9–15 m above present sea level along the SE coast of Australia (Bryant & Young 1996).

The effects of tsunami vary depending on the proximity of the islands to the tsunami source. Thus flood myths from islands close to ocean trenches commonly recall an association between seismic precursors and tsunami. Examples where earthquakes were felt before the arrival of tsunami that they might have caused include those that regularly affect the Aitape–Sissano lagoon coast of New Guinea (Churchill 1916; Davies 2002).

Other tsunami travel across the Pacific and, without local seismic precursors, affect islands in aseismic (intraplate) regions. Examples are known from across the central tropical Pacific (Vitousek 1963; Nunn 2001); one particularly devastating tsunami is recalled in the oral traditions on Pukapuka Atoll in the northern Cook Islands as te mate wolo (the great death) (Beaglehole & Beaglehole 1938). Another flood-tsunami myth from the same area recalls how the atolls Manihiki and Rakahanga were once joined but severed one day when ‘the sea was churned, to an angry seething mass’ (Gill 1916, p. 117).

It is often not possible to use myth to distinguish tsunami from storm surges which highlights one of the dangers of using myth to reconstruct chronologies of such geohazards. Tsunami myths may include details of seismic or tectonic phenomena as precursors to the arrival of giant wave(s). Storm-surge myths often include meteorological details that indicate the associated waves were unlikely to be tsunami. One must also be sensitive to the likelihood that details in such diluvian myths may have been embellished with the passage of time. Indeed, it is possible that people who did not witness tsunami may have altered details of giant-wave myths to make them appear to have been storm-generated and therefore more credible.

Coseismic uplift

Coseismic uplift is a geohazard which is worth knowing about and yet, because of generally long recurrence times, it may be overlooked in hazard profiling based on historical records. This situation is exacerbated in the Pacific because most historical records are shorter and less complete than those for many continental areas. For this reason, it may be worthwhile interrogating myths in a search for such infrequent but large-magnitude hazards.

In the example of the island Niue discussed above, it was concluded that the origin myths for the island that involved successive stamps or
heaves to raise it higher were a recollection of coseismic uplift. This is a geological phenomenon which is sufficiently memorable and infrequent to make it an ideal subject for myth.

Many coseismic-uplift events experienced by (parts of) islands along convergent plate boundaries in the Pacific have magnitudes of 1–2 m and recur every 200–2000 years. Attention has been given to reconstructing the spatial extent and recurrence chronologies of these events in some parts of the Pacific, especially the Aleutians, Japan and New Zealand (Plafker & Rubin 1978; Ota 1991; Berryman et al. 1992; Goff & McFadgen 2002). Yet comparatively little is known about coseismic-uplift events elsewhere—in Pacific countries straddling convergent-plate boundaries like Solomon Islands, Tonga and Vanuatu, for example—aside from the fact that they do occur (Grover 1965; Taylor et al. 1980; Ota 1991; Nunn & Finau 1995).

An understanding of coseismic uplift in such countries could be significantly improved were a systematic survey of pertinent oral traditions carried out alongside studies of coastal tectonics. The need for such a survey also emphasizes that much of the mythical data available at present is imprecise. On the island Efate in central Vanuatu, which is prone to coseismic uplift, it is recalled that as Maui fished up the island ‘it rocked and tipped crazily in the ocean’ (Luomala 1949:122). No temporal or precise spatial information is available. Myth can aid the identification both of islands and island groups that are prone to flank collapses and in calculating recurrence times of such events. While there are Pacific Island myths that recall the abrupt subsidence of part of an island (Nunn 2001), the more common myths are those that refer to whole-island disappearances. The suggested process of island disappearance through flank collapse is illustrated in Figure 7.

Using oral traditions and written records, where available, it has been suggested that islands vanished within the last few hundred years in the Pacific. Examples include Tuanahe and Victoria in the Cook Islands (Crocombe 1983; Percival 1964) and Yomba in Papua New Guinea (Mennis 1981). Other examples alleged to have occurred during the last 200 years are far less well authenticated; the example of Vanua Mamata in central Vanuatu (2 in Table 1) has recently been illuminated by the collections of myths from surrounding islands (Fig. 8). But more numerous are alleged instances of older island disappearances, details of which may be preserved only in myth. These include islands like Burotu in central Fiji (Geraghty 1993). Eventually it is hoped that such persistent myths might be authenticated just as those concerning the catastrophic eruption and associated disappearance of Kuwae Island in 1453 (reviewed by Clark 1996) were used by geologists to help reconstruct the age and extent of this event (Eissen et al. 1994).

Island flank collapse

The flanks of steep-sided oceanic islands are notoriously unstable, often held in place by ocean water and peripheral sediment aprons (Menard 1983; Nunn 1994). Major flank collapses can be triggered by earthquakes, volcanic eruptions, or simply ‘normal’ denudational processes (Keating & McGuire 2000).

Investigations have shown that giant landslides play a major role in shaping oceanic islands (Holcomb & Searle 1991) with landmark studies in the Pacific having been made of the Hawaiian Island Ridge (Moore et al. 1989) and Johnston Atoll (Keating 1987). Yet for the Pacific outside of Hawaii, little is understood about either the incidence or the recurrence times of giant flank landslides. The imperative for such studies is underlined by the magnitude and extent of the associated geohazards. For the Canary Islands in the Atlantic, recent work has shown that a giant landslide on the flanks of La Palma Island is likely and that the associated wave might have a catastrophic impact on many Atlantic continental coasts (Ward & Day 2001). There is no information about a comparable threat in the Pacific.

Case study: the distribution of vanished islands in the Pacific and its geohazard potential

This section reports a first attempt at analysing information concerning ‘vanished islands’ in the Pacific with reference to their value in understanding particular geohazards.

Table 1a and Figure 9a report and show the distribution of vanished islands whose existence is considered either satisfactorily authenticated or partly authenticated. By way of example, the island Tuanhae (7 in Table 1; Fig. 10) is discussed. Tuanhae in the southern Cook Islands was familiar to people on adjoining islands, including some of the early colonial administrators in neighbouring French Polynesia, traders and whalers who occasionally stopped at Tuanhae to revictual (Smith 1904; Stommel 1984). In the early days of Christian missionaries in the region, much mention was made of Tuanhae (Gill 1856, 1916; Brown 1924), and an eyewitness account of the island has come down to us today (Crocombe 1983). Yet in 1844, when a mission ship was sent to visit Tuanhae, the island could not be found.
Fig. 7. Model explaining the disappearance of an island as a result of successive flank failures.
Table 1. Vanished islands in the Pacific.

<table>
<thead>
<tr>
<th>Reference number</th>
<th>Island (group)</th>
<th>Details (principal sources of information)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Satisfactorily authenticated or partly authenticated</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Kuwae (Vanuatu)</td>
<td>Island in central Vanuatu destroyed during a volcanic eruption in 1453. Myths about this island (reviewed by Clark 1996) were used by geologists to help reconstruct its former extent (Eissen et al. 1994)</td>
</tr>
<tr>
<td>2.</td>
<td>(Vanua) Mamata (Vanuatu)</td>
<td>Disappearance was noted in the Remark Book of USS Narragansett, kept by Commander Meade between 1872 and 1873 (Stommel 1984). Recent oral-historical research suggests the island was named (Vanua) Mamata and disappeared long ago (Nunn et al. 2006; see Fig. 8)</td>
</tr>
<tr>
<td>3.</td>
<td>Los Jardines (NW Pacific)</td>
<td>Recorded by various Spanish and British ships’ captains, had disappeared by the 1920s (Stommel 1984). Also Beaglehole (1966)</td>
</tr>
<tr>
<td>4.</td>
<td>unnamed (Papua New Guinea)</td>
<td>An island in the Sissano Lagoon where 2000 people lived sank abruptly (Neuhauss quoted by Churchill 1916: 13). Also (Beckwith 1940). A similar coseismic subsidence event is implicated in the July 1998 Aitape tsunami which affected the same area (Davies 2002)</td>
</tr>
<tr>
<td>5.</td>
<td>unnamed (Vanuatu)</td>
<td>Oral traditions reported by Nunn et al. 2006 show that the existence of an island off west Ambae (Aoba) Island is well known. According to Bonnemaison (1996) it disappeared three centuries ago at the same time as several villages in west Ambae</td>
</tr>
<tr>
<td>6.</td>
<td>Redfield Rocks (NE Pacific)</td>
<td>Reported by numerous ships’ captains up until 1889 (Stommel 1984)</td>
</tr>
<tr>
<td>7.</td>
<td>Tuanahoe or Tuanaki (Cook Islands)</td>
<td>Described in detail in Maretu’s account of his life in the southern Cook Islands (Crocombe 1983) and referred to by many other authors (e.g. Gill 1856; Smith 1899; Gill 1916; Te-ariki-tara-are 1920) and apparently known to colonial officials and whalers (Stommel 1984). Disappeared after 1842 (Crocombe 1983). Recent unpublished research shows the former existence of the island is known to people on Mangaia Island in the Cook Islands (see Fig 10)</td>
</tr>
<tr>
<td>8.</td>
<td>Victoria (Cook Islands)</td>
<td>Visited for 18 months by copra-cutters around 1875 and generally known at the time but had disappeared by 1921 (Percival 1964). Recent unpublished research suggests that ‘Victoria’ existed north of Tongareva (also known as Penrhyn in the northern Cook Islands) and was visited regularly during the 1900s for coconuts but vanished around 1930</td>
</tr>
</tbody>
</table>

(Continued)
<table>
<thead>
<tr>
<th>Reference number</th>
<th>Island (group)</th>
<th>Details (principal sources of information)</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.</td>
<td>Bikenikarakara (Kiribati)</td>
<td>100 km east of a line bisecting Marakei and Butaritari Islands, Kiribati (Ward 1985)</td>
</tr>
<tr>
<td>11.</td>
<td>Burotu or Pulotu (Fiji?)</td>
<td>Many references in myths from Fiji, Samoa and Tonga (summarized by Geraghty 1993). Possibly located close to modern Matuku Island in SE Fiji (Geraghty 1993) (see Fig. 11)</td>
</tr>
<tr>
<td>12.</td>
<td>Fasu (Yap)</td>
<td>A large island with a high mountain, located east of Ifalik Atoll, which disappeared (Ashby 1983)</td>
</tr>
<tr>
<td>13.</td>
<td>Fatu-uku (Marquesas)</td>
<td>Near Hiva Oa Island (Christian 1895), possibly close to modern Fatu Huku Island</td>
</tr>
<tr>
<td>14.</td>
<td>Hiti-marama (Tuamotus)</td>
<td>Island north of Pitcairn ‘long since swallowed in the sea’ (Henry 1928: 468)</td>
</tr>
<tr>
<td>15.</td>
<td>Hoahoamaitu (Tuamotus)</td>
<td>Described as having sunk beneath the waves (Beckwith 1940)</td>
</tr>
<tr>
<td>16.</td>
<td>Kane-huna-moku (Hawaii)</td>
<td>Translated as Kane’s hidden island, a sunken island where people live, precise location uncertain (Lyons 1893; Beckwith 1940)</td>
</tr>
<tr>
<td>17.</td>
<td>Malveveng and Tolamp (Vanuatu)</td>
<td>Oral-historical research suggests that these islands once existed off NE Malakula Island where shoals now exist (Nunn et al. 2006)</td>
</tr>
<tr>
<td>18.</td>
<td>many (central Pacific)</td>
<td>Many vanished islands are known from between Honden Island and the Hawaiian Islands (Henry 1928). Hondon [sic] is an old name for Pukapuka Island in the northern Cook Islands (Young 1898) so these vanished islands lie between approximately 10°S and 30°N ‘a land flung down in jumbled ruins, – long since effaced from the memory of man’ (Stimson 1937: 34)</td>
</tr>
<tr>
<td>19.</td>
<td>Nono-kia (Tuamotus)</td>
<td>‘a land under the sea’ (Handy 1930: 115)</td>
</tr>
<tr>
<td>20.</td>
<td>O’o-va’o (Marquesas)</td>
<td>Disappeared one day without warning (Ashby 1983)</td>
</tr>
<tr>
<td>21.</td>
<td>Sipin (Yap)</td>
<td>Near Hiva Oa Island (Christian 1895)</td>
</tr>
<tr>
<td>22.</td>
<td>Tahu-uku (Marquesas)</td>
<td>The island near Santa Ana sank as a result of some natural disaster, with some survivors reaching Santa Ana (Mead 1973). A different version of the story names the island as Teonomano and says that survivors went to the islands San Cristobal, Malaita and Ulawa (Fox 1925).</td>
</tr>
<tr>
<td>23.</td>
<td>Teo (Solomon Islands)</td>
<td>The god Maui fished up Tonaeva and then let it sink. Located near Tahuata Island (Luomala 1949). May be the same as Toko-eva, now known as Clarke’s Reef, ‘once a populous land’ (Christian 1910: 204)</td>
</tr>
<tr>
<td>24.</td>
<td>Tonaeva (Marquesas)</td>
<td>Island pushed away by god Maui which disappeared (Stimson 1937; Langridge &amp; Terrell 1988)</td>
</tr>
<tr>
<td>25.</td>
<td>unnamed (Kiribati)</td>
<td>Near Banaba (Ocean) Island (Grimble 1972; Maude &amp; Maude 1984)</td>
</tr>
<tr>
<td>26.</td>
<td>unnamed (Tongareva)</td>
<td>Island which sank between Samoa and Kiribati (Newell 1895)</td>
</tr>
</tbody>
</table>

Reference numbers refer to Fig. 9. Note that in part (a), none of the shallow-water volcanoes which periodically erupt and form short-lived islands (particularly in Tonga and Solomon Islands) is included, although details of their distribution and character are found in Nunn (1994, 1998). Also note that no islands known to be superficial islands (like atoll mora; see Nunn 1994) are intentionally included in this list. All unpublished research referred to was coordinated by Patrick Nunn.
Fig. 8. Locations of the vanished island (Vanua) Mamata between Ambae, Maewo and Pentecost islands, central Vanuatu, from oral-historical information gathered from appropriate persons on these three islands. Data from Nunn et al. (2006). (Gill 1856). It existed in an area of ocean where there is no other island (see Fig. 10) and it has been suggested that a rocky shoal known as Haymet Rocks is what remains of it today (Smith 1904; Stommel 1984).

Table 1b and Figure 9b report and show the distribution of vanished islands whose existence is not satisfactorily authenticated and commonly only the subject of myth. The island Burotu (11 in Table 1; Fig. 11), identified as an important homeland for many Pacific Island people (Kirch & Green 2001), was located near the island Matuku in SE Fiji by Geraghty (1993) using a variety of linguistic and oral-history data. According to recorded oral traditions, Burotu occasionally emerges and then vanishes again beneath the ocean surface. The persistence of this legend across a vast area of the Pacific Islands suggests that an island may once have vanished in this area. Although no scientific data are available, a possible candidate for Burotu lies underwater SE of Matuku (see Fig. 11).

If there is some similarity between the distribution of islands in Figure 9a and 9b, then it can be assumed that there is some value in the mythical knowledge in Table 1b. This might be considered a key test of the potential value of such mythical data although, as can be seen from comparing Figure 9a and 9b, there are too few data at present to make the comparison meaningful. Yet it is also clear that the one does not contradict the other.

There is insufficient space to consider in detail the reasons for the (alleged) disappearance of every island listed in Table 1 but the locations of the main concentrations are instructive. At least four islands are reputed to have disappeared in the Marquesas Islands (islands 13, 20, 22 and 24 in Fig. 9b), which are high, steep-sided volcanic islands known to have unstable flanks. A flank collapse of Fatu Huku Island was dated to about 1800 (Filmer et al. 1994) and subsequent flank slips have been recorded (Okal et al. 2002). Many islands in the Hawaii and Samoa island groups are similarly steep-sided and experienced many large flank collapses in pre-human settlement times (Moore et al. 1989; Keating et al. 2000) which, together with examples from post-settlement times (e.g. McMurtry et al. 2004), renders more credible mythical reports of post-settlement island disappearances here (islands 16 and 27 in Fig. 9b).

Islands are also known or reputed to have vanished at or near isolated seamounts. These include islands 3, 6, 7 and 8 from Figure 9a which may have disappeared as a result of a collapse similar to that shown in Figure 7. The credibility of this scenario is certainly stretched by noting that the most likely candidates for islands 3 and 6 are now many hundreds of metres underwater but 7 is marked by a shoal (Bryan 1940; Stommel 1984).

Several of the islands in Table 1 (including 7, 8, 14, 15, 18, 19) are perhaps also marked today by ocean-surface reefs or shoals and the possibility cannot be dismissed that they were observed by humans at a time when the sea level was lower and the islands consequently higher. This is a
Fig. 9. Maps of the distribution of ‘vanished islands’ in the Pacific. (a) satisfactorily authenticated or partly authenticated islands. (b) unsatisfactorily authenticated islands. See Table 1 for details and sources.
radical suggestion given that sea level reached its present level in most of the Pacific about 6000–7000 cal BP (Nunn 1995) and that the earliest people known to have reached islands east of Solomon Islands did so only about 3000 years ago (Kirch 2000). It is more plausible to suppose that superficial islands (motu) present on some reef platforms that were encountered and recorded by humans were subsequently washed away.

There is a cluster of islands in central Vanuatu (1, 2, 5, 17) and their disappearance is likely to have been linked, like those in Solomon Islands (23), Papua New Guinea (4, 9) and Yap (12, 21), to volcanic and/or seismic processes operating along nearby convergent plate boundaries. In the cases of Kuwae and Yomba (1 and 9), explosive volcanic eruptions are implicated whereas in the cases of islands 2 and 4, coseismic subsidence and/or seismically-induced slip are likely to have been responsible (Nunn et al. 2006).

This is a preliminary attempt to interpret the first collection of vanished-island data from the Pacific and, as such, much more needs to be found out about most islands in Table 1 before it will be possible to use these data for practical geohazard assessment and mapping. Looking at the combined data in Figure 9a and 9b, there are ‘hot spots’ where the possibility of major flank collapse and the generation of associated mega-tsunami appear most likely. These include the Marquesas and Vanuatu and, to a lesser extent, Papua New Guinea and Yap. Research might also be directed to island groups that are in similar geotectonic situations to the Marquesas and Vanuatu, especially those from which at least one vanished island story comes such as Hawaii, Samoa and Solomon Islands.

Research might also be profitably directed towards investigations of individual islands which
(are alleged to) have disappeared with a view to establishing times of disappearance and eventually recurrence times of large-scale flank collapses and associated mega-tsunami. Such data would be helpful to Pacific-wide geohazard assessment.

For the past 500 years, it has been estimated that worldwide there have been four structural failures of volcanic edifices each century (Siebert 1992). It has been argued that this is an underestimate (Keating & McGuire 2000). For the Pacific Islands, there are seven satisfactorily-authenticated instances of islands which have disappeared and can be interpreted as large-scale flank collapses (Table 1a excluding 1 and 9). Given that people have occupied this region for around 3000 years, this gives a crude recurrence time for such events of 430 years. Yet, if even half of the 18 unsatisfactorily-authenticated instances (Table 1) are added to the other nine, then the recurrence time becomes 190 years.

Myth and geology: future directions for research in the Pacific

This paper has shown that the wealth of Pacific Island myth can be used to make meaningful statements about the geological history and geohazard potential of the Pacific Basin. There is more that could be done.

As discussed in the previous section, the compilation and understanding of myths recalling large-scale flank collapses of Pacific islands and associated phenomena are invaluable to reconstructions of recurrence times and pinpointing hazard hot spots. In this regard, there may be many more myths relevant to this question preserved among Pacific Island peoples than have been collected and/or published. The imperative of understanding large-magnitude yet infrequent hazards in the Pacific (and elsewhere) should be enough to stimulate continued research in this area.

The best approach to such research is multidisciplinary, with social scientists and geoscientists working together to collect and interpret relevant myths. There need to be site-specific investigations of likely geohazard hot spots, such as the Marquesas and Vanuatu, and there need to be studies of the precise times of particular events.

References


### Polynesia class Rubric

<table>
<thead>
<tr>
<th></th>
<th>Exceeds Expectations 4</th>
<th>Expected 3</th>
<th>Satisfactory 2</th>
<th>Unacceptable 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cultural Self-</strong></td>
<td>Articulates insights into own cultural rules and biases (e.g. seeking complexity; aware of how her/his experiences have shaped these rules, and how to recognize and respond to cultural biases, resulting in a shift in self-description.)</td>
<td>Recognizes new perspectives about own cultural rules and biases (e.g. not looking for sameness; comfortable with the complexities that new perspectives offer.)</td>
<td>Identifies own cultural rules and biases (e.g. with a strong preference for those rules shared with own cultural group and seeks the same in others.)</td>
<td>Shows minimal awareness of own cultural rules and biases (even those shared with own cultural group(s)) (e.g. uncomfortable with identifying possible cultural differences with others.)</td>
</tr>
<tr>
<td><strong>awareness</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Diversity of</strong></td>
<td>Demonstrates evidence of adjustment in own attitudes and beliefs because of working within and learning from diversity of communities and cultures. Promotes others' engagement with diversity.</td>
<td>Reflects on how own attitudes and beliefs are different from those of other cultures and communities. Exhibits curiosity about what can be learned from diversity of communities and cultures.</td>
<td>Has awareness that own attitudes and beliefs are different from those of other cultures and communities. Exhibits little curiosity about what can be learned from diversity of communities and cultures.</td>
<td>Expresses attitudes and beliefs as an individual, from a one-sided view. Is indifferent or resistant to what can be learned from diversity of communities and cultures.</td>
</tr>
<tr>
<td><strong>Communities and</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Cultures</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Transfer</strong></td>
<td>Adapts and applies, independently, skills, abilities, theories, or methodologies gained in one situation to new situations to solve difficult problems or explore complex issues in original ways.</td>
<td>Adapts and applies skills, abilities, theories, or methodologies gained in one situation to new situations to solve problems or explore issues.</td>
<td>Uses skills, abilities, theories, or methodologies gained in one situation in a new situation to contribute to understanding of problems or issues.</td>
<td>Uses, in a basic way, skills, abilities, theories, or methodologies gained in one situation in a new situation.</td>
</tr>
<tr>
<td><strong>Knowledge of</strong></td>
<td>Demonstrates sophisticated understanding of the complexity</td>
<td>Demonstrates adequate understanding of the complexity</td>
<td>Demonstrates partial understanding of the complexity of elements</td>
<td>Demonstrates surface understanding of the</td>
</tr>
<tr>
<td><strong>Cultural/</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Worldview Frameworks</td>
<td>of elements important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</td>
<td>of elements important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</td>
<td>Important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</td>
<td>Complexity of elements important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</td>
</tr>
<tr>
<td>----------------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Knowledge of Geology</td>
<td>Demonstrates a thorough understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
<td>Demonstrates adequate understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
<td>Demonstrates partial understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
<td>Demonstrates surface understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
</tr>
</tbody>
</table>