Course Inventory Change Request

New Course Proposal

Date Submitted: 03/01/17 11:19 am

Viewing: GEOG 586 : Sustainable Food Systems and Food Security in the Global South

Last edit: 04/26/17 2:08 pm

Changes proposed by: koerner

Academic Career: Undergraduate, Lawrence
Subject Code: GEOG
Course Number: 586
Academic Unit: Department of Geography (GEOG)
School/College: College of Lib Arts & Sciences
Locations: Lawrence

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

Title: Sustainable Food Systems and Food Security in the Global South
Transcript Title: Sus Food Systs & Food Security
Effective Term: Fall 2017

The course adopts an interdisciplinary approach to study food systems and food security in the Global South. It incorporates multiple perspectives ranging from the local to the global level to explore the cultural, ecological/environmental, economic, sociopolitical, and ethical dimensions connected to the global food system. It also examines several dimensions of food insecurity. Students will also examine the impact of food insecurity on health as well as racial and economic disparities in access to food. The course will also examine the research and conceptualization of food systems and analyze concepts such as "food deserts," "food oases," "food swamps," and "food grasslands." We will examine food production and food acquisition strategies in low-income areas. Case studies will be drawn on experiences from diverse regions particularly Southern Africa even though other regions such as Latin America and Southeast Asia will be considered.

Prerequisites: GEOG 102 or consent of instructor.

Catalog Description: GEOG 586: Sustainable Food Systems and Food Security in the Global South...

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

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

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

Rationale for Course Proposal:
The global population is projected to exceed 9 billion by 2050, which raises the need to feed the growing population in a sustainable manner. This makes it necessary to train a new generation of scholars who understand the current challenges to the global food system.
(such as climate change) and are in a position to offer practical solutions to improve the global food system.

Rachel Schwien (rschwien) (03/01/17 11:37 am): AAAS approves of new course

Rachel Schwien (rschwien) (03/14/17 12:27 pm): Dept (T. Bolden) advised of additional changes to title and description. Proposal tabled for further edits
Course Inventory Change Request

New Course Proposal

Date Submitted: 04/26/17 4:06 pm

Viewing: TIB 301: Advanced Tibetan I

Last edit: 05/04/17 8:10 am

Changes proposed by: mgchilds

Academic Career: Undergraduate, Lawrence

Subject Code: TIB

Course Number: 301

Academic Unit: Department of East Asian Languages & Cultures (EALC)

School/College: College of Liberal Arts & Sciences

Locations: Lawrence

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

Title: Advanced Tibetan I

Transcript Title: Advanced Tibetan I

Effective Term: Fall 2017

Catalog Description: This course focuses on developing reading fluency in classical and modern Tibetan with continued practice in the spoken language as well.

Prerequisites: Tibetan 202 or permission of the instructor.

Cross Listed Courses:

Credits: 1-3

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

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: We have had a few students studying Tibetan for a third year and using EALC Studies in:____. Creating a unique number will make it easier to keep track of this course.

Course Reviewer Comments: Maggie Childs (mgchilds) (04/26/17 4:10 pm): I meant to give this course the title Advanced Tibetan I, instead of just Advanced Tibetan.
Course Inventory Change Request

New Course Proposal

Date Submitted: 04/26/17 4:09 pm

Viewing: TIB 302 : Advanced Tibetan II

Last edit: 05/04/17 8:11 am

Changes proposed by: mgchilds

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<td>Do you intend to offer any portion of this course online?</td>
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<td>Title</td>
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<td>Transcript Title</td>
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<td>Effective Term</td>
<td>Spring 2018</td>
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<td>Catalog Description</td>
<td>This course focuses on more advanced reading fluency in classical and modern Tibetan with continued practice in the spoken language as well.</td>
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<td>Prerequisites</td>
<td>TIB 301 or permission of the instructor.</td>
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<td>Cross Listed Courses:</td>
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<td>Credits</td>
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<tr>
<td>Grading Basis</td>
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<td>Is this course part of the University Honors Program?</td>
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<td>Principal Course Designator</td>
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<td>Are you proposing that the course count towards the CLAS BA degree specific requirements?</td>
<td>No</td>
</tr>
<tr>
<td>Will this course be required for a degree, major, minor, certificate, or concentration?</td>
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Rationale for Course Proposal

We have been using EALC 331 Studies in: ___ for this course but it would be better for it to have its own discreet name and number.

Course Reviewer

Comments

Key: 12181

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. 04/28/17 11:19 am
   Rachel Schwien (rschwien):
   Approved for CLAS Undergraduate Program and Course Coordinator
2. 05/02/17 11:43 am
   Rachel Schwien (rschwien):
   Approved for CUSA Subcommittee
# Course Inventory Change Request

## New Course Proposal

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

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

**Last edit:** 05/02/17 11:55 am

Changes proposed by: oclcott

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<td>Subject Code</td>
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<td>College of Lib Arts &amp; Sciences</td>
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<td>Do you intend to offer any portion of this course online?</td>
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<td>Title</td>
<td>Environmental Ethics: A view from the National Parks</td>
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<tr>
<td>Transcript Title</td>
<td>Environ Ethics: Nat'l Parks</td>
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<td>Effective Term</td>
<td>Fall 2017</td>
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<tr>
<td>Catalog Description</td>
<td>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.</td>
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<tr>
<td>Prerequisites</td>
<td>A course in Biology, Chemistry, Physics, or Geology</td>
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<tr>
<td>Cross Listed Courses:</td>
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<tr>
<td>Credits</td>
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</tr>
<tr>
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</table>

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

https://next.catalog.ku.edu/courseleaf/courseleaf.cgi?page=/courseadmin...
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.
GEOL 543: Environmental Ethics: A view from the National Parks
Leigh A. Stearns, 4 Lindley Hall, Department of Geology
785-864-4202, stearns@ku.edu

Logistics:

<table>
<thead>
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<th>class time</th>
<th>4:00 – 5:15pm T/Th</th>
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<td>LEEP2 1420</td>
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<tr>
<td>credits</td>
<td>This course earns 3 credit hours</td>
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<tr>
<td>book</td>
<td>“Doing Environmental Ethics” by Robert Traer</td>
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<tr>
<td>T.A.s</td>
<td>TBD</td>
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<td>Office hours</td>
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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 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. This course is newly-transformed as part of the College of Liberal Arts and Science Course Transformation Initiative and, when combined with GEOL 103, satisfies the College laboratory science requirement. Pending approval, this course meets KU Core requirements 5:1 ("Social Responsibility and Ethics"). No Prerequisite.

Goal 5: 1. Social Responsibility and Ethics
Goal five of the KU Core requires that students develop “develop and apply a combination of knowledge and skills to demonstrate an understanding of social responsibility and ethical behavior.” By the end of this course, students should be able to:

- describe differing perspectives of National Parks and humans’ relationships with them, and explain how these perspectives influence stakeholder and park conservation priorities;
- differentiate between subjective (personal) and objective (systemic) strategies for National Park conservation;
- apply these perspectives, strategies, and codes of behavior to resolve specific management issues at National Parks (e.g. treatment of animals, freedom of tourists, cost of conservation efforts), including instances in which important values are in conflict.

Learning objectives:
We 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 how the landscape at a park formed and predict how the landscape will evolve over time, due to natural and external forcings.
2. Students will evaluate the ethics of mitigation plans proposed by the National Park Service to protect and preserve the parks.

You will have the opportunity to demonstrate to yourself and to us that you have achieved both of these goals during the final group project, due during the final exam period.

**Course Format:**
The format for this course may be different from those you have encountered in other large classes, in that your role will be an active one- not a passive one, as in lecture-based courses. In class time will involve work in assigned teams or pairs, activities that will ask you to think deeply and collect evidence to support a conclusion, whole-class discussions of complex ideas, and clicker questions that will ask you to weigh in on difficult problems you may not yet be sure how to solve. Outside of class, you will need to set aside time to read, work on take-home exams, collaborate with your team on virtual field trips, and complete Weekly Checkpoints online.

Students new to this active learning approach sometimes find it uncomfortable, especially after many years of taking lecture-based courses. However, this active format results in nearly an entire letter grade increase in average student exam scores! In fact, students in lecture-based courses are 1.5x more likely to fail than students in an active-format classroom. These benefits are a result of the many opportunities for you to practice solving problems on a regular basis with the help of the instructor, TA, and your teammates- instead of alone the night before the exam.

The instructors and TAs in the course are working hard to generate an environment that helps you learn and provide opportunities for you to practice skills that will help you throughout your life. Remember that even though there is no lecture, we are in the classroom to guide you when you get stuck on a problem, help you negotiate and understand new ideas, and even work with you to suggest outside resources, time management strategies, or ways of improving relationships with your team members.

While it may take you a few weeks or longer to get comfortable with the active format of this course, we expect that all students will bring a positive attitude to the classroom every day. Any student who is disruptive to their team or the class as a whole will be removed from the course at the instructor's discretion.

**Grades:**

<table>
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<tr>
<th>Number</th>
<th>Points Each</th>
<th>Total Points</th>
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Weekly Checkpoints include:

- 15 weekly checkpoints @ 5 points each
- 1 syllabus quiz @ 5 points
- pre and post exams @ 10 points each
- I-Clicker questions @ 50 points total

Final grades will be calculated as follows:

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<tr>
<th></th>
<th>A</th>
<th>A-</th>
<th>B+</th>
<th>B</th>
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<th>C+</th>
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<td></td>
<td>≥ 93.3%</td>
<td>≥ 90.0%</td>
<td>≥ 86.6%</td>
<td>≥ 83.3%</td>
<td>≥ 80.0%</td>
<td>≥ 76.6%</td>
<td>≥ 73.3%</td>
<td>≥ 70.0%</td>
<td>≥ 66.6%</td>
<td>≥ 63.3%</td>
<td>≥ 60.0%</td>
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Week in-class topics:

**Week 1 - 2**

**Introduction:**
1. What is ethics? What is geoethics?
2. History of the National Parks
3. Overview of plate tectonics and geologic time

- The National Parks (Ken Burns) Disk 1

**Module 1**

**1. Tectonic Setting**
1. What plate boundary formed Yosemite? How do we know?
2. What is the geologic history of Yosemite?
3. What tectonic features are observed at Yosemite?
<table>
<thead>
<tr>
<th>Week</th>
<th>In-Class Topic</th>
<th>Readings</th>
</tr>
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<tbody>
<tr>
<td>4</td>
<td><strong>2. Surficial Processes</strong>&lt;br&gt;1. What surficial processes are currently shaping Yosemite?&lt;br&gt;2. What are the relevant timescales of these surficial processes?&lt;br&gt;3. How might these processes change due to climate?</td>
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<td>5</td>
<td><strong>3. Human Influences</strong>&lt;br&gt;1. How has human activity influenced the park?&lt;br&gt;2. What environmental issues is the park confronted with?&lt;br&gt;3. What management factors control human influences?</td>
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<td>6</td>
<td><strong>4. Competing Values</strong>&lt;br&gt;1. What are the stakeholders at this park?&lt;br&gt;2. What is the basis of the stakeholder interests?&lt;br&gt;3. How can the NPS prioritize these interests?</td>
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<tr>
<th>Week</th>
<th>In-Class Topic</th>
<th>Readings</th>
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</thead>
<tbody>
<tr>
<td>7</td>
<td><strong>1. Tectonic Setting</strong>&lt;br&gt;1. What plate boundary formed Yellowstone? How do we know?&lt;br&gt;2. What is the geologic history of Yellowstone?&lt;br&gt;3. What tectonic features are observed at Yellowstone?</td>
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<tr>
<td>8</td>
<td><strong>2. Surficial Processes</strong>&lt;br&gt;1. What surficial processes are currently shaping Yellowstone?&lt;br&gt;2. What are the relevant timescales of these surficial processes?&lt;br&gt;3. How might these processes change due to climate?</td>
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<tr>
<td>9</td>
<td><strong>3. Human Influences</strong>&lt;br&gt;1. How has human activity influenced the park?&lt;br&gt;2. What environmental issues is the park confronted with?&lt;br&gt;3. What management factors control human influences?</td>
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<tr>
<td>10</td>
<td><strong>4. Competing Values</strong>&lt;br&gt;1. What are the stakeholders at this park?&lt;br&gt;2. What is the basis of the stakeholder interests?&lt;br&gt;3. How can the NPS prioritize these interests?</td>
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<tr>
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<th>Readings</th>
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</thead>
<tbody>
<tr>
<td>11</td>
<td><strong>1. Tectonic Setting</strong>&lt;br&gt;1. What plate boundary formed the Grand Canyon? How do we know?&lt;br&gt;2. What is the geologic history of the Grand Canyon?&lt;br&gt;3. What tectonic features are observed at the Grand Canyon?</td>
<td></td>
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<tr>
<td>12</td>
<td><strong>2. Surficial Processes</strong>&lt;br&gt;1. What surficial processes are currently shaping the Grand Canyon?&lt;br&gt;2. What are the relevant timescales of these surficial processes?&lt;br&gt;3. How might these processes change due to climate?</td>
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</table>
| 13 | 3. Human Influences  
1. How has human activity influenced the park?  
2. What environmental issues is the park confronted with?  
3. What management factors control human influences? |
| 14 | 4. Competing Values  
1. What are the stakeholders at this park?  
2. What is the basis of the stakeholder interests?  
3. How can the NPS prioritize these interests? |
| 15 | **Final Presentations** |
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.
Course Inventory Change Request

New Course Proposal

Date Submitted: 01/18/17 4:51 pm

Viewing: GEOL 548 : Geology and Culture of Polynesia

Last edit: 04/07/17 11:35 am

Changes proposed by: olcott

Academic Career: Undergraduate, Lawrence
Subject Code: GEOL
Course Number: 548

Academic Unit: Department of Geology (GEOL)
School/College: College of Liberal 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

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

Name of person giving departmental approval | Jennifer Roberts | Date of Departmental Approval | Jan 18, 2017

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.

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<table>
<thead>
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<th>Comments</th>
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<tr>
<td>Rachel Schwien (rschwien) (01/19/17 9:47 am): emailed dept re: no prerequisite</td>
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<td>Rachel Schwien (rschwien) (01/27/17 12:50 pm): on hold per dept 1/27</td>
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<td>Rachel Schwien (rschwien) (02/14/17 8:29 am): followed up with dept 02/14</td>
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<tr>
<td>Rachel Schwien (rschwien) (02/15/17 3:36 pm): waiting for accompanying change to Major</td>
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<tr>
<td>Alison Olcott Marshall (olcott) (03/13/17 1:30 pm): I have updated the degree program and</td>
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<td>minor to reflect how the major/minor would deal with the Core goal 4 class.</td>
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<td>Rachel Schwien (rschwien) (04/04/17 1:18 pm): subcommittee requested further clarification</td>
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<td>and assignments on how this course will relate back to students own value assumptions</td>
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<tr>
<td>Rachel Schwien (rschwien) (04/19/17 4:42 pm): EVRN (C. Brown) supports this course</td>
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<tr>
<td>Rachel Schwien (rschwien) (04/25/17 1:09 pm): CUSA approved new course. KU Core proposal</td>
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<td>tabled until next meeting</td>
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Key: 12066
Geology and Culture of Polynesia

Alison Olcott Marshall
Olcott@ku.edu

Office:
Office Hours:

Course 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

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
- 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
- discern and analyze theoretical and cultural biases inscribed in scholarly and popular literature

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.

Keeping track of events in a country/island (30%)
You will select a country or island in the Pacific region and record the events that are happening there during the semester. You need to find 2 stories each week 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#News papers](http://pidp.eastwestcenter.org/pireport/news_links_text.htm#News papers)

Map quiz (5%)
While the emphasis in this class is on mastering concepts rather than learning information by rote, we need to quickly learn where things are so that discussions will make more sense. In the first week, learn the map locations of the major islands and island groups, and demonstrate the acquisition of this knowledge in a quiz given the beginning of the second week.

Presentation: Country review (or alternative) (15%)
Each student should prepare a short presentation for the class based on individual research. Along with the presentation, please turn in a formal outline and a short annotated bibliography of academic references you used. Students are expected to choose one Pacific country or island group (which you are not from) and describe its physical and cultural geography, including a summary of recent news stories — but, alternatively, may choose a theme, and discuss it in a wider Pacific context.

Paper: Country review (or alternative) (20%)
In addition to the presentation, you will write a paper about the island/country that you have been keeping track of during the semester. The paper should be 7-10 pages long (double-spaced, standard margins) and it is due the last day of finals week. The paper should include citations from relevant source materials. Beyond what you have discovered about the place while keeping track of it during the semester you should 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 your island/country. This paper must be well researched and reference at least 5 academic or scholarly papers or books. You may also reference news sources, web-based sources, etc., but you must have 5 scholarly/literary sources in addition to this. See attached rubric for grading scheme
Course Plan:
Week 1: Introduction to the course, the region, and to culture studies

Read:
Hau‘ofa (1993) *Our Sea of Islands*

Week 2: Introduction to the Geology of Polynesia
Due:
   - Map quiz
   - Country selected by end of week
Read: Kennedy, Fryer & Fryer (1999) Geology. PIES ch 3 : 33-42

Week 3: Intro to Physical Environment (Geomorphology)

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

Week 7: Pacific Ecosystems
Read:

Week 8: Marine ecosystems and traditional fishing
Read:

Week 9: Impacts of settlement and synthetic reorganization of landscapes
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: Diamond, Jared (1997). Guns, Germs, and Steel: The Fates of
Human Societies, ch2.

Week 16: Student presentations

Finals week:

Final paper due, end of finals week
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<th>Polynesia class Rubric</th>
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<tr>
<td><strong>Cultural Self-awareness</strong></td>
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## Polynesia class Rubric

<table>
<thead>
<tr>
<th>Worldview Frameworks</th>
<th>Knowledge of Geology</th>
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<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>Demonstrates a thorough understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
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<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>Demonstrates adequate understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
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<td>Important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</td>
<td>Demonstrates partial understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
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<tr>
<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>
<td>Demonstrates surface understanding of the geological context of the region studied, including its terrain, climate, oceanographic resources, and mineral resources</td>
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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 isochrones 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 mythical details about their early history which are difficult to distinguish readily from authentic, longer-held traditions.

Although it is a challenge to demonstrate the authenticity of particular myths among groups of pre-literate peoples, key criteria are the names of places and people used, the details of the myths themselves, and the existence of variations on the same myths recorded from neighbouring islands or island groups. Names can reveal the recent invention (or dilution) of a particular myth, such as the use of Nu’u (for Noah) in diluvian (flood) myth from Hawaii (Spence 1933). The narrative details of such myths may also reveal their ‘Europeanization’. Where similar yet subtly different myths exist for adjoining islands or island groups, that suggests that these myths are both ancient and authentic: examples include the origin stories associated with the demigod Maui that exist, albeit in various forms, throughout most Pacific Islands (Luomala 1949).

There have been several compilations of Pacific Island myths in which valuable information concerning geological changes can be found (e.g. Fornander 1878; Gifford 1924; Beckwith 1940). Yet, some such compilations, like many more recent accounts of Pacific Island myths, tend to focus on personalized and romantic myths, often as expressions of cultural antiquity or intended to support particular models of cultural evolution (e.g. Finnegan & Orbell 1995; Flood et al. 1999). More useful for extracting and understanding geological detail in Pacific Island myths are the records of those who first wrote them down, commonly the first Europeans (sailors, missionaries, colonial administrators) in the region. Most of these accounts appear comparatively uninfluenced by the prejudices of the person recording them and are considered authentic records of Pacific 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. 2. The May 2000 eruption of underwater Kavachi Volcano in Solomon Islands (photo credit: Richard Arculus). Note the resemblance of the eruption plume to a huge fish, a significant detail in many island-origin myths in the Pacific.
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 uplift 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 fishing-up myths in the Pacific Islands likely to recall shallow submarine volcanic eruptions and places where these are likely to have occurred within the past 3000 years (after Nunn 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.

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Fig. 5. Distribution of throwing-down and related origin myths in the Pacific Islands and suggested pathways of diffusion (after Numm 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).

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 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).

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 1963; 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.

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.

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).

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 Tuanahe (7 in Table 1; Fig. 10) is discussed. Tuanahe 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 Tuanahe to revictual (Smith 1904; Stommel 1984). In the early days of Christian missionaries in the region, much mention was made of Tuanahe (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 Tuanahe, 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>(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>
<td></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>Tuanaha 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-arih-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 Penthy in the northern Cook Islands) and was visited regularly during the 1900s for coconuts but vanished around 1930</td>
</tr>
</tbody>
</table>
Table 1. Continued.

<table>
<thead>
<tr>
<th>Reference number</th>
<th>Island (group)</th>
<th>Details (principal sources of information)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b) Unsatisfactorily authenticated</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Bikenikarakara (Kiribati)</td>
<td>100 km east of a line bisecting Marakei and Butaritari Islands, Kiribati (Ward 1985)</td>
<td></td>
</tr>
<tr>
<td>11. 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>
<td></td>
</tr>
<tr>
<td>12. Fasu (Yap)</td>
<td>A large island with a high mountain, located east of Ifalik Atoll, which disappeared (Ashby 1983)</td>
<td></td>
</tr>
<tr>
<td>13. Fatu-uku (Marquesas)</td>
<td>Near Hiva Oa Island (Christian 1895), possibly close to modern Fatu Huku Island</td>
<td></td>
</tr>
<tr>
<td>14. Hiti-marama (Tuamotus)</td>
<td>Island north of Pitcairn ‘long since swallowed in the sea’ (Henry 1928: 468)</td>
<td></td>
</tr>
<tr>
<td>15. Hoahoamaitu (Tuamotus)</td>
<td>Described as having sunk beneath the waves (Beckwith 1940)</td>
<td></td>
</tr>
<tr>
<td>16. 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>
<td></td>
</tr>
<tr>
<td>17. 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>
<td></td>
</tr>
<tr>
<td>18. 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</td>
<td></td>
</tr>
<tr>
<td>19. Nono-kia (Tuamotus)</td>
<td>‘a land flung down in jumbled ruins, – long since effaced from the memory of man’ (Stimson 1937: 34)</td>
<td></td>
</tr>
<tr>
<td>20. O’o-va’o (Marquesas)</td>
<td>A ‘land under the sea’ (Handy 1930: 115)</td>
<td></td>
</tr>
<tr>
<td>21. Sipin (Yap)</td>
<td>Disappeared one day without warning (Ashby 1983)</td>
<td></td>
</tr>
<tr>
<td>22. Tahu-uku (Marquesas)</td>
<td>Near Hiva Oa Island (Christian 1895)</td>
<td></td>
</tr>
<tr>
<td>23. Teo (Solomon Islands)</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 Teominmanu and says that survivors went to the islands San Cristobal, Malaita and Ulawa (Fox 1925).</td>
<td></td>
</tr>
<tr>
<td>24. Tonaeva (Marquesas)</td>
<td>The god Maui fished up Tonaeva and then let it sink. Located near Tahuata Island (Luomala 1949). May be the same as Tokuva, now known as Clarke’s Reef, ‘once a populous land’ (Christian 1910: 204)</td>
<td></td>
</tr>
<tr>
<td>25. unnamed (Kiribati)</td>
<td>Near Banaba (Ocean) Island (Grimble 1972; Maude &amp; Maude 1984)</td>
<td></td>
</tr>
<tr>
<td>26. unnamed (Tongareva)</td>
<td>Island pushed away by god Maui which disappeared (Stimson 1937; Langridge &amp; Terrell 1988)</td>
<td></td>
</tr>
<tr>
<td>27. Uririo (Samoa)</td>
<td>Island which sank between Samoa and Kiribati (Newell 1895)</td>
<td></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 motu; 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).

(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. McMurry 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...

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**Fig. 10.** Map of the southern Cook Islands showing the likely position of the island Tuanahe that apparently vanished around 1842.

**Fig. 11.** Bathymetry of part of SE Fiji showing the island Matuku and the submarine platform to the SW. Myths concerning the disappearance of Burotu Island long ago are centred on the communities occupying SW Matuku, and it is possible that submerged Burotu is the submarine platform shown.
(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.

Much of the basic research for this study was funded through University of the South Pacific grants 6571 and 6597 to PN who was assisted in archival studies by F. Areki, R. Kumar, T. Osborne and W. Waqa-Bogidrau, in field studies in the Cook Islands, Fiji and Vanuatu by M. Baniali, R. Hambu, M. Harrison, E. Nakoro, A. Nasila, K. Raumea and S. Tukidia, and received help from numerous scientists working in the Pacific region.

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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”:
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 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 questioned 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 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. 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 streaking across the skyline like a meteor. Every now and then it reappears to remind people of the mighty deed. And as far as I’m concerned 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 emphasises 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’s 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 babbles 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, but it also had a liberating 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 confinement 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 networks 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 otherwise. 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 colonial confinement that lasted less than a hundred of a history of thousands of years. Human nature demands space for free movement, 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, and 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 inconceivable that if Polynesians ever get together, their two largest homelands 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 neocolonial 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, when 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.

R.G. Ward and J.W. Webb
From The Settlement of Polynesia,
ANU Press, Canberra, 1973
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 economic 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).
Course Inventory Change Request

Date Submitted: 04/03/17 4:03 pm

Viewing: GIST 376 : Immigrants, Refugees, and Diasporas
Also listed as: HIST 376

Last approved: 04/13/16 4:31 am
Last edit: 04/03/17 4:03 pm

Changes proposed by: acon

Catalog referencing this course

College of Liberal Arts & Sciences
Department of History

Programs
GIST-BAMA: Global and International Studies, B.A.

Academic Career Undergraduate Academic Year

Subject Code GIST Course Number 376

Academic Unit Department Global & International Studies (GIST)
School/College College of Lib Arts & Sciences

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

Title Immigrants, Refugees, and Diasporas
Transcript Title Immigrants, Refugees, Diasporas
Effective Term Fall 2016

Catalog Description
This course looks at people who choose to cross political borders, are forced to flee beyond them, or constitute ethnic minorities living outside a homeland. Examining these groups from a global historical perspective, this course explores how ethical debates about the rights of non-citizens and ethnic outsiders have evolved in the modern age. Students learn about important issues that have affected the lives of immigrants, refugees, and diasporas, including citizenship, mobility, cultural representation, asylum policies, and the concept of human rights. The course concludes with a look at contemporary manifestations of these issues, from debates over the place of Muslims in Europe to discussions about immigration policy in the United States.

Prerequisites None

Cross Listed Courses:

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
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<tbody>
<tr>
<td>HIST 376</td>
<td>Immigrants, Refugees, Diasporas</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? Yes No

Typically Offered Not Typically Offered
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?
Selected Goal(s)

<table>
<thead>
<tr>
<th>Goal 5, Learning Outcome 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.)</td>
</tr>
<tr>
<td>The course introduces students to two main ethical theories. The first theory argues that people have rights as members of a political community—whether as citizens, subjects, or guests—and appeals to a nationalist sense of belonging. The second theory argues that people have inherent rights as human beings, and appeals to cosmopolitan values. The course does not endorse one ethical perspective over the other but instead asks students to give serious consideration to the history and reasoning behind both. Part I (&quot;Who Has Rights?&quot;) of the course introduces students to the main ethical theories regarding rights, their historical origins, and their relationship to the way people talk about and treat migrants. Part II (&quot;Who Belongs?&quot;) of the course looks at different types of political communities in modern history and the borders that have defined them, sometimes including and other times excluding migrants and ethnic outsiders.</td>
</tr>
<tr>
<td>Indicate and elaborate on how your course or educational experience will present and apply ethical decision-making processes. (Please limit responses to 1000 characters.)</td>
</tr>
<tr>
<td>By analyzing specific case studies drawn from history, students will then have the opportunity to apply these ethical theories. Part III (&quot;Who Should Get In? Who Should Leave?&quot;) of the course encourages students to learn about and apply ethical decision-making processes through an in-depth examination of debates about migration and border policies. These policies must balance between the particular rights of community members and more universalist human rights.</td>
</tr>
<tr>
<td>State what assignments, readings, class discussions, and lectures will present and apply particular ethics codes. (Please limit responses to 1000 characters.)</td>
</tr>
<tr>
<td>This is a new course designed to meet KU Core Goal 5.1. Readings and lectures will acquaint students with the history of immigrants, refugees, and diasporas and use the topic of international migration to examine the two distinctive ethical frameworks discussed above. Book reviews will ensure that students grasp the main ethical arguments presented in the readings. An in-class debate will encourage students to take both ethical frameworks seriously. The two longer papers require students to look at ethical issues surrounding migration in their historical context.</td>
</tr>
<tr>
<td>Detail how students taking your course or participating in your educational experience will apply principles, decision-making</td>
</tr>
</tbody>
</table>
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.) The course culminates in two longer papers and presentations that require students to apply principles, decision-making processes, and ethics codes. The first, an oral history paper, asks students to analyze an oral testimony of an immigrant, refugee, or member of a diaspora community (primarily using one of the recorded interviews available on the course website). The paper will examine the experiences of the interview subject, the ethical issues she faced, and the ethical issues raised by her story. The second paper asks students to analyze the ethical issues involved in a historical case of migration and diaspora in which important values come into conflict. Students may either choose a case from the list provided or select a case on their own with the consent of the instructor. At the end of the semester, students will use the knowledge they have gained about the history and ethics of migration to analyze contemporary issues facing immigrants, refugees, and diasporas.

GIST (M. Wuthrich) and HIST both approve of adding to Core
Course Overview
This course looks at immigrants who choose to cross political borders, refugees who are forced to flee beyond them, and diasporas of ethnic minorities who permanently reside outside their homelands. Throughout history, such groups have found themselves at the center of impassioned discussion about who has rights and who belongs in a society. Examining these groups from a global historical perspective, this course explores how ethical debates about the rights of migrants have evolved in the modern age.

In examining the history of immigrants, refugees, and diasporas, students will explore and engage the two main ethical theories used to explain why people have rights and what these rights are. The first theory argues that people have rights as members of a political community—whether as citizens, subjects, or guests—and appeals to a patriotic or nationalist sense of belonging. The second theory argues that people have inherent rights as human beings, and appeals to cosmopolitan and universalist values. By analyzing specific case studies drawn from history, students will have the opportunity to apply these ethical theories in class discussions, oral presentations, and argument-driven writing assignments. The course does not endorse one ethical perspective over the other but instead asks students to give serious consideration to the history and reasoning behind both, reflecting upon the ways that the particular rights of community members and more universalist human rights can sometimes come into conflict.

The course is divided into three parts. Part I (“Who Has Rights?”) introduces students to the main ethical theories regarding rights, their historical origins, and their relationship to the way people talk about and treat migrants. Part II (“Who Belongs?”) looks at different
types of political communities in modern history and the borders that have defined them, sometimes including and other times excluding migrants and ethnic outsiders. Part III (“Who Should Get In? Who Should Leave?”) considers the history of policies regulating immigrants, refugees, and diasporas who cross political borders. While the course’s focus is historical, we will also employ ethical theories and historical context to look at contemporary manifestations of these issues, from debates over the place of Muslims in Europe to discussions about immigration policy in the United States.

Required Readings
Benedict Anderson, *Imagined Communities: Reflections on the Origins and Spread of Nationalism*
Hannah Arendt, *The Origins of Totalitarianism*
Kevin Kenny, *Diaspora: A Very Short Introduction*
William Maley, *What is a Refugee?*
Jonny Steinberg, *A Man of Good Hope*
Christopher Heath Wellman and Phillip Cole, *Debating the Ethics of Immigration: Is there a Right to Exclude?*

The required readings for this course are diverse in terms of subject and genre. They include “classics” in the field (Anderson and Arendt), more recent surveys (Kenny and Maley), a co-authored debate (Wellman and Cole), and a novelistic treatment of a migrant’s global story (Steinberg).

Additional required readings for each week are posted on Blackboard (Bb) for you to print out and should be read before that week’s discussion. The Blackboard readings consist of important articles, excerpts of longer works, and primary historical documents.

Credit
Everyone begins the course with 0 points. Points are available as follows:
- Attendance and Participation 20
- Book Reviews 25
- Oral History Paper and Presentation 20
- Ethics and History Paper and Presentation 35

Attendance and participation are a crucial part of the class and will be graded according to the rubric listed below under “Evaluation of Participation.”

The Book Reviews ask you to write a concise analysis of your choice of three of the six assigned books listed above. Your reviews should focus on the ethical issues raised by the authors. The reviews must be no more than 2 pages in length, written in 12-point Times New Roman font, single-spaced with one-inch margins, and with numbers in the bottom right corner.

The Oral History Paper asks you to analyze an oral testimony of an immigrant, refugee, or member of a diaspora community. You may either use one of the recorded interviews available on the course website or conduct your own interview with the instructor’s
Your paper should examine the experiences of your subject, the ethical issues she faced, and the ethical issues raised by her story. Your paper must be 3 pages in length, written in 12-point Times New Roman font, double-spaced with one-inch margins, and with numbers in the bottom right corner. You are also asked to give a 5-minute oral presentation on your paper in class.

The Ethics and History Paper and Presentation asks you to analyze the ethical issues involved in a historical case of migration and diaspora. You may either choose a case from the list provided or select your own with the consent of the instructor. Your must be 5 pages in length, written in 12-point Times New Roman font, double-spaced with one-inch margins, and with numbers in the bottom right corner. You are also asked to give a 5-minute oral presentation on your paper in class.

Book Reviews are due in class on the day when we last discuss the assigned books. Please note the deadlines listed in the schedule below for all of the assignments.

Integrity
All students are expected to adhere to KU’s code of academic conduct, which can be found at http://www.writing.ku.edu/academic-misconduct. My assumption is that all of us are honorable people and will not lie, cheat, or otherwise behave dishonestly. If confronted with evidence to the contrary, and if investigation convinces me that a student acted dishonestly, the student will fail the course.

The biggest danger for honesty in a course like this is plagiarism (a form of cheating), so be sure to (1) cite a source for any idea not your own, (2) set off quotations in quotation marks, or by indenting, and cite the source, and (3) use a standard style of documentation. Carelessness, ignorance, and lack of time are unacceptable excuses for plagiarism. I am happy to clarify the rules for you. If you are uncertain how to do something properly, ask me before turning in an assignment.

Pursuant to KU’s Policy on Commercial Note-Taking Ventures, commercial note-taking is not permitted in this class.

Communication
The best way to contact me is to talk after class and during office hours. The second best is by email. You are responsible for regularly checking your KU email account for course-related announcements; I will do my best to respond to your emails within 24 hours, Monday through Friday. I will not be able to answer emails about assignments sent less than 24 hours before the due date.

Completing Work on Time
Writing assignments should be submitted in hard copy before the beginning of class on the day they are due unless otherwise indicated. Late papers will be marked down one-third of a grade for each calendar day after the due date that they are submitted. Incomplete grades will be issued only in emergencies.
Writing Effectively
Good writing requires revision. You are encouraged to complete a draft of each paper before the deadline to give yourself adequate time to revise and proofread before turning in the final draft. For all writing assignments, please observe the page length parameters, since effective editing is part of the skill of good writing. To further improve your writing, I recommend that you consult Strunk and White’s *The Elements of Style*, an indispensible guide that I still use myself. The KU Writing Center (http://www.writing.ku.edu/) is another great resource offering free consultations and useful advice on writing.

Advising
Academic advising and planning can help students learn how to successfully and purposefully navigate the opportunities available to them throughout their time at KU. I am always happy to discuss your academic or career plans during office hours. If you need help with scheduling (add/drop/withdraw) or have questions regarding major/minor requirements, please contact your advisor. To make an appointment with the History Department’s academic advisor, Amy Schmidt, please call 785-864-3500 or send her an email at amyschmidt@ku.edu.

Accessibility
KU’s Student Access Services coordinates accommodations and services for all students who are eligible, whether their disability is physical, medical, sensory, psychological, or related to attention or learning. If you have a disability for which you wish to request accommodations and have not contacted Student Access Services, please do so as soon as possible. They are located in 22 Strong Hall; their telephone number is 785-864-4064 and their email is achieve@ku.edu. Please also meet privately with the instructor before the second class meeting in order to coordinate the receipt of services.

Evaluation of Participation
This class pairs lectures with weekly discussions. Attendance at all class meetings is required and is vital to your success. A roll call will be taken at the beginning of each class period. Excused absences are only granted at the discretion of the instructor and require advance permission or the submission of appropriate documentation (such as a doctor’s note). You are expected to come to class prepared to discuss the assigned reading and to participate in all activities.

For our weekly class discussions (typically held on Thursdays), you will receive 0-4 points per class based on your participation. Credit stresses quality of participation more than quantity for its own sake. The key to quality is preparation before class.

<table>
<thead>
<tr>
<th></th>
<th>Shows excellent preparation. Analyzes readings and synthesizes them with other knowledge (from other readings, course material, discussions, experiences, etc.) Makes original points. Responds thoughtfully to other students’ comments. Builds arguments with other students, but may question majority view. Stays focused on topic. Volunteers but does not dominate.</th>
</tr>
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<tbody>
<tr>
<td>4</td>
<td>Shows good preparation. Interprets and analyzes course material.</td>
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</tbody>
</table>
Volunteers regularly. Thinks through own points, responds to others’ points, questions others in constructive way, may question majority view, raises good questions about readings. Stays on topic.

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<thead>
<tr>
<th></th>
<th>Participation status</th>
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<tbody>
<tr>
<td>2</td>
<td>Participates but demonstrates little or no mastery of the reading.</td>
</tr>
<tr>
<td>1</td>
<td>Present.</td>
</tr>
<tr>
<td>0</td>
<td>Absent</td>
</tr>
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</table>

An average near 4 earns a grade of A for participation at the end of the course.
An average around 3 earns a grade of B.
An average around 2 earns a grade of C.
An average around 1 earns a grade of D.
An average below 1 earns a grade of F.

**Evaluation of Papers**
The overall criteria for grading papers are as follows. Please note that students often get lower grades than they wish not because they lack the ability to do better, but because they turn in an early draft that they have not revised. Reading and revising your paper for organization, clarity, grammar, and typos before you turn it in will help improve your grade.

**F:** The paper does not achieve a passing grade. It does not address the main question or issue and makes no attempt to articulate an argument. Grammatical errors and typos make it difficult to understand. It may not satisfy the basic requirements of the assignment.

**D:** The paper barely achieves a passing grade. It may offer too much summary without making a coherent argument, or its analysis may be limited to a subjective opinion that lacks supporting evidence and is not informed by the assigned source(s). It has large organizational problems, and the text contains significant sentence-level errors that make it hard to read.

**C:** This paper definitely passes. It still falls back too much on summary, but it lays out an argument and begins to offer some analysis. It provides basic evidence and engages with the assigned source(s). The paper’s logic and organization are clearer. It cites its source(s), though it may not fully address their significance or provide correctly formatted citations. The number of sentence-level errors is substantial but not overwhelming.

**B:** This paper does everything the C paper does, but it also begins to engage in more interesting and original analysis. It makes a logically organized argument based on a good understanding of the assigned source(s). It may not fully develop its ideas, but it provides balanced evidence to support its claims and, for the most part, correctly cites sources. It has some sentence-level errors.

**B+:** This paper makes an effective argument based on sound historical analysis and supported by strong evidence. It explores some of the more complicated implications of
the assigned source(s) and, when required, consults a wider source base. While the paper may not follow through on all of its ideas, the writer takes risks and grapples with alternative interpretations of the evidence. Its organization is logical and effective. This paper correctly cites its source(s) and has few sentence-level errors.

A/A-: This paper does everything a B paper does, but is a superior piece of thinking and writing. The questions it poses and the arguments it makes lead to new and exciting conclusions. It is easy to read, yet makes complicated points based on sound historical analysis, solid evidence, and effective organization. It demonstrates a superior knowledge of the assigned sources(s) and, when required, consults a wide and balanced source base. It may miss being an A because a piece of the argument needs development, or it still has a few typos or grammatical problems.

A+: This paper does everything an A paper does, and something more. It offers an analysis that is so original and well argued that it leaves the reader breathless. It looks gorgeous and demonstrates confidence and authority.

I also use the following rubric, which breaks down the major components of a history paper and provides feedback by category.

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>RATING</th>
<th>COMMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Argument</td>
<td>Excellent</td>
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<td>Good</td>
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<td></td>
<td>Satisfactory</td>
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<td></td>
<td>Needs Improvement</td>
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<tr>
<td>Evidence</td>
<td>Excellent</td>
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<td></td>
<td>Good</td>
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<td></td>
<td>Satisfactory</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Needs Improvement</td>
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</tbody>
</table>
**Organization**
Is the paper organized in a logical way that advances the author’s argument? Does it contain an effective introduction, main body, and conclusion?

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Satisfactory</th>
<th>Needs Improvement</th>
</tr>
</thead>
</table>

**Sources and Citation**
When required, is evidence used from a wide range of scholarly sources? Is the evidence properly cited according to the guidelines of the assignment?

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Satisfactory</th>
<th>Needs Improvement</th>
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</table>

Incomplete or incorrect citations that do not follow the guidelines of the assignment will be circled—but not corrected—on your paper; please consult the assignment guidelines and/or syllabus and see me if you have any questions about your mistakes.

**Clarity and Style**
How well is the paper written? Does it express its ideas clearly and in a scholarly tone? Does it have any grammatical mistakes or typos?

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Satisfactory</th>
<th>Needs Improvement</th>
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</table>

Grammatical mistakes, typos, and stylistic problems will be circled—but not corrected—on your paper; please re-read these portions of your essay and see me if you have any questions about your mistakes.

**Schedule**
Reminder: Please complete the week’s readings before the weekly discussion.

**PART I: WHO HAS RIGHTS?**

**Week 1: Where Do Rights Come From?**
Tuesday: Lecture
Thursday: Discussion

**Read:**
Thomas Hobbs, *Leviathan* (excerpt)
Lynn Hunt, *Inventing Human Rights* (excerpt)
“Declaration of the Rights of Man and Citizen” (1789)

**Week 2: The Rights of Nations**
Tuesday: Lecture
Thursday: Discussion
Arendt Review Option Due in Class

**Read:**
Hannah Arendt, *The Origins of Totalitarianism*, Part II
Giuseppe Mazzini, *Duties to Country* (excerpt)
Woodrow Wilson, “Fourteen Points” (1918)

**Week 3: Human Rights**
Tuesday: Lecture
Thursday: Discussion

Read:
Lynn Hunt, *Inventing Human Rights* (excerpt)
Samuel Moyn, “Human Rights in History”
United Nations Universal Declaration of Human Rights (1948)

**Week 4: Migrant Rights**
Tuesday: Lecture
Thursday: Discussion
→ Maley Review Option Due in Class

Read:
William Maley, *What is a Refugee?*
United Nations Convention Relating to the Status of Refugees (1951)

**PART II: WHO BELONGS?**

**Week 5: National Communities**
Tuesday: Lecture
Thursday: Discussion
→ Anderson Review Option Due in Class

Read:
Benedict Anderson, *Imagined Communities: Reflections on the Origins and Spread of Nationalism*

**Week 6: Immigrant Communities**
Tuesday: Lecture
Thursday: Discussion

Read:
Mae M. Ngai and Jon Gjerde, eds. *Major Problems in American Immigration and Ethnic History* (excerpt)

**Week 7: Diaspora Communities**
Tuesday: Lecture
Thursday: Discussion
Kenny Review Option Due in Class

Read:
Kevin Kenny, Diaspora: A Very Short Introduction

Week 8: Cosmopolitan Communities
Tuesday: Lecture
Thursday: Discussion

Read:
Kwame Anthony Appiah, Cosmopolitanism: Ethics in a World of Strangers (excerpt)
Martha Nussbaum, “Patriotism and Cosmopolitanism”
Craig Calhoun, “Cosmopolitanism in the Modern Social Imaginary”

Week 9: Borders Between Communities
Tuesday: Lecture
Thursday: Discussion

Read:
Jonny Steinberg, A Man of Good Hope, Parts I and II

Week 10: Communities Between Borders
Tuesday: Lecture
Thursday: Class visit from a local refugee resettlement agency
Steinberg Review Option Due in Class

Read:
Jonny Steinberg, A Man of Good Hope, Parts, III, IV, and Epilogue

Week 11: Migrant Perspectives
Tuesday: Presentations
Oral History Paper Due in Class
Thursday: Presentations

PART III: WHO SHOULD GET IN? WHO SHOULD LEAVE?

Week 12: Freedom of Association and the Right to Exclude
Tuesday: Lecture
Thursday: Discussion

Read:
Christopher Heath Wellman and Phillip Cole, Debating the Ethics of Immigration: Is there a Right to Exclude?, Part I

Week 13: Open Borders: An Ethical Defense
Tuesday: Lecture
Thursday: Discussion and in-class debate
Wellman and Cole Review Option Due in Class

Read:
Christopher Heath Wellman and Phillip Cole, *Debating the Ethics of Immigration: Is there a Right to Exclude?*, Part II

**Week 14: Contemporary Debates**
Tuesday: Lecture
Thursday: Discussion

Read:
Kelefa Sanneh, “Coming to America”
*Washington Post* series on borders

**Week 15: The History and Ethics of Migration**
Tuesday: Presentations
Ethics and History Paper Due in Class
Thursday: Presentations

_The schedule and procedures in this course are subject to change in the event of extenuating circumstances._
Course Inventory Change Request

Date Submitted: 03/07/17 2:29 pm

Viewing: LWS 330: Introduction to Law & Society

Last approved: 03/01/16 4:31 am
Last edit: 04/06/17 8:11 am
Changes proposed by: dianak

Catalog Pages referencing this course
- BA in Law and Society
- BGS in Law and Society
- College of Liberal Arts & Sciences
- School of Public Affairs and Administration
- PUAD-BA/BGS: Law and Society

Academic Career: Undergraduate, Lawrence
Subject Code: LWS
Course Number: 330
Academic Unit: Public Affairs & Adm, School (PUAD)
School/College: College of Lib Arts & Sciences

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

Title: Introduction to Law & Society
Transcript Title: Introduction to Law & Society
Effective Term: Fall 2016

Catalog Description: Offers an introduction to the interdisciplinary field of law and society. Surveys the role of law in social processes and the influence of these processes on law, and introduces alternative theoretical perspectives on these processes.

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?
- Yes

Typically Offered: Typically Every Semester
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

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

Are you proposing this course for KU Core?
- Yes

Typically Offered: Typically Every Semester
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?
- Yes

Which Program(s)?
- (PUAD-BA/BGS) Law and Society

Describe how: part of law and society major

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
8. UCCC CIM Support
9. UCCC Preliminary Vote
10. UCCC Voting Outcome
11. SIS KU Core Contact
12. Registrar
13. PeopleSoft

Approval Path
1. 03/08/17 11:16 am
   Rachel Schwien (rschwien): Approved for CLAS Undergraduate Program and Course Coordinator
2. 04/18/17 12:25 pm
   Rachel Schwien (rschwien): Approved for CUSA Subcommittee

History
1. Mar 1, 2016 by Kemi Obadare (o093o207)
Rationale for Course Proposal

Nominating LWS 330 for KU Core (Goal 3)

KU Core Information

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

Yes  No

Name of person giving departmental approval  Date of Departmental Approval

Shannon Portillo  01/09/2017

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.

This course exposes students to the interdisciplinary study of law and society. Specifically, the course focuses on the law as an institution, and provides students with background knowledge of how the law functions in contemporary society as well as analytic frameworks to discuss how the law helps shape society. While much of the focus is on contemporary issues, the course provides insight into how history has shaped the law and how the law continues to exert influence on contemporary policy and social issues. In this course, students will learn about:

Selected Learning Outcome(s):

Goal 3 - Social Sciences

State how your course or educational experience will use assignments, readings, projects, or lectures to move students from their current knowledge to a deeper understanding of specific concepts fundamental to the area(s) in question. (Please limit responses to 1000 characters.)

This course first provides students with an in-depth foundation in legal systems and types of law. The focus is on developing students understanding of law as a social institution, encouraging them to see how the law helps shape, maintain, and reinforce issues of equality and inequality. The course focuses on historical as well as contemporary social issues in the United States and globally to help students see how law functions as a social institution in society.

State what course assignments, readings, class discussions, and lectures will synthesize the development over time of the principles, theories, and analytical methods of the discipline(s). (Please limit responses to 1000 characters.)

Students scaffold their knowledge, starting with assignments that explore legal systems and types of law. They are provided with a foundation of theories of law and society as field and then see these theories in application via a variety of historical and contemporary policy and social issues. Ultimately, students apply their knowledge of theories of the field via writing assignments and exams.

State what learning activities will integrate the analysis of contemporary issues with principles, theories, and analytical methods appropriate to the area in question. (Please limit responses to 1000 characters.)

The course is small and largely discussion based, providing space for students to engage and analyze material collectively. Throughout the course students apply the major theories of the field to contemporary social, legal, and policy issues. The variety of analytic methods employed relate to the interdisciplinary nature of the field which draws on theories and methods from history, cultural studies, political science, sociology, and public administration.

State what course assignments, projects, quizzes, examinations, etc. will be used to evaluate whether students have a functional understanding of the development of these concepts, and can demonstrate their capability to analyze contemporary issues using the principles, theories, and analytical methods in the academic area. (Please limit responses to 1000 characters.)

There are two main types of evaluative assignments – in class writing and exams. In class writing activities relate to readings and current events being discussed as part of the course. The mid-term and final exams are cumulative, allowing space for students to demonstrate how their learning has developed throughout the course. In addition to the formal evaluative assignments, students participate in discussions in large and small groups throughout the semester that are factored into their participate grade.

KU Core Documents

LWS330Syllabus_Final (1).pdf
LWS 330: Introduction to Law & Society

[Image of LWS330ExamplePrompts.pdf]

<table>
<thead>
<tr>
<th>Course Reviewer</th>
<th>Comments</th>
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<tbody>
<tr>
<td>Rachel Schwien (rschwien) (04/04/17 1:24 pm):</td>
<td>subcommittee requested sample assignments</td>
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</table>

https://next.catalog.ku.edu/courseleaf/courseleaf.cgi?page=/courseadmin...
Course Goals:
In this course, students will learn about
- Legal systems and kinds of law
- Law as a social institution
- The role of law in promoting equality and inequality
- Emerging legal and social issues in the United States and the world

Evaluation and Grading:
40%: Attendance, Participation, and In-Class Writing
30%: Midterm Exam
30%: Final Exam

There will be assigned reading for each meeting of class. Students should come prepared to discuss and write about the assigned material each week.

In this course we will often discuss topics about which people have strong opinions and significant personal experience. To help everybody learn, it is important that these discussions be inclusive and civil. I ask that you treat your classmates, their identities, and their experience with respect.

Required Books:


All other course readings will be posted on Blackboard.
Class Policies

Attendance and cell phones. This will be a small and participatory class; your attendance is important and required. Please plan to attend all class meetings, and avoid using cell phones except in emergencies. Please get in contact with me if something has happened that will force you to miss class for an extended period of time. I will do my best to help you keep up with the class.

Students with Disabilities. The Academic Achievement & Access Center (AAAC) coordinates accommodations and services for all KU students who are eligible. If you have a disability for which you wish to request accommodations and have not contacted the AAAC, please do so as soon as possible. At the Edwards campus, students should contact Misty Chandler, the Student Services Director. Her email address is misty.chandler@ku.edu; her phone number is 913-897-8461. In Lawrence, the AAAC office is located in 22 Strong Hall; their phone number is 785-864-4064 (V/TTY). Information about their services can be found at http://disability.ku.edu. Please contact me privately in regard to your needs in this course.

Plagiarism and Academic Dishonesty. As commonly defined, plagiarism consists of passing off as one’s own the ideas, words, writings, etc., which belong to another. In accordance with the definition, you are committing plagiarism if you copy the work of another person and turn it in as your own, even if you have the permission of the person. Whenever you rely on the words or ideas of other people in your written papers, you must acknowledge the source of the words or ideas. The plagiarist destroys trust among colleagues without which research and work-products cannot be communicated safely.

Helpful information about avoiding academic plagiarism and doing honest work can be found at: https://studentaffairs.ku.edu/academic-integrity http://writing.ku.edu/academic-integrity

Course Materials/Copyright. Course materials prepared by the professor, together with the content of all lectures and presented by the professor are the intellectual property of the professor. Video and audio recording of lectures without the consent of the professor is prohibited.

Commercial Note-Taking. Pursuant to the University of Kansas’ Policy on Commercial Note-Taking Ventures, commercial note-taking is not permitted in LWS 330. Lecture notes and course materials may be taken for personal use, for the purpose of mastering the course material, and may not be sold to any person or entity in any form. Any student engaged in or contributing to the commercial exchange of notes or course materials will be subject to discipline, including academic misconduct charges, in accordance with University policy. Please note: note-taking provided by a student volunteer for a student with a disability, as a reasonable accommodation under the ADA, is not the same as commercial note-taking and is not covered under this policy.
Class Schedule and Readings

Week 1, August 24: Introduction, What is Law?

Unit 1: American Law and Society

Week 2, August 31: America: What makes it different? Why study America?

Reading: Lipset, American Exceptionalism: A Double-Edged Sword, Ch. 1 (Blackboard)

Week 3, September 7: Law and Society: Key Ideas

Readings: Chapter 6 in Calavita, Invitation to Law and Society, Ch. 6
Richard Abel, “What We Talk About When We Talk About Law” (Blackboard)
Larson and Schmidt, “Introduction” and “Inequalities,” L+S Reader, pp. 1-9

Week 4, September 14: Rights and Equality

Readings: Epp, The Rights Revolution, selections (Blackboard)
Calavita, Invitation to Law and Society, pp. 116-118, 132-135, 144-147

Week 5, September 21: Legal Inequality, I: Identity and Status

Readings: Calavita, Invitation to Law and Society, Ch. 4
Baumgardner and Richards, “A Day without Feminism,” (Blackboard)

Week 6, September 28: Legal Inequality, II: Rights and Power

Albiston, “The Paradox of Losing by Winning,” L+S Reader, pp. 16-23
Edelman, “Internal Dispute Resolution,” L+S Reader, pp. 101-110

Week 7, October 5: Law Enforcement

Readings: Moskos, Cop in the Hood, selections (Blackboard)
Epp, Maynard-Moody, and Haider-Markel, Pulled Over, Ch. 1 (Blackboard)

Week 8, October 12: Courts and Criminal Justice

Readings: Alschuler, “Plea Bargaining and Its History” (Blackboard)
Frohmann, “Convictability and Discordant Locales,” L+S Reader pp. 35-41

Week 9, October 19: Midterm exam
Unit 2: Global Issues and Emerging Problems

Week 10, October 26: Intro to Unit 2: Comparative Law, Int’l legal issues

No readings for this week

Week 11, November 2: International Law and Human Rights

Readings: The Universal Declaration of Human Rights (Blackboard)

Week 12, November 9: Justice and Human Rights: New Approaches

Readings: Sachs, “Truth and Reconciliation” (Blackboard)
Sikkink, The Justice Cascade, Ch. 1. (Blackboard)

Week 13, November 16: Environment and the Law

Readings: MacKenzie, “Making Things the Same” (Blackboard)

Week 14, November 23: Thanksgiving Week, No Class Meeting

Week 15, November 30: Mafias and Maritime Piracy

Readings: Gambetta, The Sicilian Mafia, selections (Blackboard)
Percy and Shortland, “The Business of Piracy in Somalia” (Blackboard)

Week 16, December 7: Review

Finals Week: Final Exam
Example prompts for in-class writing exercise in LWS 330

**Week 2**

In *American Exceptionalism*, Seymour Martin Lipset tries to explain why the United States differs so much from other countries. He discusses what he calls the "American Creed," five abstract values that have defined the United States: liberty, egalitarianism, individualism, populism, and laissez-faire. In Lipset's view, these are values that have defined American political and social life historically and in the present.

1: Do you agree that these have been America's defining values? If not, what other values, or systems of values, do you believe have played an important role in America's history or current culture?

2: Lipset uses values to explain important patterns of legal outcomes in the United States, including rates of violent crime, incarceration, divorce, spending patterns, and participation in elections. Do you agree that values are the best way to explain these patterns? What other things might we study to explain those patterns?

3: Lipset compares the United States to other wealthy countries with strong, democratic governments. Most of these countries are in Europe, though a few, like Canada, Australia, and Japan are located in other parts of the world. Do you think this is an appropriate set of countries for comparison? What other groups of countries could we compare to the United States?

**Week 4**

For today, we read three pieces about legal rights in the United States. All three authors argued that securing practically useful new legal rights requires strong, formal organizations; in fact, they show that many rights were technically recognized in law for years or decades before they became practically useful for ordinary people. Please write about any or all of the following questions.

1: Why do formal organizations have more legal success than individuals?

2: What are the advantages to using large organizations to secure or protect individual rights?

3: Are there disadvantages to that approach? Do you think courts are the best institution for securing rights?
Week 12

For class today, we read the Universal Declaration of Human Rights, which articulates a wide range of basic protections that should be available to all people. We also read about very large differences in the legal and political resources of different countries, and limited familiarity with the idea of legal rights in countries such as China.

Is it possible to have fair, universal protection for human rights when legal systems vary so much from country to country? Who should be responsible for enforcing internationally protected rights?
# Course Inventory Change Request

**Date Submitted:** 03/07/17 2:41 pm

**Viewing:** LWS 332: Methods in Law and Society

**Last approved:** 03/01/16 4:30 am

**Last edit:** 04/06/17 8:12 am

Changes proposed by: dianak

<table>
<thead>
<tr>
<th>Catalog Pages referencing this course</th>
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<tbody>
<tr>
<td>BA in Law and Society</td>
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<tr>
<td>BGS in Law and Society</td>
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<tr>
<td>College of Liberal Arts &amp; Sciences</td>
</tr>
<tr>
<td>School of Public Affairs and Admin</td>
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<tr>
<td>PUAD-BA/BGS: Law and Society</td>
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### Academic Career
- Undergraduate, Lawrence

### Subject Code
- Department: Public Affairs & Adm, School (PUAD)
- Course Number: 332
- School/College: College of Lib Arts & Sciences

### Description
Surveys the various methods used in law & society research and prepares students to be sophisticated readers of basic socio-legal research, capable of evaluating the quality of the research design and methods. Preparing students to participate as research assistants in original studies.

### Prerequisites
- None

### Credits
- 3

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

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

### Catalog Description
Surveys the various methods used in law & society research and prepares students to be sophisticated readers of basic socio-legal research, capable of evaluating the quality of the research design and methods. Preparing students to participate as research assistants in original studies.

### Approval Path
1. 03/08/17 11:17 am
   - Rachel Schwien (rschwien):
     - Approved for
     - CLAS Undergraduate Program and Course Coordinator
2. 04/18/17 12:25 pm
   - Rachel Schwien (rschwien):
     - Approved for
     - CUSA Subcommittee

### History
1. Mar 1, 2016 by Kemi Obadare (c0930207)

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**Questions:**
- Does this course fulfill RSRS (Research Skills Responsible Scholarship)?

---

**Notes:**
- Surveys the various methods used in law & society research and prepares students to be sophisticated readers of basic socio-legal research, capable of evaluating the quality of the research design and methods. Preparing students to participate as research assistants in original studies.

**Surveys the various methods used in law & society research and prepares students to be sophisticated readers of basic socio-legal research, capable of evaluating the quality of the research design and methods. Preparing students to participate as research assistants in original studies.
LWS 332: Methods in Law and Society

Principal Course Designator
Course Designator: S - Social Sciences

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

Justification for counting this course towards the CLAS BA

How does this course meet the CLAS BA requirements?

Is this course for licensure?

Describe how:

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

Which Program(s)?

<table>
<thead>
<tr>
<th>Program Code - Name</th>
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<tbody>
<tr>
<td>(PUAD-BA/BGS) Law and Society</td>
</tr>
</tbody>
</table>

Describe how: Part of Law and Society major

Rationale for Course Proposal

Nominating LWS 332 for KU core (Goal 1, Outcome 1)

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>Date of Departmental Approval</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shannon Portillo</td>
<td>01/09/2017</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.

This course focuses on the historical and contemporary research themes and methods in law and society. Specifically, it engages research methods employed by social scientists studying legal issues. Students will critically analyze scientific evidence, scientific methods, and effective social science research design. By the end of the course students will have a better understanding of how to design, implement, and critically analyze social science research.

Selected Learning Outcome(s):

Goal 1, Learning Outcome 1

State what assignments, readings, class discussion, and/or lecture topics instruct students how to analyze and evaluate assumptions, claims, evidence, arguments, and forms of expression; select and apply appropriate interpretive tools. (Please limit responses to 1000 characters).

This course combines instruction on methods and the history of research in the field with a practical project design component. Each week there will be an assignment posted in the "Assignments" folder on Blackboard. These assignments will help familiarize students
with the use of various research methods, or in the design of research projects. Written assignments are due at the beginning of class. Readings will include instructional texts on methods, as well as recent examples of Law and Society research employing those methods. The final project for the course will be a complete proposal for a law and society-related research project. The project will include an overview of your chosen topic and relevant existing research, as well as your specific research questions, proposed sources of data, and methods.

List and discuss the assignments, projects and/or tests that will require students to form judgments about the assumptions or claims presented, analyze and synthesize information, and make evidence-based arguments to support conclusions. (Please limit responses to 1000 characters.) * 

Students scaffold their knowledge starting with readings and weekly assignments that expose them to the types of research methodology in law and society as field. They are provided with a foundation of methods from the field and asked to evaluate and apply these methods through short-term assignments. Ultimately, students apply their knowledge through a research proposal assignment asking them to design a project related to the field.

Indicate the weight of the evidence (e.g., exams, projects, assignments) that will be used to document student performance in these tasks and how this evidence will determine a supermajority (greater than or equal to 60%) of the final grade. * 

There are two main types of evaluative assignments – weekly assignments and an end of the semester research proposal. Weekly assignments expose students to various methodologies and evaluative techniques and engage students' analytical and critical thinking skills. The end of the semester research proposal requires students to use the skills they developed throughout the semester to design a research project around a question related to the field of law and society. Each type of assignment is worth 35% of the students' grade. Combined they account for 70% of the students' final grade.
Course Goals:

In this course, students will learn about

- Important research topics and themes in the study of law and society
- Major research methods used by social scientists to study legal issues
- Analyzing social scientific evidence
- Designing effective social science research projects

Evaluation and Grading:

30%: Attendance, Participation, and In-class Writing
35%: Weekly Assignments and Activities
35%: Final Project

This is a twelve-week course with a practical component. Each week there will be an assignment posted in the “Assignments” folder on Blackboard. These assignments will help familiarize you with the use of various research methods, or in the design of research projects. Written assignments are due at the beginning of class. Readings will include instructional texts on methods, as well as recent examples of Law and Society research employing those methods.

The final project for the course will be a complete proposal for a law and society-related research project. The project will include an overview of your chosen topic and relevant existing research, as well as your specific research questions, proposed sources of data, and methods.

Required Book:


All other readings will be posted on Blackboard.
Class Policies:

Attendance and cell phones. This will be a small and participatory class; your attendance is important and required. Please plan to attend all class meetings, and avoid using cell phones except in emergencies. Please get in contact with me if something has happened that will force you to miss class for an extended period of time. I will do my best to help you keep up with the class.

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Helpful information about avoiding academic plagiarism and doing honest work can be found at: https://studentaffairs.ku.edu/academic-integrity http://writing.ku.edu/academic-integrity

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Class Schedule and Readings

Week 1, August 25: Introduction, Asking Questions
No readings or assignments before this class meeting.

Week 2, September 1: Research Ethics and Researcher Values
Assignment #1 due

Week 3, September 8: Statistics and Quantitative Methods, I
Assignment #2 due
Methods Reading: Babbie, The Practice of Social Research, selections
Example Reading: Smith and Papachristos, “Trust Thy Crooked Neighbor”

Week 4, September 15: Statistics and Quantitative Methods, II
Assignment #3 due
Methods Reading: Babbie, The Practice of Social Research, selections
Example Reading: Heinz and Laumann, “The Changing Character of Lawyers’ Work”

Week 5, September 22: Ethnography
Assignment #4 due
Methods Reading: DeWalt and DeWalt, Participant Observation, selections
Example Reading: Phillips, “Police Discretion and Boredom”

Week 6, September 29: Interviewing
Assignment #5 due
Methods Reading: King & Horrocks, Interviews in Qualitative Research, selections
Example Reading: Chiarello, “The War on Drugs Comes to the Pharmacy Counter”

Week 7, October 6: Analyzing Qualitative Data
Assignment #6 due
Methods Reading: Richards, Handling Qualitative Data, selections
Example Reading: Bliss, “Divided Selves”

Week 8, October 13: Libraries and Documents
Assignment #7 due
In-class library orientation with Lyn Wolz
Week 9, October 20: Working with the Scholarly Literature

Assignment #8 due
Methods Reading: Abbott, *Digital Paper*, Ch. 1 and Ch. 7

Week 10, October 27: Citation, Writing Literature Reviews, Designing Research Questions

Assignment #9 due

Week 11, November 3: In-class work day
We will spend this class period working on our projects

Week 12, November 10: Student Presentations
Students will give in-class presentations about their projects

Final project proposals due at 4pm on November 17. Email to bmerriman@ku.edu
Assignments and Due Dates

All assignments will be posted on Blackboard one week before the due date

Assignment 1: Is it wrong? Ethically controversial studies. Due Sept. 1

Assignment 2: Looking for patterns in existing data. Due Sept. 8

Assignment 3: Identifying problems in a flawed survey design. Sept. 15

Assignment 4: Taking fieldnotes of a legal proceeding (video). Sept. 22

Assignment 5: A preliminary exploration of a research idea. Sept. 29

Assignment 6: Open coding interviews with local law enforcement officers. Oct. 6

Assignment 7: Closed coding a focus group with local law enforcement officers. Oct. 13

Assignment 8: Locating, citing, and summarizing scholarly sources. Oct. 20

Assignment 9: Finding answers to factual questions. Oct. 27

Final project: A research proposal. November 17
Below are brief descriptions of several real studies that have sparked debates about ethical research. Some of the studies are old, while others were conducted very recently. In 3-5 double-spaced pages, please write in response the following questions. There is no specific answer I am looking for; this assignment is meant to help you think about your own views about ethics.

1: For each study, state whether you believe it raises an ethical problem. If you believe the study is unethical, why?
2: Review your responses to each of the examples. Do your answers suggest general rules or principles that should guide researchers? What are those rules or principles?

**Example 1**

A group of researchers are studying a slow-moving, progressive, fatal disease. The researchers identify a group of African-American men, many of whom have this disease, but do not tell the men that they are sick, or offer them treatment. Over a period of decades, the researchers observe the effects of the disease on the health of the men being studied. Many of the men being studied die.

**Example 2**

People are invited to assist in a psychological study about the effect of pain on memory and mental performance. The participants are told to operate a machine that will administer electric shocks when others incorrectly answer a question. As the experiment progresses, the researcher orders the assistants to administer more and more severe electrical shocks, including shocks that, according to the machine, may cause serious physical harm. In the next room, the people being shocked twitch and yell in pain. Participants are not told that the machines are not real, and nobody is receiving electric shocks. The people pretending to be shocked are not part of the experiment—they are part of the research team. The real purpose of the study, which was not told to participants, was to study compliance with orders from authority figures. The study showed that people will take actions that they believe to be harmful to others if an authority figure tells them to.

**Example 3**

A researcher is studying the social world of nightclubs. He works for six months as a bouncer at various clubs in a large city; in the eyes of his colleagues, he is a good worker—he does the job well, and is a good person to have on your side when things become violent. He says nothing when questioned by police about fights, and turns a blind eye to legally dubious activity, including the activity of organized crime in his city. Although he uses his real name and does not actively lie, he never tells his employers, co-workers, or club patrons that he is a social scientist
studying their world. When he meets former co-workers after the research is finished, he does not reveal his identity as a researcher, but only tells them that he has “retired” from bouncing. The researcher’s supervisors knew about and approved the study.

*Example 4*

Old homes often contain lead paint, which can be a serious hazard to the health of children. A group of researchers are studying policies for home repair that can protect children from harmful exposure to lead. The researchers, working in a poor, predominantly African-American neighborhood, invite families with young children to participate in the study. Some of the participants move into housing where all or most of the lead paint had been removed; some moved into housing where certain special measures were taken, but not all the paint was removed; some of the participants moved into housing where only normal maintenance had been performed. All of the participants knew they were participating in a study, and all of them were told that their homes contained lead paint, and were given federally-approved information on how to protect children from exposure to lead. The researchers’ university knew about and approved the study.

*Example 5*

A major social networking firm is interested in how users’ emotions affect how they use the service. Without informing the users, the firm runs an experiment: some users see the service as usual. Other users see more emotionally positive or negative information than usual. A group of academic researchers then analyze the data. They find that many users were more likely to express negative emotions when they were exposed to a greater number of negative statements and stories. These negative emotions can spread through networks of users. The researchers helped the social networking firm design the experiment. Under current rules, the researchers did not need university permission to analyze the data.

*Example 6*

Researchers are interested in whether registered voters are more likely to participate in elections when they have extra information about candidates. The researchers send official-looking mail to registered voters in a state with non-partisan elections for judges. Although the judges are not members of political parties, the mailing provides information about whether the candidates for judge are more liberal or more conservative. A substantial percentage of the state’s registered voters received the mailing. Although the mailing looked official on the outside, its contents indicated that the material had been produced by academic researchers conducting a study. Later, it was revealed that the researchers had not received university permission before beginning the study.
Your own powers of observation are often your most valuable tool as a researcher—it is possible to learn a great deal simply by carefully watching something happen or doing participant observation. Openness is generally valued in American politics and law, and important activities such as legislative hearings, court cases, meetings, demonstrations, etc., can be observed by any interested member of the public. In this assignment, you’ll watch a video recording of the arguments in a case heard by a federal appeals court earlier this week: *Recycle for Change v. City of Oakland*. The arguments in the case last about 35 minutes.

Video of arguments in *Recycle for Change v. City of Oakland*  

Watch the video one or more times and take fieldnotes about the proceedings. Some good questions to think about as you watch: Who are the individuals involved, and what do you learn about them by watching? What is the legal dispute about? Who appears to be winning the case? How is the courtroom structured? Make detailed notes, and feel free to make note of your guesses about what is happening, points where you’re confused, and topics where you might be able to find more information later. Simply describing how the people look, what the courtroom looks like, etc., can be very useful.

Please submit at least three double-spaced pages of field notes. There is no maximum length; you may wind up making lots of notes. Also write at least one page of summary: turn your notes into a brief argument about what you think happened in the hearing.
Qualitative methods like ethnographic observation and interviews produce lots of information. Unlike surveys or existing datasets, this information is not pre-organized; it’s up to the researcher to craft a clear set of claims from a mass of material. One common way of doing this is “coding”—identifying specific topics, themes, events, etc., that recur multiple times in your notes or interview transcripts. This approach can also be used to analyze existing texts like newspaper articles or court decisions. Some coding systems are formal (“closed”): there is a fixed number of specifically defined codes to be applied to the material. Other systems are informal (“open”), and involve an undirected exploration of the information to look for relevant themes. This assignment has two parts.

Part I: Transcribing an interaction

It is much easier to analyze written text than video or audio recordings. An important part of analysis for an interview-based project is transcribing recordings for analysis. As brief practice, please transcribe the first ten minutes of the following video, taken from the Senate confirmation hearings of Judge Sonia Sotomayor:

https://www.youtube.com/watch?v=33Kq5v1fsQI

Please make your transcript as detailed and accurate as possible. You’re welcome to pause and restart the recording, and rewatch it as many times as you need. Please include your transcript with the assignment, and include a word count of your transcript.

Part II: Open coding interviews with local law enforcement officers

In 2014, Charles Epp, Steven Maynard-Moody, and Donald Haider-Markel published *Pulled Over*, a book-length study on police traffic stops. Much of the data for the book came from the Kansas City metropolitan area. Because the research was funded by federal grants, their original data is publicly available. Below is a link to a document containing transcribed excerpts of interviews with 22 local law enforcement officers.

https://kuscholarworks.ku.edu/bitstream/handle/1808/8544/Traffic%20Officer%20Interview%20Archive.pdf?sequence=3&isAllowed=y

Please select at least ten interviews. Read the interviews and identify themes or topics you find interesting that recur multiple times. In at least three double-spaced pages, present an analysis of what you found in the interviews. Please note what topics or themes you considered; they can be general or specific, so long as they are interesting. You are welcome to quote from the interviews if it is useful for making your point.

The assignment is due by the beginning of class on October 6. You can email your assignment to bmerriman@ku.edu, or hand in a printed copy.