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WORLD COMMONWEALTH OF EDUCATION, SCIENCE AND CULTURE

An International Newsletter Reporting Current Happenings within the University Community

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A LETTER FROM THE PRESIDENTS

Greetings from the World University Desert Sanctuary Campus to all members of our World University and World University Roundtable community! We appreciate your patience as Board members have worked together to re-organize since the passing of our Founder, Dr. Howard J. Zitko. We are pleased to bring you our first Edition of the World University Journal, formerly known as Left off. We believe that this new name better represents the present and future direction of these organizations, with an emphasis on the international community, and professionalism. In future editions of the World University Journal, we hope to present to you professional articles written by you, our prestigious members, and invite you to contribute papers that represent your areas of expertise. If you have an article or paper to submit please contact us at The World University, Desert Sanctuary Regional Campus, International Secretariat, P.O. Box 2470, Benson, Arizona, 85602, USA, or the new email address below.

We also wish you to be aware of other changes that we have made. The World University has a new email address: worldu@intergate.com. Please use this address for all future general correspondence. We are in the process of rebuilding our website, and will soon have a new web site address. If you wish to have links as World University members or affiliated institutions on our web site, please contact us with your Web information. Once the web site is up and running, we will be offering on-line courses. If you would like to design and teach a course through the World University Website, and are not yet a member of our renowned faculty, please contact us for an application form, and submit a course description and syllabus. If you are already on Faculty status, you may simply submit your course details.

The World University Cultural Doctorate Program is being revised. From now on it will be offered only to current members of the World University Roundtable, on the written recommendation of other members. A completed Cultural Doctorate Application and Bio data form should be sent to the Chief Delegate of your Country or Region or to a World University or World University Roundtable Board member for approval. After approval, the application will be submitted to our Cultural Doctorate Board for final endorsement. Since this is an Honorary Award in recognition of exceptional humanitarian service, and not an academic degree, there will be no cost for the Cultural Doctorate.

We are including Membership Renewal Forms with this mailing. If you have not renewed your membership to The World University or The World University Roundtable in the past year, please do so now to remain active. Benefits of this membership will include the World University Journal, invitations to annual conferences (attendance at additional cost), and discounts to the online courses and to products from the World University Bookstore. In addition, you will have the satisfaction of knowing that you are contributing to an organization whose focus is development of a World system of education that promotes goodwill and right relationships among all people. Please see our Booklist on the last page of the Journal. We are currently offering the book Simple Things and Simple Thoughts by Eldon Taylor, Ph.D., a beautiful book of inspirational poetry and essays, free with membership renewal for a limited time. If you do renew at this time, your membership will be active through 2007.

As we look toward to the future with the World University, we would like to hear from you with your ideas and insights. We value each of you as members to make our organization vital in this rapidly changing world.
In Peace,

Kath Schurdevin
President, WU

Philip Vande-Riet
President, WUR

Future Directions of the World University

An era has passed. The Founder/Past President of the World University/World University Roundtable, Dr. Howard Zitko, was a man of great vision and dedication. He developed, organized, and presided over the two organizations for a total of fifty –seven years. Since his passing in November, 2003, North American Board members have tried to take on a more active role, in order to maintain his achievements and honor his memory, as well as look at the changes that are needed in order to bring the organizations into the twenty-first century. In the beginning we met some hurdles and challenges, but are now in a position to begin the process of rebuilding.

One of Dr. Zitko's major achievements was to organize excellent annual conferences in various locations throughout the World. Unfortunately, not all members could attend, because of the expense in time and money. We attended our first and only conference with Dr. Zitko in 2002, when it was held in St. Lucia. As you may know, a conference was planned for 2003 in Toronto, and, as a Canadian Board member, Geoff was asked by Dr. Zitko to help make the arrangements. Unfortunately, due to inadequate registrations and Dr. Zitko's age and failing health, we were unable to hold that event. Following his passing, a mini conference/Annual Board Meeting/work session was held at the Campus in July, 2004. We were unable to attend, but know that much was accomplished, in terms of both planning and essential improvements to the Campus. We did attend the Annual Board meeting in November/05, when one of the items discussed was the feasibility of organizing a conference for the year 2006. The decision was made that, because of the more pressing demands of reorganization, we would have to again postpone having a full conference, and instead have another Annual Meeting/work session. We are presently trying to find a time when as many as possible can attend.

The major concern for all the North American Board members since Dr. Zitko's passing was our lack of access to a complete list of the names and contact information of the Board members and other members, resulting in our inability to correspond with most of you. We did gain access to a list following the meeting in November/05, and have contacted all International Board members, most of whom have replied and expressed their interest in continuing to support us. We are determined to communicate with members on a regular basis, and are sending this Journal to as many as possible. If you know of members who did not receive this Journal, kindly inform us.

The Board relies heavily on volunteers, all of whom have other full-time commitments. Most of the tasks fall to Kath Schurdevin, World University President, and Phil VandeReit, World University Roundtable President, because they live on or near the Campus. The rest of us help as we are able, by email and phone contacts with one another, and occasional short visits to the Campus. We do this because we believe strongly that it is important to continue the WU/WUR as an international, multi-faith, and educational organization that promotes peace, and exchange of information and opinions in a spirit of tolerance and respect.

We also hope to develop and promote educational courses of study that will conform to these ideals and be taught by dedicated teachers.

Many other decisions still need to be made – for example, whether to develop further relationships with our affiliated Campuses, whether to continue to have two organizations or one, whether to continue with the Cultural Doctorate program, and what alternative methods of fund-raising to use.

Personally, we have made five visits to the Campus, including the Board meetings last November, and a visit in March of this year. We first met Michael Redmond and Jill Overway (who resigned at the time of the Board meetings in November), at the St. Lucia conference, and Phil Vande Reit during previous visits to the Campus; and were privileged to meet for the first time Kath Schurdevin, Beth and Joe Peters, and Anthony and Virginia Okafor (from Nigeria). We felt that we already knew them because of telephone conferences and email correspondence, and quickly felt comfortable in their presence. Although there was a great deal of work to be accomplished during the few days from November 10 to 12, we enjoyed the opportunities we had to fellowship together and enjoy one another's company. We are a united group, respecting one another and the various abilities that each one brings to the tasks at hand. We again enjoyed working with Kath Schurdevin and Phil Vande Riet in March, when we visited the Campus to help clear the offices and find lists of members and contact information.

If you would like to become more involved in this work, either through visits to the Campus, articles for the next Journal, teaching courses, prayers, and/or financial contributions, please let us know. We would appreciate it if you would send in your completed membership renewal form, with your annual fees. If you have suggestions about ways we can grow these organizations, please send your ideas to the address on the top of the Journal. Some of the best ideas will be printed in the next "World University Journal".

Geoff Fitzpatrick
Vice-President, World University Roundtable

Enid Fitzpatrick
Board Member, World University

The World University West African Regional Campus

By Kath Schurdevin , WU President, Based on WUWARC Catalogue

At the 1991 International Conference of The World University at Washington DC, the inauguration of the founding of the World University West African Regional campus was celebrated. Pursuant to Article 2 of the Constitution of the World University Affiliated and Associated Institutions of Learning, this University is established to advance research and development discoveries in all areas of human thought and aspiration with particular emphasis on Science, Economics, Philosophy, Ethics, Arts, the Humanities, World statesmanship and new techniques in educational practice, the object of which is to meet the basic expectations of an awakening humanity.

In the same manner other Regional Campuses are contemplated to form an International Network of superior learning facilities, all oriented to the promotion of a world community of scholars and world service professionals. This University with its Regional Campus affiliations is pledged to provide the aspirant not only with Knowledge but Learning, not only with Education, but Understanding, not only with Scholarship but Comprehension, and perhaps more than anything else, not only with Inspiration but Commitment- a Commitment to advance the cause of civilization in the name of humanity.

The World University Regional Campus Nigeria recognizes that the students have already gained substantial experience from previous existence and from extra-institutional sources in the present lifetime and must therefore build on this foundation to achieve further intellectual and spiritual growth. First, all of the student's prior experiential learning is assessed and integrated as the basis for the individual's study program. Then, the student is encouraged to develop increasing competence in the knowledge needed in the fields of study to be undertaken.

The curriculum design is therefore based upon the following assumptions of individuality and integration. An individual's unique background of abilities, interests and life experiences is most satisfying and productive if he or she can acknowledge and develop that experience into successful enterprise. Education can and should be based upon a drawing forth of that which is already within the person and thereby facilitate the extension of the student's life mission. There are many aspects to an individual's life experience which may ramify into such areas as health, family, recreation, spirituality and the vision of life's supreme purpose. All these aspects can and must be integrated so that they can mutually support and facilitate one another. It is the proper role of higher education to challenge the student to develop more effective and comprehensive integration of body, mind and spirit, and to coordinate that integration with the world community so as to affect the advent of a new and more humane civilization for mankind.

The WUWARC offers comprehensive courses in Technology, including Applied Technology in Manufacturing Engineering, Architectural Technology, Civil Engineering, Chemical Engineering, Computer Engineering, Concrete Technology, Construction, Corrosion Engineering, Diagnostic Engineering, Electrical Engineering, Electronic Engineering, Electronic Communications, Hydrology, Information Technology, Mechanical Engineering, Metallurgical Technology, Mining, Soil Science, Structural Engineering, and Welding. Management Courses offered include Business Management, Construction Management, Financial Management, Marketing Management and Project Management.

This information was provided by Drs' Anthony and Virginia Okafor from their University Catalogue. We, at the World University Administration, are very honored to have been affiliated with this most prestigious University and are most grateful for the precedence and example they have set forth. This WUWARC would also like to accept any donations of computers and computer components that anyone would be so kind to give to assist with the building of these courses and programs. Please mail Donations to : World University West African Regional Campus, PO Box 81, Enugu, Nigeria.

The Indian Alumni of the World University

By Kathy Schurdevin, President WU, based on information from Dr. J.J. Bennett. In 1987, Dr. J.J.

Bennett founded the Indian Alumni of the World University in Chennai, India. It was developed to promote the objectives of the World University and the World University Roundtable. The Indian Alumni provides administrative services to its members and has 2 registered organizations, the Academy of Ethical Science and the Indian Citizens Association, registered under the Tamil Nadu Societies Act. Their current life membership is 94 Alumni.

The Academy of Ethical Science was established and registered in 1992. Its mission is "to develop human resources, to discover and disseminate knowledge and to serve and stimulate society by developing a sense of purpose especially to promote moral regeneration and spiritual awakening in our society and search for truth." Life membership of the Academy is 53. Dr. J.J. Bennett is President. Dr. A. Manaharan Secretary/Director, has done a lot of preparatory work for launching programs in ethics.

The Indian Citizens Association was formed on 1991. It is recognized by the Government of India and the Government of Tamil Nadu as a Non-Governmental Voluntary Organization, serving citizens and consumers. It also became a member of the Federation of Consumers Organization in 1992 and is actively associated with the International Association of Religious Freedom to promote interreligious understanding and harmony. It is actively involved in consumer meetings in their community, has done political work to promote consumer and citizen advocacy, and has participated in Consumer Day Celebrations to promote consumer interest, communal harmony, peace and integrity

The WU/WUR are very pleased with the work that The Indian Alumni have done to promote the mission of the WU and WUR. Dr. Bennett, his Board members and alumni members are to be commended for the great work they have done to advance humanity and promote peace and harmony during these difficult times. We, at the WU/WUR Administration, wish to sincerely thank the Indian Alumni for their heartfelt inspiration and perseverance. They stand as an excellent example for other countries to follow in their growth and advancement.

ASPECTS OF OCEANIA

By Dr. Jane Resture, Chief Delegate Micronesia (?)

Parts of this paper were previously published in The Liffort. We are now publishing it in its entirety

The Pacific Ocean is huge. From the west coast of North America, one can travel outward for 9,000 miles across the water without seeing land until one reaches Asia. Alternatively, one can sail from the North Pole to the South Pole for 8,000 miles and that also would be in the Pacific Ocean. The sheer size of the Pacific Ocean is hard to grasp for it covers one-third of the world's surface and it is wide and deep enough for all the continents to be immersed under its waves. The term *Oceania* is normally used to designate all the islands of the Central and the South Pacific including Australia (continent), New Zealand and sometimes the Malay Archipelago.

The following few paragraphs give a short introduction to the indigenous people of the Pacific Islands and, in particular, to the three primary ethnic groups of Melanesia, Polynesia and Micronesia. These are introduced in terms of their origins, population spread and mythology.

MELANESIA ORIGINS

Modern discoveries, including genetic research, have confirmed the view that modern man in the form of *Homo sapiens* first evolved out of Africa. This is based on continuing widespread evidence, including genetic research and that derived from fossils, artifacts, archaeological sites and, more recently from the use of genetic surveys that indicate a remarkable similarity between all human beings. In summary, the evidence still suggests that all modern humans have descended from East African ancestors who first emerged some 100,000 years ago.

Indeed, all humans outside Africa - from Australian aborigines to Icelanders - are descended from just one small group of modern humans that made their exodus from Africa less than 100,000 years ago. It is now possible to show that any two people from around the globe share a common ancestry by comparing their DNA. It is also now possible to show where those ancestors live and when they left their homeland.

In migrating out of Africa, it is apparent that *Homo sapiens* displaced their predecessors in western Asia about 45,000 years ago then moving north and west as they did in Europe. One group moved east across Asia while another moved south-east down through the Indo-Malaysian archipelago, island-hopping to Australia, and eventually out across the Pacific Islands possibly displacing relic populations of a much earlier human ancestor, *Homo erectus*.

The time scales suggested to this migration agrees reasonably well with evidence from hundreds of archaeological sites across/Australia. Unpublished research also indicates that in Borneo and Timor humans first reached the Australian continent at least 45,000 years ago. Many researchers are also of the view that *Homo sapiens* possibly reached Australia as early as 75,000 years ago.

The human beings who reached both Papua and the Australian continent must have been accomplished seafarers. They most likely came from the north in boats, possibly outrigger canoes that were capable of being steered safely across at least a hundred kilometers of open sea. That was the shortest possible voyage from the nearest point of land in Timor. At that time, New Guinea, Australia and Tasmania were still joined in a single land mass. All the coastal sites that may have contained direct traces of this migration were inundated by a 120-meter rise in sea level at the end of the most recent Ice Age.

In recognizing the fact that the eastern islands of the Indo-Malaysian archipelago, which formed the migration path from Asia, have never been linked to either Papua New Guinea or Australia suggests that the first inhabitants of these regions came from a seafaring coastal culture

The research certainly indicates that human occupation of Oceania - those vast reaches of the Pacific encompassing Polynesia, Melanesia and Micronesia - began on New Guinea (Papua and Papua New Guinea). The first inhabitants of Oceania came out of Africa some 40,000 years ago. It is on New Guinea that archaeologists have dug primitive stone tools and charcoal more than 25,000 years old from camp sites used during the last Ice Age when sea levels were lower and the distances between Australia, New Guinea and the other Indonesian islands were much less.

These first settlers brought with them a language that was fundamentally African. They moved along the Melanesian archipelago from Papua and Papua New Guinea to the Solomon Islands, Vanuatu, New Caledonia, and eventually to Fiji. During this time, the language evolved and became fragmented until it developed into the present day languages of Melanesia. What is apparent also is that these early Melanesians came from a seafaring culture and were capable of making voyages of at least 100 kilometers of open sea.

POLYNESIA ORIGINS

The migration, thousands of years later of the ancestors of the present day Polynesians out of Asia, brought with it languages and dialects that were essentially Asian in origin and which developed into the present day languages of Polynesia. Until recently, archaeologists had believed that Polynesian people came from Taiwan. Genetic studies have now suggested that the ancestors of the sailors of the great canoes started out further along the trail in eastern Indonesia.

These seafarers moved eastward in small groups around the top of the Melanesian archipelago until they reached Fiji. Using Fiji as a staging area, some eventually sailed on to uninhabited Tonga and Samoa. To have developed the physical types, language and culture that the Polynesians share in common, these Polynesian forebears must have been isolated for a time in a home group of islands. A chain of archaeological discoveries leads us to believe that this isolation started in the islands of Tonga and Samoa roughly 3,000 years ago.

Beginning in 1909 in New Britain, archaeologists have found a type of pre-historic decorated pottery at various Melanesian sites. In 1947, samples were also excavated in Fiji, Melanesia's easternmost extension. Five years later the same pottery was uncovered at Lapita in New Caledonia. Now called Lapita-style pottery, these artifacts clearly trace the visits and attempted settlements of a maritime people moving along a Melanesian route towards Polynesia.

Lapita pottery was excavated in Tonga in 1963-64, and has recently been found in Samoa as well - both in western Polynesia. Tonga is the longest inhabited island group in Polynesia, with radiocarbon dates as early as 1140 B.C. Thus we conclude that Tonga's first settlers, the people who made Lapita ware, were the first true Polynesians.

Language ties indicate that this migration continued via Samoa eastward to the Marquesas where the oldest sites in Eastern Polynesia have been found.

Far to the southeast of the Marquesas lies evidence of a truly remarkable feat - a voyage to Easter Island (Rapa Nui), some 2,400 miles away, in the face of prevailing winds and currents. Polynesia's easternmost outpost, Easter Island is not only the most isolated inhabited island in the Pacific, but it is also only 15 miles long. Assessing its chances of being discovered by early Polynesians, we can conclude only that their sailing canoes were already capable of traversing the breadth of the Pacific, and that on one such voyage, Easter Island was fortuitously sighted. Radiocarbon dating in 1955-56 indicates its discovery and settlement as early as A.D. 400.

The sites on Easter Island show clear evidence when considered in conjunction with the archaeology and languages of the Society and Marquesas Islands indicate strongly that the pre-historic culture of Easter Island could have evolved from a single landing of Polynesians from a Marquesan Island. These Polynesians would have been fully equipped to colonize an uninhabited volcanic island. Their success in making this windswept sixty-four square miles, without an edible native plant, not only habitable but also the seat of remarkable cultural achievements, is testimony to the genius of these Polynesian settlers.

A study of excavated adzes, fishhooks, ornaments and other artifacts indicates that Tahiti and the other Society Islands must have been settled soon after the Marquesas. Present information indicates that Hawaii and New Zealand were settled after A.D. 500. Radiocarbon techniques permit us to assign tentative dates to this entire Pacific migration: entry into West Polynesia about 1000 B.C., reaching East Polynesia about the time of Christ, completing the occupation by A.D. 1000.

Having reached the Pacific's farthest outpost, the early Polynesians possessed the skills to return. It is doubtful that one-way voyages could account for the early presence in the Hawaiian Islands, for example, of twenty odd cultivated plants of Tahiti and the Marquesas. Thus we conclude that the early Hawaiians repeatedly negotiated the longest sea route in Polynesia returning to Tahiti and then again to Hawaii, known as "Child of Tahiti".

It has been over a millennium since the Polynesians sailed their open canoes across the Pacific, using stars, signposts of the sea, and the strange, perilous liquid paths of currents to move from one island to the next. Most were fifty-five to sixty-foot V-sectioned craft, built of wide planks lashed to the frames with sennit and caulked with breadfruit sap. Hoisting their mat sails, they could cover one hundred to a hundred and fifty miles a day in open sea conditions. In Polynesia, the double canoe was the preferred style; in Micronesia, the single outrigger was preferred. Both were constructed with adzes of basalt or clamshell, with drills fashioned from shark's teeth or shell.

In these vessels the Pacific Islanders made their great voyages of discovery and colonisation. They date from the advent of the New Stone Age, when newly developed heavy woodworking tools made it possible to adze planks and join them to the frames of boats, just as bark or skin had been sewn in earlier times. The swift and capacious vessels of the Lapita navigators were probably little changed by Captain James Cook's day. In 1779, Cook recorded canoes much faster than his *Endeavour*.

With Polynesian ability to preserve food for long period, a range of 5000 miles in winds that were not too unfavorable, would have been possible for these great canoes - ample for exploratory probes eastwards. The Polynesians generally sailed into the wind by tacking, coming about and changing the side of the sail presented to the wind, as modern sailors do. The Micronesians (and the Polynesians of the Tuamotus and some western island groups) changed the course by shifting the sail from end of the canoe to the other, with the same side always to the wind. Thus the vessels were "double ended", with bow and stern having the same design. Both outriggers and the method of tacking by changing ends seem to have originated in Indonesia.

The Polynesians in the Pacific generally occupy an area referred to as the Polynesian triangle. The Polynesian triangle has Hawaii in the north, New Zealand in the south, and Easter Island in the east. The lines drawn from Hawaii to New Zealand bends westward to include the Ellice Islands (Tuvalu) and passing between Fiji and Tonga. The north to south line forms the base with its apex on the path of the rising sun, located 4000 miles to the east. The Marquesas lie almost to the centre of the eastern line, from Easter in the south to Hawaii in the north. Samoa, Tonga, Tahiti and Cook Islands are surrounded by the triangle. New Zealand, the farthest south group of Polynesian Islands is home to the Maori people.

One of the first indications of the sheer size of the Polynesian triangle was recorded by James King, second lieutenant of Captain James Cook's ship the *Resolution*. As Captain James Cook's ships, the *Resolution* and the *Discovery*, sailed along the coast of Kauai, on the afternoon of January 19, 1778, the first canoe loads of Hawaiians paddled out from the shore to visit the strange vessels. To the Europeans the appearance, the clothing, and the canoes of these natives indicated clearly that they were close kin to the people of the Society Islands, more than 3200 km to the south. But, in the words of James King, second lieutenant of the *Resolution*, "what more than all surprised us, was our catching the sound of Otaheite words in their speech; and on asking them for hogs, breadfruit and yams in that dialect, we found we were understood."

For the first time the extraordinary geographical spread of the Polynesian peoples was fully apparent to Europeans, and it was the similarity of language that most strikingly marked their kinship.

What Lieutenant King of the *Resolution* described has now become known as Polynesia in the geographical sense - a roughly triangular area with vertices at Hawaii, New Zealand and Easter Island. He correctly surmised that the few islands within the area that remained to be discovered would also turned out to be linguistically Polynesian. These include the best-known and most thoroughly studied members of the family: Maori, Hawaiian, Tahitian, Samoan, and Tongan. It was already known in King's time, however, that Polynesian languages were not confined to the triangle. On his second voyage, Cook had heard the language of Futuna in the Southern New Hebrides (New Caledonia) and found that it was exactly the same as that spoken at the Friendly Islands (Tonga). By the end of the 19th century a whole series of small Polynesian speaking community had been discovered in Melanesia and Micronesia, from the Loyalty Islands to the Central Carolines. They are now referred to as the Polynesian outliers.

One of the earliest records of the evidence of Polynesian languages deriving from Asia was that of the missionary, John Williams, who, in 1840, published a range of Polynesian words along with their Asian origins. In his book, *Missionary Enterprises In The South Sea Islands* published in London by John Snow in 1840, William ponders in Chapter XXIX on the origins of the South Sea Islands. He drew the distinction between the characteristics of the Melanesians and those of

the Polynesians which he considered had Malay characteristics and Indian social structure. These he took as clear indications of the Asiatic origin of the Polynesian people. He said, however, that the language spoken by the Malays and the Polynesians was clear evidence of the origins of the Polynesians.

MICRONESIA ORIGINS

Across a distance of nearly 2000 miles, 'the archipelago of Micronesia encompasses a land area of only 271 square miles. It is believed that the original inhabitants of Micronesia came from the Philippines and Indonesia about 1500 years before Christ. In 1521, Magellan first visited Guam, and the Chamorro, who were the indigenous population of the Mariana Islands had the doubtful honor of being the first people of Oceania to receive European callers. It was not until 1668, however, that the Jesuits and soldiery set about converting and subduing the islanders. Several great typhoons at the end of the 17th century were nature's footnote to the carnage wrought by the Spaniards. By 1710 an estimated population of 100,000 had been reduced to little more than 3500. A few Chamorro escaped to the neighboring Caroline Islands where they kept their identity as a people.

In the years that followed, the Mariana Islands, north of Guam, became completely depopulated. By the late 19th century, although the population of Guam had increased again, it had become a mixture of Chamorro, Filipino and Spanish stock. The indigenous language had survived but the oral traditions had been swamped by introduced elements with only fragments of recognizable oceanic themes remaining.

Micronesia means 'small islands' and is derived from the Greek words *mikros* which means small and *nesos* which means island. This is a perfect way to describe these over two thousand tropical islands scattered across the heart of the Pacific Ocean between Hawaii and the Philippines. They are spread over a great distance, yet each has its own culture, history, customs, rituals, myths and legends, lifestyle and topographical personality. The islands of Micronesia include the Federated States of Micronesia (Pohnpei, Kosrae, Chuuk and Yap), Guam, Palau, Saipan, the Republics of the Marshall Islands and Kiribati.

Almost lost in the vastness of the Pacific Ocean are the tiny islands, the remarkable people and the ancient architecture of Micronesia. The methods used to construct three historic monuments, as well as their materials, sizes, functions, and designs vary widely from one island group to the next. Prismatic basalt and coral native to Pohnpei and Kosrae were used by resourceful builders to create the dramatic stone city of Nan Madol and Leluh, respectively. Beautifully terraced hills with sculptured earthen crowns abound on 26-mile long Babeldaob Island in the Palau archipelago. Carefully fitted stone platforms with hexagonal plans form the basis of meetinghouses, residences, and other ornamental structures of wood in the Yap Islands. The enigmatic latte stone columns of the Marianas apparently once served as the foundations for wood houses raised above the ground, sometimes as high as sixteen feet.

The favorite bogeyman of Micronesian mythology are cannibal spirits or ogres who are characterized by their brute strength and stupidity. They tend to come in families often; ten brothers, each one hand-span taller than the next or the first with one head and the second with two heads and so on. They can sometimes be driven away by blowing on a conch trumpet or simply by making lots of noise. Sometimes, the ogres who dwell in the woods so terrorize a district that has to be abandoned. This calls for the birth of an ogre-slaying child who is a special hero in Melanesia but is also well known in Micronesia.

A popular theme in Micronesia is that of a girl who comes either from the sea or the sky to watch men dance or to steal something. She is prevented from returning home because a man hides either her wings or her tail. This simple tale conveys perfectly the islanders' delight in the narrative art. Yet it is more than an idle tale for almost always the story is used to explain the origin of certain food taboos or social customs. It is also significant in another way, for some mythologists consider that it belongs to the tale-type defined as "swan maiden"; the basis of which is that a supernatural girl loses her wings and is forced to remain on earth as the wife of her captor. One day she recovers them and makes her escape. Her husband follows her and attempts to win her back. Sometimes he succeeds. This is a theme of tremendous antiquity; elements of which are to be found in a story from the Indian *Rig Veda*, recorded 3000 years ago. Its widespread distribution in Oceania points to its early arrival in the area.

COMMENTS

The leaders of the early Western expeditions to the Pacific Islands of Melanesia, Polynesia and Micronesia, kept logs in which they recorded their impressions of those things they had seen in Oceania. These accounts are interesting in terms

of the descriptions of what they actually saw, but their interpretations of native culture were not always accurate. Many of the whalers and traders who came afterwards did not fully appreciate and understand the oral literature of Pacific Island people. Also, many of the missionaries who followed in their wake were too busy substituting their own mythology to take an immediate interest in the exact details of the mythology they sought to destroy. Island people were given new standards of value in which their myths and traditions were given no commercial or spiritual recognition. The continuity of their teaching was broken.

So much of the old world created by Pacific Island ancestors has passed away. The stone temples are now in ruins and the temple drums and shell trumpets have long been silent. Tane, Rongo, Tagaloa, Nareau and other members of the divine family of the Sky-father and the Earth-mother are still with us even though so much of the regalia and symbols of Pacific Island spiritualism have been scattered among museums around the world. What the future holds for the indigenous people of Oceania may be unclear particularly when the ocean may claim many of the islands and many of Pacific Island people are still under the control of others. Perhaps by reclaiming cultural values, Island people will be able to understand who they are and what the future may hold for them.

I think it is important for us to always remember that Island life is really quite simple but is governed by very complex customs and rituals. These customs and rituals are a very important part of our lives from *before* we are born until after we die. They depict the great respect we have for our elders and ancestors and determine the way that they are treated, even after death. The customs and rituals give us the strength to cope in extreme hardship and when our environment is very hostile. They allow us to relate to the sea and all the creatures that live in the sea, and tell us that the sea, which provides us with our existence, can also be both our friend and enemy.

Island life may seem on the surface to be very idyllic but, in fact, our very existence is often very precarious. So many island communities live on small coral outcrops, often only a little above sea level. These outcrops can be very easily overtaken by the sea, however, despite all this, these atolls are our home and are inhabited by people with a great love for life. We are affectionate and friendly people who love laughing.

A Final Note from Michael Redmond, Chairman of the WU and WUR Board

As we initiate this first issue of the WU Journal it is appropriate to reflect upon where we have been and what we would like to achieve in the future. This coming Winter Solstice will mark the 60th anniversary of Dr Zitko's lecture in Los Angeles where he first proposed the concept of the World University. Much has transpired since that time. Under his direction the WU slowly grew to become known internationally. His ideas were taken to heart by many concerned souls. They worked diligently to expand and bring to fruition many of his goals. The WU now has Regional Campuses in Nigeria, India and Bangladesh, with regional offices in many other countries. There have been challenges through these many years, with attacks on the good name of the WU and also attempts to divert the WU for individual pride and profit. Dr Zitko was successful in steering the organization through these stormy waters and ever held to his great vision. Unfortunately in recent years as his health declined we lost momentum. Now a revitalized Board of Directors is active in working to restore the WU to its original purpose and mission.

The most important task at hand is getting the web site fully activated. We need a presence in cyberspace so those interested in this work will be able to find us. Then we wish to begin an online school where (members and teachers) will be able to offer courses appropriate to our vision. Eventually we would like to have programs at the Desert Sanctuary Campus, however, at least \$500,000.00(?) of improvements will need to be made to the infrastructure to even begin this venture.

Another thought that keeps coming to my mind is based on something Dr Zitko said over and over. He saw the WU as a hub with many spokes. In my travels both physically and in cyberspace, I have found numerous organizations working for the benefit of humankind and the earth. They seem to be doing this work individually, as single groups. If many of these organizations could co-ordinate their activities with each other through a central hub there would be greater efficiency to impact change in the world. I think the WU should endeavor to be that hub. In this light, I would propose that we begin to reach out to these organizations, so that in ever greater numbers, we can coordinate our activities and begin to effect ever more changes in the world. Before we do this we need to conceptualize a way that this proposal will be attractive to those many and varied *groups*.

There is good reason to be hopeful at this time. There is much work to be done. Let us proceed with enthusiasm for the greater good for all.

WORLD UNIVERSITY



WORLD COMMONWEALTH OF EDUCATION, SCIENCE & CULTURE

MEMBERSHIP RENEWAL NOTICE

On behalf of the WU Board of Trustees and our staff at the Desert Sanctuary Campus, I want to thank you personally for your past support and encouraging cooperation ever since you became identified with the World University development now in its fifty-ninth year of operation.

Now we need to know of your continued interest in our affairs as evidenced by your membership renewal for another year. In the event that your annual fee has already been sent, please accept our sincere thanks for your courtesy and support.

We believe that you made an original commitment to the principles and objectives of the World University, when you first became a part of this pioneering effort, and we would encourage you to honor this commitment and even increase it if possible by responding to this renewed invitation.

The minimum renewal fee is only \$75.00 for renewal/voting/Trustee eligibility status in U.S. funds that will enable us to keep in touch with you by means of our newsletters, conference meetings, and study literature. But if you wish a larger part in the promotion and administration of the World University with its world outreach into more than ninety nations, we would urge you to send \$100.00 for Sustaining Status. If you are able to help the WU in an even greater way with sums of \$2000.00 or more for Life membership, you can speed the process of this development and multiply your usefulness many times over.

Membership in the WU world cultural family is indeed an affiliation of rare merit. As we are settling into the new century, you will want to keep informed of our current progress in the face of the profound transitions between two great ages that we are witnessing at this time.

In Peace,

Kathy Schurdevin
President, WU

WORLD UNIVERSITY

International Administration

Please renew my membership in the World University for another year. I wish to take part in all of its activities, as I am able. My check is enclosed as indicated, so please send my credential for the coming year. (\$45.00 renewal; \$75.00 voting; \$100.00 or more sustaining; \$2,000.00 for life membership.) All funds must be in U.S. dollars.

Name: _____ Address: _____

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WORLD UNIVERSITY ROUNDTABLE

World University



Roundtable

WORLD COMMONWEALTH OF EDUCATION, SCIENCE & CULTURE

Membership Renewal Notice

Now we need to know of your continued interest in our affairs as evidenced by your membership renewal for another year. In the event that your annual fee has already been sent, please accept our thanks for your courtesy.

We believe that you made an original commitment to the principles and objectives of the World University Roundtable, when you first became a part of this pioneering effort, and we would encourage you to honor this commitment and even increase it if possible by responding to this renewed invitation.

The minimum renewal fee is only \$45.00 in U.S. funds that will enable us to keep in touch with you by means of our newsletters, conference meetings, and study literature. But if you wish a larger part in the promotion and administration of the Roundtable with its world outreach into more than ninety nations, we would urge you to send \$75.00 for voting status and trusteeship eligibility. If you are able to help in a more sustainable way with sums of \$100.00 or more, you can speed the process of this development and multiply your usefulness many times over.

Membership in the WUR world cultural family is indeed an affiliation of rare merit. As we are settling into the new century, you will want to keep informed of our current progress in the face of the profound transitions between two great ages that we are witnessing at this time.

We thank you for your support.

Philip Vande-Riet,
WUR President

WORLD UNIVERSITY ROUNDTABLE International Administration

Please renew my membership in the Roundtable for another year. I wish to take part in all of its activities, as I am able. My check is enclosed as indicated, so please send my credential for the coming year. (\$45.00 renewal; \$75.00 voting; \$100.00 or more sustaining; \$5,000.00 for life membership.) All funds must be in U.S. dollars.

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