

MESEISET

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COMING EVENTS AT CHUUK CAMPUS

Some things new, some things old — and they are coming soon! Here is an update of coming events:

- **Academic Talent Showdown**: Friday, November 22. The five regional clubs are sponsoring teams to compete in academic questions-and-answers. Instructors have prepared questions — some easy, some middling, some hard — in English, math, science, social sciences, and business/computer. Join a team, and show up to support your region in this first-time-ever competition. Let’s all have fun!
- **Thanksgiving Day** (holiday): Thursday, November 28. Enjoy your turkey tails, and get super-fat!
- **COMET**: beginning Friday, November 29. The COM Entrance Test will be administered on campus. If you plan to take it, study hard for essay-writing, reading, and math.
- **BOR Meeting**: beginning Monday, December 2. Our Board of Regents will hold a two-day meeting here in Chuuk. This is a great opportunity for the SBA to express its needs and plans to BOR members.
- **President’s Visit**: week of December 2-5. Our President Joseph Daisy will be visiting Chuuk for the BOR meeting and other purposes. There is planned a tree-planting ceremony on campus during which President Daisy will take the lead in planting a tree. For more information, please get in touch with Ben Akin, Cecile Oliveros, or Lolita Ragus.
- **Christmas Party**: sometime in December. Our SBA Council is planning to sponsor some kind of Christmas Party. It is time to relax before final exams. For more information, please get in touch with your SBA officers.
- **Final Exams**: mid-December. Get ready, students! Your studies may result in lots of As — or lots of Fs. The choice is yours. Φ

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**MESEISET DISCLAIMER
POLICY**

Any expression of opinion or viewpoint of the writer(s) of an article in this Meseiset publication is solely the responsibility of the writer(s), not of the COM-FSM system.

GETTING INTO ACCREDITATION STANDARD #1

COM-FSM — administrators, faculty, staff, and students — must follow certain **standards** set by WASC/ACCJC.

Before we can understand the sentence above, we need to know three words (boldface and underlined):

- standard = *level of quality or excellence*.
- WASC = *Western Association of Schools and Colleges*. The United States has 6 regional associations, and WASC (established in 1924) is one of the six. Its purpose, according to the 2003 Microsoft Encarta Reference Library, is to evaluate the qualities of a sound educational program, to set accreditation standards, and to evaluate whether or not a school/college meets these standards.
- ACCJC = *Accrediting Commission for Community and Junior Colleges*. It is a WASC group tasked to review a college, like COM-FSM, and its performance according to the set standards.

ACCJC has four standards — **institutional mission and effectiveness**, student learning programs and services, resources, and leadership and governance. COM-FSM, including Chuuk Campus, uses these standards to “foster learning in its students”.

Look at the first standard — **institutional mission and effectiveness**. Yes, COM-FSM has its mission statement: *“Historically diverse, uniquely Micronesian and globally connected, COM-FSM is a continuously improving and student-centered institute of higher education. The college is committed to assisting in the development of the FSM by providing academic, career and technical educational opportunities for student learning.”* This statement sounds good, but a good sound still requires better understanding and best action.

Effectiveness requires ongoing, **self-reflective dialog** among stakeholders about its quality and improvement.

- Self-reflection means that we at COM-FSM have a responsibility to evaluate our own programs and services so that we may improve ourselves. That is good.
- Dialog means that we, as stakeholders, must discuss what we do and how we evaluate our own performance at COM-FSM. President Joseph Daisy calls it “purposeful dialog”. Our Campus Dean Kind Kanto calls it “genuine

communication”. Both the President and the Dean are right. However, the dialog must include all internal stakeholders — administrators, faculty, staff, and students — not just a few people in the Palikir administration or the National Campus, nor a handful of people at Chuuk Campus. Also, we must be open, transparent, and honest and not be secretive, dishonest, and dictatorial.

Now, remember what Soster Tither said at the All-Campus Meeting on October 2. He described some — maybe just a few — administrators, faculty, and staff — as “problem-makers”. His words ring with a great deal of truth. To be sure, we do not want to make problems at Chuuk Campus, but there are times when administrators, faculty, and staff are secretive, dishonest, dictatorial. They have much difficulty in being open, transparent, honest. They are problem-makers.

In effect, ACCJC’s Accreditation Standard #1 is not always a success at COM-FSM. If this standard requires “quality or excellence”, we still have to reflect on our own understanding and to take appropriate action to self-improve. This requires a paradigm shift in our attitudes and behaviors — from problem-making to problem-solving. Let us do it together — all of us — together. Φ

CAMPUS BEAUTIFICATION

Our campus has begun to look beautiful, and it will continue to get more and more beautiful — thanks to a new Campus Beautification Committee.

On Friday, October 25, our Management Council established a Campus Beautification Committee, to be chaired by Cecile Oliveros and Ben Akkin. Both are responsible for selecting committee members and for planning on activities to beautify the Chuuk Campus.

Committee members include faculty and staff : Wilson Bisalen, Merly Cholymay, Margarita Chunupwin, Antonieta Ezra, Jothy John, Yosko Kim, Nariano Narios, Deva Senarathgoda, Thelma Sam Shirai, Lynn Sipenuk, and Adao Tom.

Student members include: Reason Andrew, Dalinda Jack, Shawn Mori, I.M. Meter, Arene Setik, Soster Tither, and Libson William.

Go, Chuukese Sharks! Φ

MOVIE REVIEW:
“LIFE UNDER THE SEA”

EN 205 (Literature of the Sea)

by Aprilyn Lucas

Every minute of my life, I have lived and appreciated nature that surrounds me. I admire the plants; I value the beauty and greatness of my surrounding. At first glance of the ocean, I fell deeply in love with it. It is one of the most beautiful things in this world, and it possesses striking features, including shipwrecks. The ocean is a true paradise.

I watched a documentary movie “Life Under the Sea” as an EN 205 assignment. I was filled with pride and awe as each undersea scene revealed marvelous sights. At the same time, guilt boiled up in my heart, as I witnessed criminal actions of pollution of the oceanic environment. I myself am a criminal who has, without hesitation or consideration, polluted the sea.

In particular, the stingray is the best sea creature. On my home island of Moch, I learned that the stingray represents the island itself. According to legend, early settlers of Moch domesticated the stingray. They could call the gentle stingray to shore, and old women would feed it. This may only be a legend, but it describes a traditional relationship between human beings and sea creatures. Now, the relationship is disappearing. People look at the stingray as dangerous. It is turning into an endangered species. I love it immeasurably and feel sorry for it.

All in all, beneath the ocean’s surface live the most stunning creatures. To be sure, the sea itself is incomparably beautiful — a home for my beloved stingray and others. Words, like this movie review, cannot express enough how profoundly motivated I feel by the splendor of the sea and its creatures. Φ



THE OLMEC CIVILIZATION:
A LEGACY OF ART

SS 170 (World History)

by Flynn Fredy

The Olmec people belonged to an ancient American civilization. They lived in Mexico 3,000 years ago. They were very artistic.

They carved huge stone heads out of basalt. They also made beautiful bottles and cups out of clay. Look at their handiwork (right). As far as I am concerned, we should give thanks to the Olmec people for this simple legacy – using natural resources to create artwork. That, to me, is the kind of legacy which we the Chuukese people can learn from the Olmec.

Chuuk has its own natural resources, and we have creative artists who can design and produce artwork unique to Chuuk. We use an English word “handicraft” to describe things that we produce for sale to tourists. That is okay, but it is better if we produce artwork which are practical and usable in our own daily lives.

I say, “Thank you, Olmec people.” Their art is a simple legacy, but I see it as encouragement for us to do similar things. To be sure, we can save money by making our own handiwork and not buying imported items. We can earn money by selling our handiwork to tourists. We need to study world history and learn how ancient people lived their lives. We need to learn from these ancient civilizations. φ



History, too, has its uses, such as the provision of a “usable” past.

Edward W. Bennett, U.S. historian, in Journal of Modern History, “Intelligence and History from the Other Side of the Hill”

ARE YOU PLANNING TO MIGRATE TO GUAM OR HAWAII?

Wow! Lots of Chuukese individuals and families have migrated, and continue to migrate, to America – in the past 40 years. In the 1970s, migration was just a trickle. Nowadays, the numbers rise to several thousands.

According to the Microsoft® Encarta® Reference Library 2003, migration is a “*response to the lure of a more favorable region*”. It is “*stimulated by a deterioration of home conditions*”. That seems true for Chuukese migration to Guam, Hawaii, and U.S. mainland. These American destinations seem to have favorable conditions, and Chuuk seems to have adverse conditions.

- What adverse conditions exist in Chuuk? Well, education and health services are dismal, and economic development is almost non-existent. Unemployment in Micronesia is highest (34%) in Chuuk.
- In Hawaii, for instance, schools and hospitals are quite good, jobs are available, and even the U.S. welfare system helps.

All I can say about this is “Welcome to the 21st century!”

Did you know that European migration to America began in the early 17th century – about 400 years ago? Pilgrims and Puritans migrated from England – to escape from religious persecution. They rejected both Catholic and Protestant religions and wanted to worship God in their own separate way.



Pilgrims and Puritans arrived in 1620 and celebrated the first Thanksgiving Day in 1621.

Blacks and Chicanos also migrated. Africans came to America in the 1700s as slaves. They gained their freedom in the 1860s, but their life remains difficult in America. Chicanos also migrated to America in the 1700s and 1800s. They are known today as African-Americans and Hispanic-Americans.

That was just the beginning of migration to America. For the next 200 years, more and more Europeans came to live in America. An excellent example is what happened in Ireland in the mid-19th century. There was a potato famine, and a million Irish people starved to death. Another million chose to migrate to America, especially to New York City.

To Hawaii alone – the so-called “melting pot of the Pacific” – immigrants from China, Japan, the Philippines, and Samoa came. They came for economic opportunities, such as jobs. In the past many years in Hawaii, there have been federal, state, and municipal government leaders of Chinese, Japanese, Filipino, and Samoan ancestries. In the beginning, it was hard work for these migrants; now, they have begun to climb the ladder of success.

Nowadays, Micronesians – especially Chuukese and Marshallese – are migrating to America. They are running away from “deterioration of home conditions” and to “a more favorable region”. Migration to America began 400 years ago, and the first migrants suffered a great deal. However, over time, they began to adjust to a new way of living, and they have succeeded. The Chuukese will do the same – suffer in the beginning, adjust, and succeed over time. φ

MY PERSONAL PHILOSOPHY

(an assignment in EN 208)

by Soster Tither

Name of Philosophy = **IMPERFECTION**

My personal philosophy starts off with Thomas Hobbes, the English political philosopher of the 17th century. He said that it is the Nature of Man to be selfish and predatory. So, Hobbes saw Man as imperfect. That is why he proposed the “doctrine of sovereignty” and “absolute supremacy of the state” for a king to control and guide people. All the same, the king has to be “utilitarian” – to bring the greatest happiness to the greatest number of people. There is one flaw in Hobbesian philosophy – Since the king is also a Man, he is selfish and predatory as well. Who will control and guide the king?



Hobbes

Since all human beings, including the king or ruler, are imperfect, there is no hope for any society or government to be perfect. All the same, the ancient Chinese philosopher Confucius offered good advice to leaders, but no leader is required to take Confucius’ advice. So, is there any hope for imperfect people in an imperfect world?



Confucius

Metaphysics

- Anthropology
- Theology

Let me focus on Chuuk and its people. Later, I will expand my ideas to the realities of the world. First, Chuukese people are imperfect. They lie, cheat, and do all kinds of imperfect things. The leaders are worse, because they are supposed to be role models, but many are not. Second, a leader can be traditional, religious, or modern – it does not matter. Imperfection in the general public and of a leader is a way of life for us.

Epistemology

- Empiricism
- Logic and Reasoning
- Intuition
- Undisputed Authority

Now, I will focus even more – this time on Chuukese college students. They are imperfect, and they know it. They do not study hard. They do not like to read their textbooks and hand-outs. They want the least amount of work for the greatest benefit of getting their college degree. They blame instructors for what they themselves do wrong. They lie and give excuses. The list of imperfections goes on and on and on. They do not describe themselves as selfish and predatory, but that is what they really are.

Many students pretend that they are good – because they preach the words of the Bible – but they do not behave as Christians. One example is the words “the truth shall set you free”. Chuukese students lie a lot. They blame others, like modern-day Pharisees, for their own mistakes. Another example is the words of Jesus Christ – “turn the other cheek”. At Chuuk Campus, revenge is the way to think and act.

Chuukese students are indeed outstanding liars, and they hold so much vengeance in their minds and hearts. They are imperfect people. They must change.

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Axiology

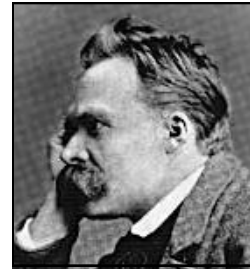
- Ethics
- Aesthetics

Imperfect people do not admit their imperfections because they will then have to change from bad to good, from wrong to right. If we fail to change, then our Chuukese custom of “kopwap tapwéto” occurs. What we do bad and wrong now will repeat itself in our children. After all, we are our own children’s role models and they will follow in our footsteps. So, it is our ethical responsibility – now – to change. We do not want tomorrow to follow in today’s footsteps. But how do we get rid of Man’s imperfections – our own imperfections?

The answer is not – I repeat, not – the Hobbesian “leviathan” or the Confucian “filial piety”. Both are not solutions that lead to perfection.

The answer lies in the philosophies of two others – Georg Hegel (1770-1831) and Friedrich Nietzsche (1844-1900).

- First is Nietzsche. He said that each person must be a “master” of his own fate – not to be bad or wrong, but to go against the “herd”. The “herd” follows the “slave morality”, and does not help him to be better. However, if Man is imperfect, why would he want to change and to be better?
- This is where Hegel comes in. He said that history can control and guide us –



Nietzsche



Hegel

from thesis, to antithesis, and then to synthesis. So, begin with a simple thesis – that *Chuuk Campus students do not study hard*. Now, create the antithesis – that some students do study hard. So, the synthesis combines thesis and antithesis and becomes: **Some students do not study hard, and others do**. So, the synthesis is only about studying hard – some do not study hard, and others do study hard. Then, this synthesis becomes the next thesis, and so the next antithesis must add something else – not just about studying but, for example, about reading textbooks/hand-outs. This is a process with a Chuukese phrase – “ekis me ekis”, a little at a time. So, read how the steps work:

Step 1	Thesis 1 = <i>Students do not study hard</i> . Antithesis 1 = Some students do study hard. Synthesis 1 = Some students do not study hard, and others do .
Step 2	Thesis 2 = True, some students do not study hard, and others do; <i>however, they do not read textbooks/hand-outs</i> . Antithesis 2 = Some students do read textbooks/hand-outs. Synthesis 2 = Some students do not study hard, and others do; and some students do not read textbooks/hand-outs, and others do .
Step 3	Thesis 3 = True, some students do not study hard nor read textbooks/hand-outs, and other students do study hard and read textbooks/hand-outs; <i>however, some do not answer questions in class</i> . Antithesis 3 = Some students do answer questions in class. Synthesis 3 = Some students do not study hard, do not read textbooks/hand-outs, and do not answer questions in class; and others do all three .

The cycle of thesis-antithesis-synthesis goes on and on, adding “ekis me ekis” what students must do to change. They may never reach perfection, but if they follow these steps they will move further away from imperfection. We can all do this – not only Chuuk’s college students but all other Chuukese, plus all people in the world. Remember – change is a process, not the product. Φ

LET'S PLAY WORD GAMES!

Look right → ! It is a game called word search or acrostic. It is a popular word game among Chuukese students, especially here at Chuuk Campus.

This one, called Acrostic #1, was designed by Keoni Hauk and Beulah Kumo.

Find as many English words as possible in Acrostic #1 — only three letters or more per word. There are 14 words in this game. You have 14 minutes to find all 14 words. Please do not cheat by peeping at the answers below. Φ

ANSWERS: ANDES, DEEP, DUE, EYE, FAN, FAULT, MILE, RUNOFF, SEA, SLEET, SPEED, SPIN, STEEL, STORM

CHAVIN:
AN ANCIENT AMERICAN CIVILIZATION

SS 170 (World History)

by Atson Atnis

The Chavin people had an ancient civilization in the South American country called Peru — more than 2,500 years ago. They lived in a narrow river valley called Chavin de Huántar, as shown below.

The Chavin people created an extraordinary legacy that is a drainage system. It was an important water system in the urban area to prevent flooding in the flat lowland area.



The drainage system was built under stone temples. In a rain storm, water from mountainsides rushed down into the drainage system, creating the roaring sound of a jaguar, an animal sacred to the Chavin people.

Now, what is so important to learn about the drainage system

(continued on page 8)

WORD SEARCH: ACROSTIC #1

R	M	R	O	T	S
D	U	M	I	L	E
N	E	N	E	U	D
I	E	E	O	A	N
P	T	Y	P	F	A
S	E	A	E	S	F

W O R D S

ONE MORE WORD GAME

by J-Ritz Jack and Lilly Jean Sos

Below is another word-search game, or Acrostic #2. It has 13 words — each word with 3 letters or more.

The answers (13 words) may be found on page 8 of this issue of Meseiset. Please remember — do not cheat by peeping at the answers before you find the 13 words. Φ

WORD SEARCH: ACROSTIC #2

W	A	T	E	R	S
I	A	I	R	H	O
N	W	R	O	D	U
T	E	R	M	N	T
E	T	H	G	I	H
R	U	N	O	F	F

OLMEC PYRAMIDS

SS 170 (World History)

by Dalinda Jack

Think of pyramids, and you think about ancient Egypt. However, did you know that thousands of miles away from Egypt is Mexico? What is interesting to me is that, in ancient Mexico, there lived the Olmec people who also built pyramids. That is a legacy worth remembering.



Egyptian pyramids



↑ *Olmec pyramids* ↓

Egyptian pyramids were built 4,600 years ago, and Olmec pyramids were built 3,000 years ago. So, yes, Egyptian pyramids were built first, but the Olmec people did not copy Egyptians. They thought about smaller, prettier pyramids on their own.

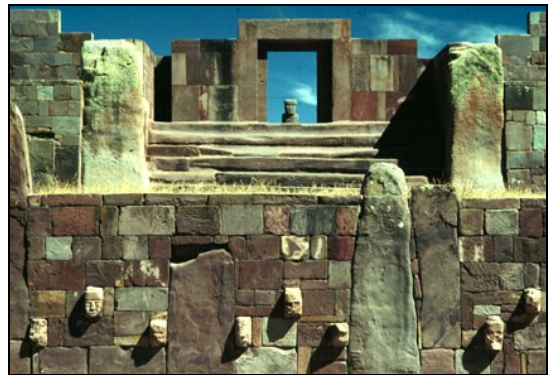
We the Chuukese people can learn from this Olmec legacy. We do not have to build famous buildings like Egyptian or Olmec people. Maybe we can build buildings with coral. Think about it.

The Olmec people’s culture impresses me. Studying about them only makes me want to learn more. The people were impressive, to be sure, and we the Chuukese can be impressive too. Φ



.....
CHAVIN *(continued from page 7)*

of the ancient Chavins? We in Chuuk can learn from this historical legacy. Right now, PII workers are building drainage systems under the primary roads on Weno; however, I heard stories that several years ago when PII was supposed to start redeveloping the primary roads, the planners had forgotten to include drainage or sewer systems under the roads. If the stories are true, the planners had not learned about the Chavins’ successful drainage system. That would have been a disaster — no drainage system — for us today.



When we look at pictures of the ancient Chavin drainage system, we can see how well it was built and maintained for several hundred years.

In conclusion, we should give credit to people like the ancient Chavins for their concept and practice of building the drainage system. A drainage system is an essential part of living in an urban area like Weno. At the same time, let



us not forget that construction of the system requires that we also include maintenance. So, let us encourage our leaders and planners to think, “Construct and maintain”.

ANSWERS TO ACROSTIC #2
(page 7)
ANSWERS: air, find, hen, high, more,
runoff, short, south, term, warm, waters,
wet, winter