

# MESEISET

Volume 3, Number 18

September 29, 2014



## SBA Election Results

### Marivic Preciado Elected President

**MARIVIC RHEENAH PRECIADO**, a sophomore in the AA degree program for teacher preparation, was elected as the SBA President for the school year 2014-2015. Others elected were **Vice-President RAY CHIWI**, **Secretary JAKE NAKAMURA**, and **Treasurer BRANDON CHUTIN**.

Also elected, by write-in votes, were **Chaplain DAVID NOKAR** and **Sports Manager SHAWN MORI**. Appointed as **Assistant Sports Manager** is **ANSTER CRUZ**.

Among 262 eligible voters, 149 (56.9%) cast ballots, according to Wilson Bisalen who with Virginia Mamangon tallied all ballots and submitted election results to Campus Dean Kind Kanto on September 4. Election dates were September 2-3 at the Student Center.

Congratulations are extended to the six winners, and best wishes for a successful school year as the duly elected SBA officers. All six were sworn into office during the induction ceremony on Friday, September 5, at the Student Center. Φ

## MEET YOUR NEW SBA OFFICERS

**School Year 2014-2015**



Marivic Preciado  
*President*



Ray Chiwi  
*Vice-President*



Jake Nakamura  
*Secretary*



Brandon Chutin  
*Treasurer*



David Nokar  
*Chaplain*



Shawn Mori  
*Sports Manager*

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## **MESEISET DISCLAIMER POLICY**

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# Chuuk Campus News

## TIME MANAGEMENT WORKSHOP

A “Study Skills: Time Management” workshop was held August 25 at 12 noon in the Multipurpose/Counseling Building. Counselor Wilson Bisalen conducted the workshop, and 16 students attended.

The workshop purpose was to introduce to interested students a method of effectively managing and using their time in a 24-hour daily schedule. Students may experience difficulty and stress in juggling their academic and personal activities into a time frame. So, according to Wilson, the workshop would help students to succeed and be better prepared in college and in life.

Various topics included organization and prioritization of time, daily planning and scheduling, and avoidance of procrastination or binge studying.<sup>(1)</sup>

Wilson used hands-on daily planners, such as Assignment Log and Week-at-a-Glance. Students found them useful. On a post-workshop survey, they explained that they wanted to learn more about effective time management.

He expanded the idea of daily planning to long-term thinking, *“Time is money. By applying time management skills, students can achieve their degrees in a timely manner without exhausting their financial aid or Pell Grants.”*

Wilson then advised, *“It is one thing to learn study skills, and another to apply what is learned. That is the purpose of time management. Remember, students, to use your time wisely and effectively.”* Φ

<sup>(1)</sup> Another term for “binge studying” is “cramming”.

## CHUUK CAMPUS MINI-SUMMIT

Chuuk Campus personnel participate in a three-day mini-summit August 26-28 at the L5 Conference Room on Weno. VPIEQA Frankie Harriss conducted the three evening sessions 3:30-8:00 PM. Approximately 35-45 administrators, faculty, and staff participated. Invitation to attend was not extended to students.

Discussion focused on accreditation and financial matters. Most participants explained that, in general, the sessions were productive. Φ

## CHUUK CAMPUS MEETING OF MANAGEMENT COUNCIL

Our Management Council (MC) met on August 27 in the Dean’s Conference Room. Members present were Kind Kanto, Mariano Marcus, Memorina Yesiki, Kersweet Eria, Mike Abbe, Caren Enlet (proxy for Marie Mori-Pitiol), and Alton Higashi. Absent were Ben Akkin, Roger Arnold, and Shawn Mori.

Discussion topics were varied. Kind reported that Chuuk Campus will soon receive a new vehicle.

Memo said that, since December 2013, our snack bar had a cash account of \$2,090.58.

Mike said that we will celebrate a community-based Food Fair sometime hopefully in

*(continued on page 10)*

## New CCPI Director: LJ Rayphand

Our former staff member, LJ Rayphand, has assumed a new position in Chuuk — Coordinator of the Caroline College and Pastoral Institute (CCPI) 4th-Year Program for Teacher Education.

In May 2014 LJ was awarded his doctorate degree in information technology from the University of Hawaii at Manoa (UHM). Prior to his UHM admission a few years ago he worked at Chuuk Campus as the Chuuk Education and Culture Specialist.

Congratulations are sincerely extended to LJ for receipt of his doctorate degree and for assumption to the CCPI coordinatorship. Φ

# TIME IS MONEY!

# 10x10 WORD SEARCH #1 by John Berdon and Pauleen Rizal

N	S	D	N	I	K	U	U	H	C
O	O	C	E	A	N	T	O	O	L
F	A	R	O	U	N	D	M	E	A
G	L	U	T	E	N	P	E	T	C
U	I	O	V	H	A	R	A	O	I
N	N	E	A	N	H	A	S	T	R
A	E	G	Y	T	P	T	R	A	E
N	S	R	R	A	O	E	U	L	H
A	S	A	E	R	A	D	I	O	P
F	E	L	M	T	E	L	A	C	S

This word search is composed of 23 hidden words, each with five letters or more. Find and circle all 23:

AREAS  
AROUND  
CHUUK  
COMPANY  
EARTH  
EVENT  
FANANU  
FLOAT  
GLUTEN  
KINDS  
LARGE  
LINES  
NORTH  
OCEAN  
PAATA  
RADIO  
SCALE  
SOUTH  
SPHERICAL  
STORM  
TOTAL  
THREE  
TREAT

## POTENTIAL SOLUTIONS TO CHUUK'S PROBLEM OF OVERPOPULATION

There are four potential solutions to Chuuk's undeniable problem of overpopulation. Seventeen students in SS 125 (Geography of the Pacific) discussed the solutions and voted on which one would best help to decrease Chuuk's overpopulation. Here is the tally of their votes:

- **Use birth control:** 4 (or 24%)  
A student said, *"It's best for one family to have 2-3 kids because parents can fully support them."* Another explained, *"In large families, parents cannot take care of all their children."*
- **Increase deaths:** 0 (or 0%)  
No student suggested that increased mortality is a desirable solution.
- **Migrate to other places:** 11 (or 65%)  
A large majority selected migration as the best

solution. A few students explained that, with global warming and island-sinking, migration from outer islands to America would be their choice. Other students said that, with migration, they can solve other problems related to poor education and health, lack of job opportunities, and limited government help in Chuuk.

- **Improve economic development:** 2 (or 12%)  
Surprisingly, only two students selected this option. They agreed that economic development is, of course, beneficial; however, they see loss of cultural identity as a result of economic development. They did not want to see their Chuukese culture disappear.

SS 125 students recognize that overpopulation in Chuuk is a problem and that we need to find solutions. Each one of us is, in fact, responsible for finding appropriate solutions. It is good for Chuuk Campus students to begin thinking about their future scenarios in life. Φ

## MY PERSONAL PHILOSOPHY by Reini Orano

### TOPIC = PIETY

Piety is devotion, duty, and loyalty to someone above yourself.<sup>(1)</sup> So, 2,500 years ago, the Chinese philosopher Confucius presented us with the concept and practice of “filial piety” – how we should be devoted, dutiful, and loyal to leaders (in the government) and fathers (in the family). In effect, we should listen and obey our leaders and fathers.



Confucius (551-479 BC)



Aristotle (384-322 BC)



Mencius (371-289 BC)

Then, more than a hundred years after Confucius had died, two other philosophers expanded on the Confucian ideas of filial piety. The Greek philosopher Aristotle said, “*Piety requires us to honor truth over our friends*”.<sup>(2)</sup> Another Chinese philosopher Mencius added, “*The power to govern is bestowed on rulers by heaven, and that if rulers have misused their station they lose this power and the people have the right to revolt*.”<sup>(3)</sup>

What did Aristotle and Mencius mean? Here is my understanding of their words and ideas: Piety is, of course, good – if the leader or the father is good. Then, people should obey and follow what the leader or father says. However, if the leader or the father is bad, then people do not have to be devoted, dutiful, or loyal. They have the right to challenge the leader or the father.

### METAPHYSICS (Ontology)

- Anthropology
- Theology

I realize that traditional Chuukese culture, as we practice it today, limits us to Confucius’ ideas – that, good or bad, people must listen and obey their leaders and fathers, right or wrong. I disagree with the limited idea of Confucius’ filial piety. I agree with the expanded ideas of Aristotle and Mencius.

### EPISTEMOLOGY (Sources of Knowledge)

- Empiricism
- Logic and Reasoning
- Intuition
- Undisputed Authority

To know and understand my personal philosophy, let us begin with a simple chart with two vari-

(continued on page 5)

<sup>(1)</sup> Encarta Dictionary Tools.

<sup>(2)</sup> Aristotle, Nicomachean Ethics.

<sup>(3)</sup> William Theodore deBary et al., eds, Sources of Chinese Tradition (New York: Columbia University Press, 1960), taken from Microsoft Encarta Reference Library 2003.

## **MY PERSONAL PHILOSOPHY** *(continued from page 4)*

ables: the first variable is “input” – what a father would teach and/or do for the family (good or bad). The second variable is “output” – what a son would learn and/or do (good or bad) for the same family.

I N P U T		
O U T P U T		Good Father
	Good Son	#1
	Bad Son	#3
		Bad Father
		#2
		#4

Now, let me describe this chart, using the ideas and practices of piety.

- First (#1): A good father has a good son. That is the kind of father a son should have. So, the son gives piety to his father. In other words, he does respect and obey his father, because the father is good. No challenge is necessary at all.
- Second (#2): A bad father has a good son. That is the kind of father a son does not need to have. So, the son should not give piety to his father. In other words, the son can always love his bad father, but he must not respect and obey his father, simply because the father is bad. The good son must question the bad father. The son must find ways to advise his own father to change from bad to good.
- Third(#3): A good father has a bad son. The father does whatever he can to make his son good, but the son does not respect and obey his good father. The bad son can say that he loves his good father, but the son does not truly love his father. The son loves himself. In this case, the good father must challenge the bad son. This kind of challenge is called “tough love”. For instance, if the police arrest the bad son, the good father must agree to send his son to prison. The son can ask his father to forgive him, but the father must show tough love by letting the son suffer the consequences of his bad action.
- Fourth (#4): A bad father has a bad son. This is the worst situation in a family, and we find many cases in Chuuk. The bad son has no right to challenge his bad father, because of piety. Yet, the son must question the father. Conversely, the bad father must challenge his own bad son, but it seems so difficult to do. The challenge must come from the family and clan. Everyone must get involved in advising both father and son to change their bad ways. No one in the family and clan should remain silent for any reason. Silence will continue to destroy both family and clan.

### **AXIOLOGY**

- Ethics
- Aesthetics

Piety does not always work in our Chuukese culture. Among the four boxes above, the only one that works with piety is Box #1 – good father and good son. If we continue piety when the father and/or the son is bad, the family and clan will deteriorate. Let us get rid of piety in Boxes #2, #3, and #4. If it means that we must change our Chuukese culture, then let us change it. Let us not tolerate nor accept badness in a father or in a son.

**Value Systems** = devotion, duty, and loyalty with the right to challenge

## GHOST STORY

*[EDITOR'S NOTE: The following narrative essay was written by a Chuuk Campus employee when he was a college freshman. He is now the possessor of a master's degree in science education. You gotta read the essay! It won first-place award in an essay contest in 1981. It is reprinted here in its entirety with permission of the author.]*

Night covered up the island of Tol, and there I was, alone in my room with my ears as clear as a dog's ears that could even hear the movement of an ant. The room seemed like a grave yard. I could see graves and ghosts through my imagination. The ghosts were ugly with long noses, hairy faces, and only four teeth, two on top and two on the bottom. The black spots on the walls turned to ghost's eyes. They were just looking at me. I looked at them and was about to scream, but I remembered that my mom told me not to make any noise. The room was filled with ghosts. I placed the lamp in front of me, but the ghosts were behind me and stayed in my shadow. They were ready to peel off the flesh from my back. I then put the lamp at my back, but the ghosts kept on chasing my shadow around. As soon as I put the lamp in front of me, I could feel them really close to my back. I could feel their warm breath. I then took the lamp, held it with both hands, and placed it on my head so the ghosts would not have any shadow or dark area to hide within.

The window's curtains were moving, for the ghosts were trying to look at me. They were waiting for me to go to sleep, so they could come in, take out my eyes, and eat them. Human eyes were the main food for ghosts. I could hear cats crying from far away. They were ghosts at the window, in the ceiling, in the walls, under my bed, and even under my sheets. The rumpled sheets appeared to have something underneath them. I kept on turning my head around just to see if the ghosts had come back in. I could feel my heart beat faster and faster every second. I was hoping my parents would come early, so my dad could give me some company.

My neck got tired and so did my arms. I finally put the lamp down in front of me. As soon as I placed it down, I could feel pain in my back. It was as if the ghosts were cutting away some pieces of flesh. Without turning back, and with my mouth opened, I screamed and hit the part where the ghost was cutting. Bringing my arm back in front of me, I could see blood on it. I ran to the door, opened it, and as I rushed to the door of the next room, I ran into my aunty. She held me tight in her arms for I was really shaking.

She took me back to my room and asked me what happened. I told her everything. I showed her the blood on my hand. She explained that it was from a mosquito which was sucking out blood from my back. She showed me the remains of the mosquito which were still on my hand. I asked her not to tell my mom when she got home. I was scared of her because I had made noise when she told me not to. I knew she wouldn't understand about the ghosts. Φ

*[EDITOR'S NOTE: Who in 1981 was the prize-winning author of "Ghost Story" when he was just a freshman in college in Oregon? The name of the author is revealed on page 10.]*

### NUMBER GAME: SERIES

Let us renew the number game of series for the school year 2014-2015. A few series below are easy, a few more a little hard, and finally quite hard.

In each series is an ordered set of five numbers. What is the missing fifth number?

#### EASY

(a) 5, 8, 11, 14, \_\_\_\_\_

(b) 13, 9, 5, 1, \_\_\_\_\_

#### A LITTLE HARD

(c) 5, 10, 17, 26, \_\_\_\_\_

(d) 142, 119, 98, 79, \_\_\_\_\_

#### QUITE HARD

(e) 71, 54, 39, 26, \_\_\_\_\_

(f) 0, 6, 24, 60, \_\_\_\_\_

Answers are found on page 10. Φ



## 10x10 WORD SEARCH #2 by Bernardeta Asito and Kinisou Simor

I	S	A	N	D	E	T	T	O	D
O	M	E	G	A	R	E	A	S	S
F	A	M	O	U	S	D	C	W	A
K	L	N	E	R	M	A	O	N	I
U	L	N	E	N	T	H	N	N	E
T	I	A	R	T	S	A	F	E	N
T	H	R	E	A	T	I	E	R	O
U	E	R	O	R	R	E	T	A	W
C	E	N	S	U	S	A	T	Y	R
D	L	O	S	A	P	O	I	N	T

This word search is composed of 22 hidden words, each with five letters or more. Find and circle all 22:

AREAS  
CENSUS  
CONFETTI  
DOTTED  
ETTEN  
FAMOUS  
IMMENSITY  
KUTTU  
LOSAP  
OMEGA  
POINT  
SATYR  
SCATTERED  
SHOWS  
SMALL  
STRAIT  
TANNA  
TERROR  
THREAT  
WATER  
WONEI  
YAREN

## MEET YOUR PERSONNEL AT CHUUK CAMPUS

Do you know your staff, faculty, and administrators at Chuuk Campus? Sure, you do! Now, identify them, by name, from the pictures below. Oops! Sorry, the photos captured the personnel from the back of their heads. Any way, to whom do these heads belong?



Person #1



Person #2



Person #3



Person #4



Person #5



Person #6



Person #7



Person #8



Person #9

Well, did you identify all nine? If not, then you should walk around campus and visit the various offices to see the front/back of their heads.

If you did not identify all, then go to page 10 to find the correct names of heads. Φ

*Photo credit: Edson Asito*

# **I AM GOOD FOR YOU!**

*[Editor's Note: Meseiset begins in this issue a new series on plants in Chuuk. Each article in the series was written by a student in SS 120 (Geography). Enjoy the articles.]*

## **BANANA**

by Crystal Inchin

(1) I am Banana.



(2) I was born green and short.



(3) I grew up and changed.



(4) Now I am yellow and long.



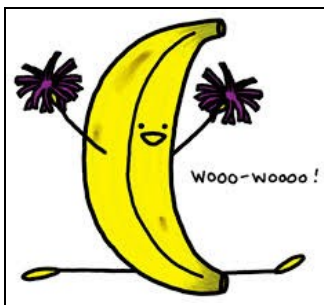
(5) Do not squeeze me.



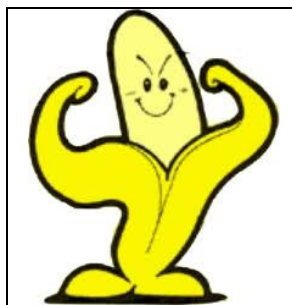
(6) Do not squash me.



(7) Eat me.



(8) I am good for your health. Φ



*[In the next issue will be another article: "Breadfruit" by Rinder Ruben.]*



# BUDDHA or CONFUCIUS

[NOTE: Among 24 students in EN 208 (Philosophy), a question was raised in class on September 9: “Between Gautama Buddha (563-483 BC) and Confucius (551-479 BC), whose philosophy would be better for the Chuukese people to follow? Why?” A total of 18 students wrote responses: seven (39%) selected the Indian philosopher Buddha, and 11 (61%) selected the Chinese philosopher Confucius. Their responses are summarized below.]

## BUDDHA

by

Rino Christian, Denise Emwalu, Kepueli “Miller” Kurabui, Inthefansus Risin, Darby Simina, Kiserin Sinem, and Justin Utha

Buddha’s philosophy was for all individuals to follow. It would be excellent for all Chuukese people to think and act like Buddhists.

Here is what we understand about Buddha’s advice 2,500 years ago and still nowadays:



- All people experience pain and suffering — not only physically but also emotionally. We must learn to accept this simple truth and to deal with suffering.
- We can overcome our pain only after we can face our own fears directly.
- We must follow Buddha’s **NOBLE EIGHTFOLD PATH**: right views, right intention, right speech, right action, right livelihood, right effort, right-mindfulness, and right contemplation. This is what we call the eight steps of VISALE-MC. Each of us must be honest — to know what is right, to feel what is right, and to do what is right.
- These eight steps will lead each Chuukese person toward enlightenment. In other words, we must not lie. Since lies are the opposite of truth, we must seek and embrace truth. If we are not enlightened, then we live in ignorance.
- Our ignorance as Chuukese people leads us to the same goal called “no development”. We can and will never achieve social, economic, and political happiness and success without VISALE-MC.
- Too many Chuukese remain ignorant and dishonest. They seem to enjoy their ignorance and dishonesty. All of us must never give up in trying to achieve enlightenment and honesty in our daily lives. Individual failure is the same as failure for our entire society. Φ

## CONFUCIUS

by

Yolanda Herry, Crystal Inchin, Osimichy Kata, Filemino Kilicho, Rilensha Mefy, Kalina Patresio, Riann Rhaym, Rinder Ruben, Marbel Siales, Eweneirek Sukiol, and Jame Wichep

Confucius’ philosophy was for individuals, of course, but mostly for leaders in the government and in the family. Chuukese people, especially leaders, should apply Confucian ideas and practices in their daily lives.

Confucius may have lived 2,500 years ago, but his philosophy continues to apply to Chuuk today:

Here is our thinking about Confucian advice to us at the present time:



- We must obey and follow our leaders, but we must also observe them carefully. They must demonstrate Confucius’ **FIVE VIRTUES**: **kindness, uprightness, decorum, wisdom, and faithfulness**.
- Moral leadership requires courage to change from bad to good, from immoral to moral.
- This obedience is called “filial piety”, and our leaders must be role models of morality, not immorality. By observing leaders, we the common people will learn to copy their attitudes and behaviors.
- When leaders in the government and in the family lack moral leadership, we the people have a responsibility to correct them or to remove them from authority. In other words, if leaders fail to do their work properly, we are no longer responsible to obey and follow them.
- Corruption in our government, as well as in our families, destroys our Chuukese culture. We need to end corruption in order to save our Chuukese culture. Corruption in Chuuk is definitely an example of immorality, or lack of moral leadership. Φ

## DO YOU RECOGNIZE THE LOCATION IN THE PHOTO BELOW?



Sure you do! It is our COM-FSM National Campus in Palikir, Pohnpei.

### MANAGEMENT COUNCIL MEETING (continued from page 2)

October. Farmers have been invited to sell various produce to fair visitors. We are all encouraged to check out and buy what will be displayed at the fair.

In addition, to help publicize the Food Fair, CRE staff will sponsor an essay contest and art/poster contest. Student writers and artists are invited to participate in these two contests.

MC members also approved a new job order form. When any office needs maintenance help, each one of us must fill out the job order form and

submit it to Dean Kind Kanto or clearance and action.

A second draft of the “Study Hard” instructor manual was discussed by MC members. At the next faculty workshop, the final draft manual will be reviewed by faculty members. Φ

### CHUUK CAMPUS PERSONNEL

(page 7)

#1 = Roger Arnold, #2 = Kalvin Assito,  
#3 = Herner Braiel, #4 = Kersweet Eria,  
#5 = Danie Mamangon, #6 = Tandy Marar,  
#7 = Cecile Oliveros, #8 = Lolita Ragus,  
and #9 = Abraham Rayphand

### “Ghost Story” AUTHOR

(9 aged)

Campus Dean Kind Kanto,  
or as he was known in 1981, Kainid Kanto  
(self-described in college as  
“a friendly, lonesome Pacific Islander”)

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### Number Game: SERIES

(page 6)

- (a) 17 ..... [add 3 to the next number]  
(b) -3 ..... [subtract 4 from the previous number]  
(c) 37 ..... [think:  $x^2 + 1$ ]  
(d) 62 ..... [think:  $x^2 - 2$ ]  
(e) 15 ..... [9x8-1, 8x7-2, 7x6-3, 6x5-4, and so 5x4-5 = ?]  
(f) 120 ..... [think:  $x^3 - x$ ]