

MESEISET

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February 3, 2014



OUR HUMANITARIAN SIDE: TYPHOON HAIYAN RELIEF FUND

November 7-9, 2013, Typhoon Haiyan (Yolanda) smashed into the Philippines. The hardest hit place was the city of Tacloban of 200,000 people. More than 7,000 persons were killed in Tacloban alone, at least 11,000,000 were left homeless throughout southern Philippines, and estimated damages reached more than \$800,000,000, according to the Philippines' National Disaster Risk Reduction and Management Council on December 26.

To help the Philippine victims, COM-FSM Chuuk Campus sponsored a fund-raiser to collect typhoon relief funds. Chuuk Campus collected a total of \$700. The money was forwarded to and received by the Philippine Red Cross in Manila on December 23 last year. According to a reliable source, our Chuuk Campus was one among the various COM-FSM campuses which conducted typhoon relief fund-raisers.

One of the relief fund coordinators on our campus, Cecile Oliveros, extended her humble gratitude to all who donated funds to help the typhoon victims. Our demonstration of humanitarian assistance is a credit to all of us. Cecile added, *"We are not a large population of COM-FSM individuals, but we stood together to help people in need."*

(continued on page 11)

IN MEMORIAM: Ritis Heldart

The Honorable Ritis Kolid Heldart of Nema Island passed away on January 4, 2014. He was Chuuk's Lieutenant Governor.

When he died he was on medical referral in Seattle, Washington. His remains were returned to Chuuk on Friday, January 24, and a state funeral was conducted on the same day. He was buried at his family compound in Seletiw on Weno Island.

He was born in 1953. He was 60 years old at the time of his death. He is survived by his wife Linda and six children.

For a memorial, go to page 12 and read Alfred, Lord Tennyson's poem "Crossing the Bar" (1889). ☐

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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.

ACCJC ACCREDITATION STANDARD #2: STUDENT LEARNING PROGRAMS AND SERVICES, PART C

In an earlier Meseiset issue (01/07/14), we began to understand ACCJC Accreditation Standard #2. Under Standard #2 are three parts: Instruction, Student Services, and a third part called “**Library and Learning Support Services**”, and this third topic is the focus of this article.

Who belongs to “Library and Learning Support Services”? The most obvious one is our library; however, **what else is part of Support Services?** The second place is our Media Center (or MITC). In addition, according to our COM-FSM document on Accreditation Standards, other places include “*tutoring, learning centers, computer labs, and learning technology*”.

Who is responsible for these services? The key person is our Librarian Kersweet Eria. To assist him is the Media Specialist Edson Asito.

What is the primary service? Again, according to the COM-FSM document on Accreditation Standards, it is “*to support the institution’s in-*

structional programs and intellectual, aesthetic, and cultural activities”.

Do these support services have their own PSLOs? Yes, of course. Remember — PSLOs are Program Student Learning Outcomes. In other words, these support services have required tasks to accomplish on behalf of students. So, you need to find out what these specific PSLOs are. Ask the personnel in charge.

Kersweet has complained often that COM-FSM does not provide sufficient support to the library. He is right. Find out from him how he hopes to improve library services for student learning.

Another concern, or complaint, is the proper use of our computer labs. Faculty/staff have also complained that you — the students — may be abusing your computer-lab privileges by spending more time on Facebook than on your Internet research. Are faculty/staff correct? φ

VISUAL ILLUSIONS

by Sofia Fred

A visual illusion is a mistaken sensory perception. You see, but you do not see. I did some PY 101 research and found a few examples of illusion. Here are three:



Do you see a man playing a musical instrument? Or, do you see the face of a young woman?



Does this picture look like a small island with two trees, and also a canoe next to a big fish?

Now, turn the picture upside-down. What do you see?



Do you see a duck?
Or, do you see a rabbit?

THE PRICE OF EDUCATION

by SS 150 Students (Fall 2013)

Students in SS 150 (History of Micronesia) wrote paragraphs to answer the following question:

The Western-patterned educational system in Micronesia is expensive, according to Fran Hezel. The problem, however, is not how much money Micronesia must spend on education. What is the problem, or the price of education, in terms of 'political cost'?

Lessons prior to the students' being given the question focused on social, economic, and political changes in Micronesia since the late 1940s. The following paragraphs are seven responses to the question above. These seven students' responses represent one-third of the 21 responses received. Please note that these answers are unedited.

<p>by John Berdon</p> <p>Bringing education into Micronesia cost the Micronesians to let go of their culture. It can be migration of Micronesians or the crisis of losing their cultural ways. They leave their home islands in search of good education and employment outside.</p>	<p>by Gilbert Lippwe</p> <p>The education system produces many graduates, but they are not self-reliant. The U.S. made this system in order for the islands to become dependent on the U.S. economy and to make self-reliance an imaginary dream. Political independence with economic dependence is the political cost of the western-patterned educational system in Micronesia.</p>
<p>by Darlyn Tisan</p> <p>We throw away culture, we don't teach the children our own culture, such as our own language. We apply American ways of teaching, we are now only learning English language and writing. Education should be not just to help people learn English but also to help them find their home, finding a home to get back to their own culture and live how they supposed to be live. We have to pay the price of education.</p>	<p>by David Nokar</p> <p>I believe Fran Hezel refers to training the islanders and having them accept the blessing of civilization. In other words, colonizing them. So, the problem of the western-patterned educational system in Micronesia is to maintain or achieve some advance in economic development, giving up traditional work. That is politically expensive for Micronesia.</p>
<p>by Derick Daunny</p> <p>The Western educational system in Micronesia means that they taken away our culture. The more they taught us, the more we forgot our languages, our identity, and many more. What they do is like that they will change everything that we know and what we believe in. Now, we are facing the price of education, because we are Americanize.</p>	<p>by Sasuo Mokut</p> <p>The political cost is like exchange. The educational system is trying to make us little Americans through education, just so that they can take over our land for military bases. It is bad to have military bases on our islands because it only brings danger to our small islands, including the people of Micronesia.</p>
<p>by Lilly Jean Sos</p> <p>Education for the Micronesian has been as the key that opens from the West precisely because the educational system is foreign in its nature. We are being trained to work in Western-patterned jobs, encouraged to earn and save Western-patterned money. This is the price of education — Germanization, Japanization, and Americanization.</p>	

EFFECTS OF THE “ME-ATTITUDE” PROBLEM

(an essay assignment in EN 120a)

by Troy Chiwi

There are many problems that the people of Chuuk are facing today. The social problem — “*me attitude*” — is the most prevalent problem affecting the lives of Chuukese and should be taken seriously. Undoubtedly, this problem was never present long ago. It was not until foreign cultures were being introduced into our islands that the new generation of Chuukese developed this problem. The people of Chuuk have begun to adapt to the newly introduced cultures while they throw away their traditional ways. As a result, problems such as this came into existence and everyone in Chuuk has become affected by it. Among the several effects of this me-attitude problem, crime, culture loss, and difficulty in living are the most prominent.

First and foremost, this social problem increases the crime rate here in Chuuk. For one thing, the number of murders is rising as a result of having no consideration for others. They do not care about the life of others, but only of themselves and their desires. As a matter of fact, they will not hesitate to harm you if you do not please them or if they hate you. Secondly, thievery has become very natural to the Chuukese. As a result of wanting too much for themselves, they would go to great lengths, even stealing in broad daylight, just to have it. As an example, take a look at the theft case here in our COM-FSM Chuuk Campus. Although it was mid-day and there were many students in the library, many belongings have gone missing because somebody stole them. Furthermore, the usage of drugs has become very common, provided that individuals think that they are now their own boss. Before, we had never seen girls chewing betel nut or drinking alcohol; however, as a result of this “*I am my own boss*” idea, we can now see them everywhere. Consequently, me this, me that, and me everything result in the filling up of the cells in their prison.

Another effect of this problem is the loss of significant parts of our culture. For instance, before, we had the extended family system of sharing. Everyone in the family — uncles, aunties, brothers, sisters, cousins, nieces, nephews, parents and grandparents — worked together and shared. Now, there is no more sharing and contributing

because everyone cares only about himself or herself and the immediate family. Moreover, respect is flying out the window. Naturally, because the idea of “*I can do whatever I want*” is instilled in the minds of Chuukese women, they treat the men disrespectfully; in addition, they also dress discourteously. Even more, since granted the right to do so, siblings can do whatever they like, even standing against their parents’ authority — “*my concerns are my decisions to make*”. Furthermore, as a consequence of being given too much freedom, we do not expect to give something in return or to be responsible. We choose to do whatever we want — like hanging out with friends — and in the process we neglect the ways of our culture. Hence, we are losing our culture very fast.

Lastly, this me-attitude problem makes life miserable for others, especially the working person. For example, if Divine is the only one with a job in his family, his relatives and his wife’s relatives will come and live off his paychecks. They are like leeches sucking out the blood of a human for they are freeloading — living on Divine’s money. As a result, Divine will have a hard time trying to support his family and will borrow money to meet the demanding needs. What is more, it gives the working person stress. Most likely, because of what he has been through, Divine will be so frustrated that he breaks down. Of course, he is going to be really stressed because he is doing all the work while they are doing all the relaxation. Without a doubt, this problem makes life difficult for the working individual.

On the whole, this me-attitude is very problematic in our islands for it causes crimes, culture loss, and miserable living. Nevertheless, if we the people of Chuuk work together, it can be solved. For our own benefit, I exhort us all to be involved in the teaching of responsibility to our children, to enforce the law of education to all Chuukese, and to discipline ourselves so as to change this attitude. This concerns us all so let us ponder this carefully and decide what to do. Do nothing and we will bring about our own destruction, or do something and we will experience a better future. For the sake of our state, for the sake of our country, let us all start doing something now! ϕ

MY PERSONAL PHILOSOPHY

(an assignment in EN 208)

by Best Sichiro

Name of Philosophy = **SUCCESSISM**

Human success seems like a good thing – a goal or result of Man’s effort. So, to most people, success is the end product of hard work. There is a problem with this definition. For instance, no one would say that a thief or killer is successful in stealing or murdering. That would be a bad thing.

So, as far as I am concerned, human success cannot be a product. It is a process – the way Man follows certain steps in achieving his goal – success in life. If the steps are good, then success is good too. However, if the steps are bad (such as the actions of a thief or killer), then success is bad.

Metaphysics

- Anthropology
- Theology

How then does a Man judge his own steps to be good? According to inductive philosophers – Francis Bacon (1561-1626) and John Locke (1632-1704) – Man must first go through “experience and experiment”. With experience, Man senses the world around him and then reflects (or thinks) about his own actions. He must know that his experiences are good. With experiment, Man observes what others do and then evaluates that their actions are also good.



Bacon



Locke

Theft and murder are examples of bad, or negative, processes. There are more – greed, selfishness, lies and gossip, and so on. If Man achieves his goal, such as getting rich, by hurting others and doing bad and wrong things, then his so-called success is false. Here is an example of many students at our own Chuuk Campus. They want to acquire their college degree, but they do not want to study hard for it. So, they waste their time, do not study hard nor read their textbooks, and just cruise around. They just want to get passing grades and obtain their degree – without earning it. Then, they can show off and tell parents and friends that they are successful in getting their college degree. That kind of success is false.

Epistemology

- Empiricism
- Logic and Reasoning
- Intuition
- Undisputed Authority

The steps of success must be (1) empirical and (2) logical. It is what I call PLOC – plan, lead, organize, and control. I will describe these four steps, using any Chuuk Campus student and his or her goal of getting the college degree. Before the student follows the steps, he or she

(continued on the next page)

(continued from previous page): **MY PERSONAL PHILOSOPHY**

must first experience what college life is like. He knows what is good and right, and so he observes other college students. He then thinks about what he observes. He notices that many students take the lazy way to get a degree. He knows that is bad and wrong. So, he thinks about how he must do what is good and right to get the degree. Then, he follows the four steps:

- (1) He plans. To get the degree, he aims high and targets his own actions for success, such as studying hard, reading textbooks and hand-outs, and not fooling around or cruising. He knows that this way is hard, but it is the good and right way.
- (2) He leads. He calls on classmates to do what is good and right. He uses himself as a role model for others to observe and copy. He draws attention to good and right, not to bad and wrong. This kind of leadership is not showing off. No! If classmates laugh at him or talk bad about him, he must never give up.
- (3) He organizes. He learns and applies two important skills – money management and time management. He sets up and follows a daily and weekly schedule of what to do. He also establishes a study group with friends on campus, so that they do not waste time.
- (4) He controls himself. He does what is good and right. He chooses correctly what is best in his own life.

Axiology

- Ethics
- Aesthetics

By definition, ethics is a code of morality. Every day he reminds himself to behave appropriately as an individual and toward others.

Value Systems

- (1) process and product
- (2) moral and immoral

THE CANOE ON THE COVER PAGE

Readers: Look at the picture of the canoe on the cover page of our Meseiset publication. Look carefully! Do you recognize the canoe? Do you recognize the chief navigator?

What is the name of the canoe, and where is it presently located?
Who is the chief navigator, and what is his job at Chuuk Campus?

FEBRUARY 14 — SAINT VALENTINE'S DAY



Do you know why February 14 is Saint Valentine's Day? According to various Internet sources, it began as an ancient Roman tradition on February 15 more than 2,000 years ago — to protect Romans from wolves. Then, in the 5th century AD, it became a Catholic holiday to honor a saint who was killed in the 3rd century AD.

There was a Christian bishop named Valentinus. He lived during the ancient Roman civilization. At that time (3rd century AD) the Roman Empire persecuted Christians. However, Valentinus helped Christians to escape from Roman soldiers. The Roman Emperor at that time was Claudius II. He was angry at Valentinus. The bishop was arrested and brought to the emperor. The emperor declared Valentinus guilty and had him beaten, stoned, and finally beheaded on February 14!

Two hundred years later, Pope Gelasius declared the bishop as Saint Valentine and designated February 14 as the saint's day. Also, the pope declared Valentine as the patron saint of lovers.

(continued on page 10)

WORD SEARCH: 10x10 ACROSTIC by David M. Nokar

C	R	A	N	E	L	P	O	E	P
A	O	C	T	T	E	E	L	F	R
B	A	N	A	N	A	E	L	E	O
I	D	E	C	R	E	E	E	E	D
N	D	E	P	L	E	T	E	K	U
E	N	O	I	S	U	F	N	O	C
T	C	I	R	O	N	S	U	I	T
I	E	U	R	O	P	E	I	L	I
S	U	G	A	R	E	T	L	O	O
F	E	D	E	R	A	T	I	O	N

This 10x10 acrostic has 22 words. Find and circle all of the words, listed below:

BANANA
 CABINET
 CAREFUL
 CONCLUSION
 CONFUSION
 COPRA
 CRANE
 DECREE
 DEplete
 EUROPE
 FEDERATION
 FLEES
 FLEET
 INTENT
 IRONS
 OKEEFE
 OLTER
 PEOPLE
 PRODUCTION
 RATION
 ROUTE
 SUGAR

THE DARK AGES OF THE CHUUKESSE PEOPLE

SS 170 (World History)

by Marivic Rheenah Preciado

A thousand years ago Europeans lived in what history calls the Middle Ages, or the Dark Ages. Nowadays, in the 21st century, some of us Chuukese are living in our own Dark Ages.

Go back a thousand years ago. In Europe and Asia, there were two important regions: the Islamic (or Hellenistic) world and western Europe:

- The Islamic world was basically Muslim in religion in the Middle East, and most people were very educated because Alexander the Great had introduced the writings of the Greek philosopher Aristotle to this region of the world. The culture was Hellenistic — a combination of Greek and Asian cultures.
- Western Europe, historically called the West, was politically disorganized after the fall of the Roman Empire — no strong emperor to hold the European kingdoms together. All the same, the Roman Catholic Church was growing strong. Unfortunately, most people remained uneducated.

Sadly, a famous historian named Edward Gibbon described western Europe during the Middle Ages as “barbarism”. What does that mean? It means “*uncivilized nature of a culture*”. That was Europe in the Middle Ages. The people did not think much — they just worked mostly as farmers. They were uneducated — their minds were filled with darkness. They were undoubtedly not independent thinkers — that is the true meaning of the Dark Ages — darkness in the mind.

Then, something happened in western Europe, just about the 12th century (about 900 years ago). European travelers to the Islamic world returned to Europe with information about the Greek philosopher Aristotle. A few Europeans began studying Aristotelian philosophy. That was the beginning of universities, but, according to the Reference Library 2003, “*only a very small number of men attended universities in the medieval period; women were not admitted.*” The sad part is that only about 1% of the people were university students, and 99% still remained uneducated. All the same, the goal of the universities was to replace the darkness in the mind with enlightenment through independent thinking.

As the number of European universities increased and as the study of Aristotle’s writings became popular, Europe’s Dark Ages were ending. It was a time for mental enlightenment. It was a time for the social, economic, political, and educational growth and development of European power in the world.

In comparison, Chuuk is now experiencing its own Dark Ages. Many Chuukese still have minds full of darkness. Even when the truth comes upon us, we refuse to see the light. The reason is simple — we are still uneducated. We at Chuuk Campus can pretend to be educated, but that is not true. Our leaders, maybe a total of 1% of the people, may be college-educated, but they are experts only in charming people with speeches in order for us to vote for them. They talk about making Chuuk a better place, but as soon as they sit in their chairs their minds go dark. Moreover, we are stupid for electing them.

Here is another example of stupidity. Remember in January 2013 — COM-FSM Vice-President Joe Habuchmai came to our campus and talked about the tuition increase and facility user fee? Most of us did not agree, but we said nothing at the January meeting. That is agreement by silence. In effect, we agreed to the tuition increase and facility user fee — by being silent at the meeting! That was stupid of us. Tough luck for our reduced refund!

Yes, I am stupid too, but my studies in World History are beginning to enlighten me. I can only hope that, soon, enlightenment will replace the darkness in my mind. ϕ



*European workers
during the Dark Ages*

POETRY-WRITING AT CHUUK CAMPUS

Students at Chuuk Campus learn to write poems. They are quite good, as you can see by reading their poems on this page.

HARD TO REALIZE

by Am. Mushara

I am like a small rock —
No one cares about me.
They just use me as a block.
When they step on me,
They know that I cry so hard,
But they still ignore me.



A BEAUTIFUL STONE

by Melva Sonis

The small stone is
Beautiful and white.
So beautiful, so white —
Makes me smile
When I pick it up.
Makes me feel good
When I have it.

HARD TIMES IN LIFE

by Nenson Cholymay

Life for me is rough and tough,
Just like this rock
That I picked up.
Black and gray, all mixed up,
An ugly picture hits the top
For all my hard times in life.

SECRET STONE

by Flynn Fredy

If you throw a stone into the ocean,
You cannot tell it not to sink.
If you throw it up into the sky,
You cannot tell it not to fall down.
If I throw it at you,
You cannot tell it not to hit you.
The stone is too small;
You cannot turn it into a big rock.
It is black;
You cannot tell it to turn red.
Just like me —
If I tell you that I love you,
You cannot tell me to stop loving you.

ROUGH EDGES

by Mark Siver

Life is like a rock.
There are rough times, ups and downs,
But still there are no smooth valleys.
Rock ain't never been smooth.
It is dark and solid,
And life still ain't so easy.

THE TRUE FRIEND

by Dominino Always

A small seed that gives life needs care to be alive.
You depend on me as much as I on you.
Only your good deed will satisfy your need of me.
Understanding is all we need. Please give me care.

ACADEMIC TALENT SHOWDOWN II

That is true. There will be a second Academic Talent Showdown during this Spring Semester. The first, held on November 22, 2013, was a huge success. So, our Management Council, on November 27, approved unanimously to direct the SBA Council to sponsor a second showdown sometime this semester.

Plans by the SBA Council are now in progress. We do not yet know the final plans, but the second showdown should be an improvement over the first one. How do we know? Counselor Wilson Bisalen conducted a survey last November to assess activities of the first showdown. Survey results were positive, and survey respondents offered recommendations for improving showdown activities in the future. If you have any more recommendations to add, let the SBA

Council know. The more ideas we have from you, the better the next showdown will be. φ



Multiple-Choice Test Question

Who is that man below?

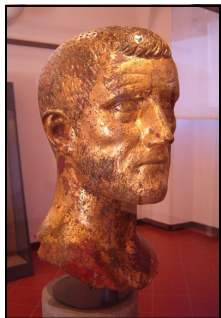
- (1) A young and attractive Filipino expatriate in Chuuk.
- (2) A math and vocational instructor at our own COM-FSM Chuuk Campus.
- (3) A guy who yells at students daily, saying to them, "Ausapw atofongaw!"
- (4) A married man with several wives.
- (5) All of the above.
- (6) None of the above.

For the surprise answer, go to page 13.

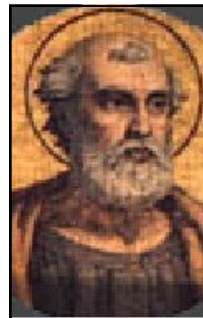


FEBRUARY 14 *(continued from page 7)*

Then, 600 years ago in France, people began to celebrate February 14 as Lovers' Festival. They sent Valentine cards and gifts to each other just to have a good time. This celebration has lasted for the past 600 years throughout the world, even in Chuuk! Also, the heart-shaped symbol of love has become internationally popular. φ



Emperor Claudius II



Pope Gelasius

OUR HUMANITARIAN SIDE: TYPHOON HAIYAN RELIEF FUND

(continued from page 1)

Our humanitarian side reflects what is described as the Chuuk Campus Community (CCC). We as the community rise to the emergency occasion of need among people who suffer. Thank

you, one and all, for this charitable display.

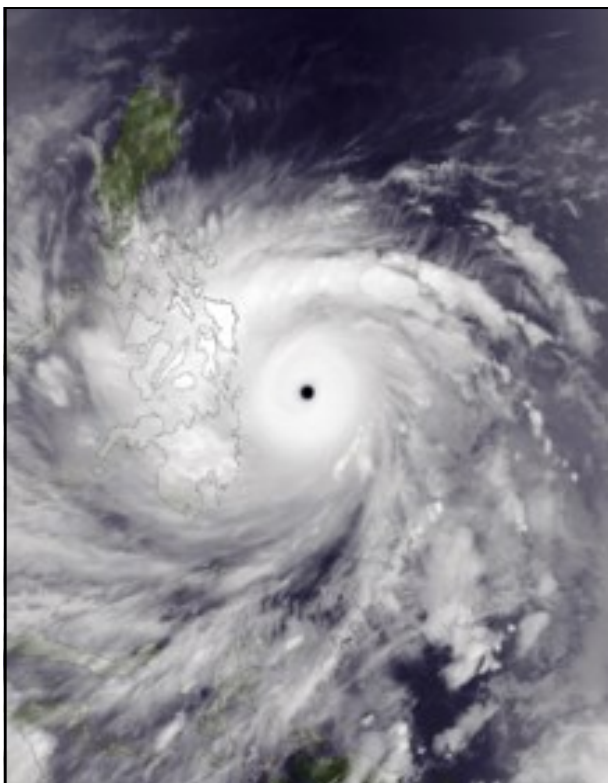
Finally, take a look at the pictures below, to see how Typhoon Haiyan began and wreaked devastation on the Philippines. ϕ



(1) Haiyan began as a thunderstorm on November 3, southeast of Pohnpei. It traveled westward, again south of the Mortlocks. It continued a westward trek and hit Kayangel Atoll in northern Palau. Then, it changed into a typhoon.



(3) Haiyan's first landfall was the city of Tacloban. In the photo above, we see the total damage in a part of Tacloban. Photographers agreed that the landscape of destruction was like a flat wasteland.



(2) Between Palau and the Philippines, it changed into a super-typhoon. The eye of the storm approached Tacloban in the Philippines.



(4) Above is another aerial view of the Tacloban destruction caused by super-typhoon Haiyan (or Yolanda)..

CREDIT for all pictures on this page:
Various Internet sources.

IN MEMORIAM:
“CROSSING THE BAR”

by Alfred, Lord Tennyson (1809-1892)

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.



the late
Lieutenant Governor
Ritis Heldart
(1953-2014)

SCIENCE WRITING (An Acrostic)

by Troy Chiwi (SC 111)
(submitted by Lynn Sipenuk)

Exhausting our
Natural resources is
Very common
Internationally, because people are not
Recycling.
Observations tell us that
Non-renewable resources
May
Endanger species because they're not replaced by
Natural processes or may be
Too slow in its replenishment. φ

ARE YOU READY?

SCHEDULE OF EVENTS FOR THE REMAINDER OF SPRING 2014

Okay, ladies and gentlemen. Here is the schedule of events for the rest of our Spring Semester 2014 — no surprises.

- Feb 3 (M) = today: **Graduation Application** deadline — or you do not graduate, tough luck!
- Feb 5 (W): **All-Campus Meeting** (12 noon to 1:00 pm) — first Wednesday of each month.
- Feb 10 (M): **Early Warning Deficiency** — watch out, students! Instructors will submit “early warning” deficiency lists with names of their naughty students (those with Ds and Fs, to date).
- Feb 14 (F): **Saint Valentine’s Day** — this is not a holiday. It is a regular school day, but make sure that you wear something with the color **red**. Plus, SBA Council is planning on a party!
- Feb 26 (W): **Management Council Meeting** (12 noon to 1:00 pm) — last Wednesday of each month.
- Mar 5 (W): **All-Campus Meeting**. This is also Ash Wednesday, the beginning of the Lent season of fasting for 40 days in preparation of Easter. Catholic students are not allowed to get fat.
- Mar 7 (F): **Deficiency Notices Due** — too late, students! Instructors mean business!
- Mar 14 (F): **Staff Development Day** (no classes for students) — but all administrators/faculty/staff are required to attend and receive training.
- Mar 17 (M): **Saint Patrick’s Day** — this is not a holiday. It is a regular school day, but make sure that you wear something with the color **green**.
- Mar 21 (F): **Last Day to Withdraw with “W”** — students, you know what that means.
- Mar 26 (W): **Management Council Meeting** (12 noon to 1:00 pm).
- Mar 31 (M): **Cultural Day** — and everyone is expected to participate. Students, get ready to provide some kind of cultural entertainment from your regions.
- Apr 1 (T): **Founding Day** — and everyone is expected to participate. Please find something.
- Apr 2 (W): **All-Campus Meeting**.
- Apr 7-11 (M-F): **Early Registration Week** — students, if you plan to attend summer session 2014, you need to know what courses you will take.
- Apr 16-18 (W/Th/F): **Easter Break**, plus Good Friday (holiday).
- Apr 24-25 (Th/F): **Vocational Education Exhibition** — Roger and Tente, what are your plans for this event?
- Apr 30 (W): **Management Council Meeting** (12 noon to 1:00 pm).
- May 5 (M): **Last Day of Instruction** — celebration time is here! Students, study hard and get ready for final exams.
- May 6-8 (T/W/Th) — **Final exams!**
- May 9 (F): **FSM Constitution Day** (holiday).
- May 15 (Th): **Spring Graduation Day**.

Enjoy the spring semester! ☺

TEST QUESTION: Who is that man? (page 10)

The correct answer is (2), and he is Florante “Tente” Ygana. For one thing, he may be attractive, but he is definitely old. Also, he has been married several times, but he never had several wives at the same time! Also, we don’t know if he says, “Ausapw atofongaw!”

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(Volume 3, Number 4)

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Photo Credit: Steve Richmond (who took the pictures of our canoe and of Tente Ygana)

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