

MESEISET

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SBA COUNCIL PLANS: ACTIVITIES THIS SEMESTER

The Chuuk Campus SBA Council plans to sponsor a number of student activities this semester.

They include: (1) **Cultural Day**, (2) **Founding Day**, (3) **Career Fair Day**, (4) **Academic Talent Showdown II**, and (5) **Spirit Week**. SBA President Shawn Mori announced these events at the All-Campus Meeting Wednesday, February 5.

The SBA Council must now work out details, including budgets, for each event. A total of \$7,000 is available for SBA activities, including the five above, this semester. The SBA Council may call upon faculty and staff to assist in planning and implementing. Every one of us, let us make pro-active time and volunteer our services to help the SBA Council achieve success for all.

For more information, please get in touch with Shawn and other SBA Council officers and members. ϕ

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PREMDAS: A New Word Game

Here is a new word game called PREMDAS. You first need to solve a math problem. Then, with the correct math answer, fill in a blank with that number to complete an English sentence.

Here is an example. First, solve the following math problem: $2(5^2) - 4^2 = ?$ The answer = 34. Second, turn the number 34 upside-down. It looks like the English word HE. Third, read the English sentence: _____ is a good student. Fill in the blank with the word HE. So, you have solved the problem: HE is a good student.

Try your luck with the three problems below:

- | |
|--|
| A. $7^2(10^3) + 2^2(10^3) + 5(3^2) = ?$
Kersweet Eria wears black _____. |
| B. $10^3 \cdot 3 + 10^2 \cdot 2 + 30 - 15 = ?$
Kind Kanto says, "One _____ does not fit all." |
| C. $(20)^3 - [3(10)^2 - 2 \cdot 17] = ?$
John and Chris will go to _____. |

[The answers are found on page 6.]

MESEISET DISCLAIMER POLICY

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WASC/ACCJC ACCREDITATION STANDARD #4

Leadership and Governance

The purpose, or **driving force**, of COM-FSM is to **foster** student learning. That is, we at Chuuk Campus must have a **roadmap to student success** in learning. Fancy words = driving force, foster, and roadmap. However, “fancy” is just “talk the talk”. We have to “walk the talk” — take action to reach success.

The big question, therefore, is “*Who must walk the talk?*”? The answer is easy — **all of us** at Chuuk Campus — administrators, faculty, staff, **and** students. What must compel us to succeed? It is WASC/ACCJC Accreditation Standard #4 — **leadership and governance**. COM-FSM President Joseph Daisy and Chuuk Campus Dean Kind Kanto use more fancy words to explain how we must take the initiative to succeed. They use such words as “participatory governance”, “shared decision-making”, and “purposeful and genuine dialog”. These words are good, but again they are still “talk the talk”. We need leadership and governance **action**.

There are **two interrelated sets of action** at Chuuk Campus. **The first one may best be called a “student code of ethical action”**. It has only four steps to student success: (1) study hard, (2) work hard, (3) be prepared, and (4) finish the certificate or degree program.

QUESTION FOR STUDENTS: *Can you take this four-step action?*

- You are your own leader. So, each student must lead himself or herself toward success.
- You must “walk the talk”. In effect, “talk the

talk” is not enough. Remember — “talk the talk” is fanciful, and “walk the talk” is authentic.

When you succeed, success is yours. If you fail, failure is yours as well.

The second interrelated set of action is called the Chuuk Campus “communication roadmap”. It is another four-step plan, as shown in the chart below: (1) cooperation, (2) collaboration, (3) collegiality, and (4) community.

Each one of us must begin with cooperation, proceed through collaboration and collegiality, and end with community.

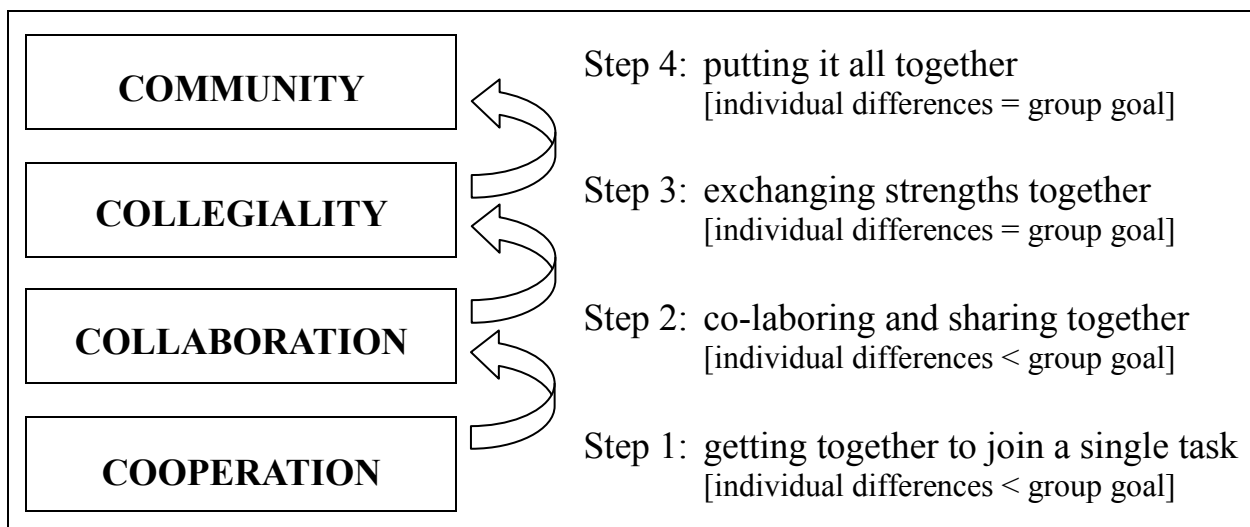
So, QUESTION FOR US: *How are we expected to achieve successful communication?*

At Chuuk Campus, we have a structure of three governing body of leaders in this communication roadmap:

- **Management Council**, headed by Kind;
- **Faculty/Staff Senate**, headed by Instructional Coordinator Mariano Marcus; and
- **SBA Council**, headed by SBA President Shawn Mori.

To assist these three groups, Chuuk Campus has eight committees: Campus Beautification, Assessment, Fund-Raising, Instructional, Mesei-set, Staff Development, Student Services, and Emergency Management. Committee members include administrators, faculty, staff, and students.

We at Chuuk Campus can be successful leaders, but we need to follow the two sets of action. We share this responsibility. In effect, we succeed together, or we fail together. ϕ



THE SOKEHS REBELLION (1911)

by David M. Nokar (SS 150, History of Micronesia, Fall 2013)

The Sokehs Rebellion is an historic example of how foreigners did wrongful things in Micronesia. It happened in Pohnpei more than a hundred years ago (1910-1911), and yet the impact continues today. Let me share with you three reasons why I say that foreigners did wrong to Micronesians. The first reason is population decline. The second reason is punishment of rebels. The third reason is loss of homeland.

Much of what I read about this event comes from an important source by Father Fran Hezel's Micronesian Seminar. It is a mini-photo album entitled "The Sokehs Rebellion".

In 1910 when the German administration was in control of Pohnpei, two German governors Georg Fritz and later Carl Boeder imposed a labor tax on Pohnpeians. The islanders were forced to pay the tax by working on a road-building project around the island of Pohnpei.

The tax was very unpopular among the islanders, especially the Sokehs people, who began to demonstrate against the German administration. So, the governor recruited soldiers from Melanesia to help control the angry Pohnpeians.

Sokehs road-building workers killed the governor and a few other Germans. The rebellion was beginning. On one side were German soldiers, Melanesian warriors, and Pohnpeians from Nett, Uh, Madolenihmw, and Kiti. On the other side were Sokehs warriors. The Sokehs side was outnumbered in terms of guns and men.

The Sokehs warriors climbed the Sokehs mountain ridge to save themselves. In the next several



months, the German side won, and the rebellion ended. About 250 Sokehs warriors, including their leaders Leperirin and Soumadau, were arrested and found guilty of insurrection against the German administration. Seventeen rebels, including the two leaders, were executed.

Also, for punishment, the German administra-

tion exiled the rest of the Sokehs population, about 460 in all, to Yap and Palau. In effect, the Sokehs population lost their homeland in Sokehs.

Now, go back to 1907. A typhoon destroyed most of the Mortlocks. For a few years (1907-1911) the Germans in Pohnpei failed to help the typhoon victims. However, after Sokehs people had lost their homeland in 1911, the German administration moved many Mortlockese to Sokehs and gave them the Sokehs homeland. Was that called German typhoon relief?

In 1914, when Japan took control of Micronesia away from Germany, the Japanese government sent the Sokehs prisoners in Yap and Palau back to Pohnpei. The problem — the Sokehs people had already lost their homeland and had to find new lands and homes in other parts of Pohnpei.

Remember — before 1911 the Sokehs people were really Pohnpeians. After 1911 the Sokehs people were Mortlockese. Today, more than 100 years later, part of Sokehs belongs to Mortlockese who say that they are still Mortlockese.

We can look at the Sokehs Mortlockese and say that Sokehs does belong to them. I do not question that.

All the same, I also look back at how the Sokehs Pohnpeians — more than 700 — suffered because they were killed in the rebellion or were sent to Yap and Palau as prisoners-of-war. I have only one feeling for them — a great deal of love and respect.

Finally, let us look at the reason why the rebellion began in the first place. Foreigners — in this case, the German administration — took control of Pohnpei in 1885 and began doing whatever they wanted to do, including taxing the islanders and forcing them to be slave laborers. Bad.

Was this the price which Pohnpeians paid for foreign control of their islands? Sadly enough, I have to say YES. φ



Leperirin and Soumadau

IS OUR NATION REALLY INDEPENDENT?

by

Rinda Kaz (SS 150, History of Micronesia, Fall 2013)

Everyone says that the FSM is an independent nation. All the same, I say that our nation is not really independent. I have my reason for saying this, and the reason is a lack of economic development. In other words, the FSM is politically independent and economically dependent on the United States.

First, let me cite a description of our nation from the Microsoft Encarta Reference Library 2003. It defines the FSM as a “*self-governing island country in free association with the United States*”. The reference does not call us “independent”; we are just “self-governing”. That is the truth.

Second, let me say that we do not take care of ourselves now. Culture change means that we have lost our traditional lifestyle and have adopted ways from the United States. The same reference says it all, “*Many basic traditional skills such as canoe making, fishing, and agriculture are being lost. Clothing and housing are increasingly more Western in style. Dependence on imported Western foods is also increasing. Even a basic necessity such as fish (canned) is imported. Many of the imported foods have a higher fat, sugar, and salt content than do the traditional foods they have replaced. As a result, there has been an increase in obesity, hypertension, and heart disease.*” Traditionally, I say, we were both politically independent and economically independent — and healthier. Not now.

Third, our governments (both national and state) cannot take care of us. I am talking about jobs, education, and health. That is why there is out-migration: “*Since the mid-1980s, Micronesians have migrated in sizable numbers to Guam, Hawaii, and the United States mainland,*” says the Microsoft Encarta Reference Library 2003. For instance, many Chuukese have emigrated to the United States for more jobs, better education and health. Another reason is that Micronesians in the United States can receive welfare programs for housing, medical care, and even food.

Fourth, the same reference describes our economy and budget: “*The FSM’s economy is relatively simple. United States funds are the only major source of income. With [the Compact and] additional grants from the United States, the FSM’s total income from U.S. funds averages about \$100 million a year.*” Do you know what this means? It means that we cannot take care of ourselves. We depend on the United States to give us money. It also means that the United States can tell us how to spend our money. We cannot spend Compact money any way that we want. We are a weak nation.

Let me offer an analogy. It is like our custom where we still live with our parents. They dictate and we obey, and so we do what they say because they are the ones who provide food and shelter. As children we are not free until we live on our own. Think about it. The United States is like our parent, and the FSM is the child of the United States. We can pretend that we are independent, but that is only big talk. The truth is that we cannot take care of ourselves, and so the United States dictates to us what to do. Let us not fool ourselves into thinking that we can have political independence without economic independence.

Many nations in the world look at us in the FSM. I just wonder how many nations are laughing at us. We talk big – political independence. We act small – economic dependence. If we want to be a proud and strong political nation, let us do something about our economic selves. Big talk, little action — not good enough. φ

OUR PERSONAL PHILOSOPHY

(an assignment in EN 208)

by Reminis Simina and Chavon Sirom

Name of Philosophy = **FENGGEN-ISM**

“Fengen” is a suffix in the Chuukese language, and it means “together”. Here, in our philosophy, we use it as a noun.

Metaphysics

■ Anthropology

■ Theology

The Nature of Man is two-fold. He is an individual, and he is a group member. He is, of course, able to learn, but we do not concern ourselves with the debate between Jean-Jacques Rousseau’s nature and John Locke’s nurture. Man is the product of learning as the Rousseauian “noble savage” and through the Lockean “tabula rasa”. As far as we are concerned, Man combines both kinds of learning, and so, for the sake of discussion (no argument), let us set an axiom that Man’s learning is 50% Rousseauian and 50% Lockean.

One important aspect of Man is his ability to communicate. As an individual, he brings to communication with others his own knowledge, skills, and disposition. As a group member, he compromises and solves problems. In other words, we see Man as a communicator. This is where the idea of togetherness enters – the process of communication.

Epistemology (Sources of Knowledge)

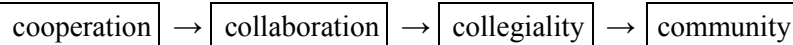
□ Empiricism

■ Logic and Reasoning

□ Intuition

□ Undisputed Authority

In SS 208 (Philosophy) we learned a lesson called “communication”. It is a four-step process: cooperation, collaboration, collegiality, and community. Graphically, it looks like this:



- (1) Step 1: Communication begins with cooperation. If there is no cooperation, communication cannot begin. This is how cooperation works: At least two or more persons join together to complete a task. So, the action of cooperation is to join together to do a single task. The group work includes individuals with their own different knowledge, skills, and disposition, but individual differences are less important than what the group must accomplish.
- (2) Step 2: Collaboration is a higher level of interaction than cooperation. True, collaboration means to join together and to work together, but, in this case, individual differences are extremely important for the success of group work. Two examples in one suffice. Two men need to collaborate. One man needs to build a house, and another man needs to build a canoe. The first man calls on the second man, because the second man is skilled in house-building. The second man calls on the first man, because the first man is skilled in canoe-building. They join together in two tasks, and they co-labor (or collaborate) on both tasks.
- (3) Step 3: When people collaborate, they share different kinds of knowledge, skills, and disposition. Then, when they teach each other their separate knowledge, skills, and disposition, they have begun

(continued on page 6)

OUR PERSONAL PHILOSOPHY — (continued from page 5)

the third step of collegiality. This sharing means that the first man has canoe-building skills, but through collegiality he acquires the additional skills of house-building. Likewise, the second man has house-building skills and then acquires canoe-building skills. In effect, collegiality is one step higher than collaboration where transfer of skills is not so important. So, with collegiality, the knowledge, skills, and disposition of both house-building and canoe-building expand tremendously.

- (4) Step 4: Finally, we know that each Man has his own set of knowledge, skills, and dispositions, almost always different from another Man. These differences can easily block communication. However, there are two other C-words – **commitment** and **compromise** – that can overcome differences so that people may conclude that unity and diversity are not opposites but complements. So, in the community, commitment and compromise are necessary for all to learn and apply.

However, how do people learn commitment and compromise? We now offer a new Chuukese word – “siwilifengen” – to change together. The action of “siwilifengen” is two-track. One person must help the second person to change, and the second person must help the first person to change too. This is what we call “akkasiwilifengen”. When we have a lot of “akkasiwilifengen” going on at the same time, that is the essence of community. That is, in the truest sense of the word, communication.

Axiology

- Ethics
- Aesthetics

Fengen-ism is like a set of ethical beliefs and practices. It begins with cooperation and ends with community. When we have this action set in place, the process of communication is successful. Whatever tasks or goals we set out for ourselves, we shall always achieve success in life. That is the Nature of Man, and it is worthy and desirable.

A British philosopher named Bertrand Russell (1872-1970) was right. He said in a book entitled A History of Western Philosophy: “*Man is not a solitary animal, and so long as social life survives, self-realization cannot be the supreme principle of ethics.*”

Value Systems

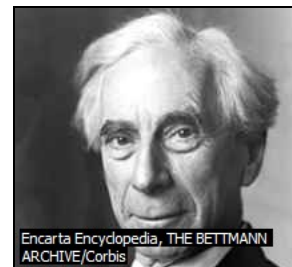
- (1) cooperation, collaboration, collegiality, and community
- (2) commitment and compromise
- (3) unity and diversity



John Locke



Jean-Jacques Rousseau



Bertrand Russell

PREMDAS ANSWERS (page 1)

(A) 53045 = SHOES, (B) 3215 = SIZE, and (C) 7734 = HELM.

WORD SEARCH: 10x10 ACROSTIC by Gilbert Lippwe, Fillimon Heldart, and Lillian Simina

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

There are 22 words in this acrostic. Find and circle all 22 words, listed below:

ALLUREMENT
AMERICAN
CHUUK
CRAMP
EUROPE
FORMAT
GOVERNMENT
JACADS
JASON
MARCO
MICRONESIA
MILES
MISSION
MONEY
MORAL
NATION
OLTER
PEACE
POLICY
REEFS
TOTAL
UNITE

SCRAMBLED NAMES

Instead of words, let us scramble names of people at Chuuk Campus. For instance, the scrambled name is: E E E K R S T W. This is an easy one for KERSWEET, right?

Now, try these others. Remember — the correct answers are on page 12, but do not cheat by peeking ahead:

- (1) A B E I L R =
- (2) A E E L M N R Y =
- (3) A C H L M O Y Y =
- (4) A A C E G G H H I R =
- (5) A A A D E G H N O R S T =
- (6) A E E H H N R =
- (7) B C E H I L U =

LETTER SERIES

Here is a new word game called “letter series”. For example, here is a series of six letters. What is the missing sixth letter?

J, F, M, A, M, ____

The answer is “J”. Why? January, February, March, April, May, and, of course, June.

Now, do the following letter series on your own. Do not sneak-peek at the answers on page 12.

- (1) T N, J H, B O, J N, L F, ____
- (2) N N, S N, F K, M K, ____
- (3) O, T, T, F, F, S, S, E, ____
- (4) P, Y, C, P, ____
- (5) A W, D S, L S, J J, ____

STUDENT REACTIONS TO EUROPE'S MIDDLE AGES

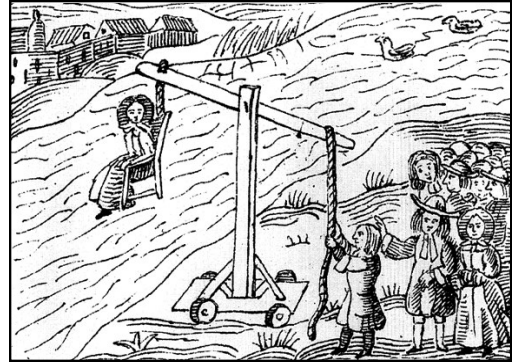
by SS 170 (World History) Students, Chuuk Campus (Fall 2013)

[Editor's Note: A unit lesson in SS 170 (World History) describes Europe during the Middle Ages, several hundred years ago. The unit includes topics on the rise of the Catholic Church, European response to Catholic practices through the Protestant Reformation, and then efforts by Catholics to restore people's faith in the Catholic Church through the Counter-Reformation. Students were asked to react, in just one paragraph, to these events in the Middle Ages. Below are such reactions from six students.]

(1) THE CATHOLIC INQUISITION

by Scholastica Patis

During the Middle Ages in Europe, the Catholic Church created a judicial system of punishment. It was called the Inquisition, and its job was to find people guilty of committing sins against the church. One way was known as “**trial by ordeal**” – against women accused of being witches. For instance, a woman would be tied in a **dunking stool** over a deep river. The church leaders then dunked the woman into the river for a few minutes. If she drowned and died, then she was innocent. However, after being dunked, if she did not drown and did not die, then she was guilty. So, she would be dunked a second time until she died. As far as I am concerned, that was a very evil and stupid way for the Catholic Church to punish women.



trial by ordeal (the dunking stool)

(2) ONLY GOD CAN GIVE SALVATION

by Robert Meika

According to Microsoft Encarta Reference Library 2003, **salvation** is the idea of being saved: “*In Christianity, individuals are thought of as being saved from eternal punishment through Christ's death on the cross.*” During Europe's Middle Ages, Catholic priests practiced the giving of salvation. To be sure, most Catholics accepted this practice. However, there was some opposition from Catholic people, including a Catholic priest named Martin Luther. He said that only God, not priests, can give salvation. This was just one argument for some people to break away from the Catholic Church and to begin the **Protestant Reformation**.

(3) THE PRACTICE OF SELLING INDULGENCES

by Jayann Chipulo

The Catholic Church, in the Middle Ages, also practiced selling **indulgences**. An indulgence was a payment of money to the church for committing a sin, according to Microsoft Dictionary Tools. With permission by the Pope, priests sold forgiveness of sin. In the early 16th century, **Martin Luther** gave sermons against indulgences. So, one reason for the rise of the Protestant Reformation was that people agreed with Martin Luther and hated the practice of selling indulgences. When you think about it, the Catholic Church was foolish and wrong to sell indulgences.



*Martin Luther
(1483-1546)*

(4) READING THE BIBLE

by Jenolyn Hartman

During the Middle Ages in Europe, Catholic people were told not to read the Holy Bible. The Catholic Church said that people on their own would not be able to understand the Word of God. Only priests and other

(continued on page 9)

NUTS TO YOU!

Nuts grow on trees, right? Well, most nuts do, but not all. There is one nut that grows as a root. Look below at the five pictures of nuts. Which one grows as a root? The answer is on page 12.



↑cashew↑



↑peanut↑

pistachio→



↑almond↑



STUDENT REACTIONS TO EUROPE'S MIDDLE AGES

(continued from page 8)

high-ranking Catholic leaders could explain the Bible. However, in the 16th century, Martin Luther argued that people should read the Bible on their own. So, one reason for the Protestant Reformation was to let people read the Bible, without waiting for priests to tell them what the Word of God meant. Over time, an important Protestant idea was for church people to have a deeper understanding of and more personal relationship with God. That became an important Protestant **legacy** for us today.

(5) THE CATHOLIC COUNTER-REFORMATION

by Atson Atnis

In the 16th and 17th centuries in Europe, the Protestant Reformation was in full swing. Many Europeans were breaking away from the Catholic Church to become Protestants. They had reasons for becoming Protestants. Then, in the year 1534, a Spanish Catholic leader named **Ignatius of Loyola** (Spain) began what is known as the **Counter-Reformation** – to bring people back to the Catholic Church. He said that people were suffering because of wars between Catholics and Protestants. He also described how some popes were involved in bad politics with government leaders. So, Ignatius started a new Catholic group called the **Jesuits**. Finally, in the year 1622 he became Saint Ignatius.

(6) CATHOLIC SCHOOLS

by Marivic Rheenah Preciado

During the Catholic Counter-Reformation, Ignatius of Loyola began establishing **missions, schools, and universities**. By the year 1700, there were 769 Jesuit educational institutions everywhere in the world. In these schools students learned not only religion but also other subjects, such as reading, writing, science, and math. In addition, students learned about morality, including the teachings of the great Greek philosopher **Aristotle**. The establishment of schools by the Catholic Church helped to enlighten the minds not only of students but also of church leaders. The Counter-Reformation worked well to re-establish the importance and value of the Catholic Church. And, by the way, Xavier High is a Jesuit school. φ



Ignatius of Loyola

ALL-CAMPUS MEETING ON FEBRUARY 5:

VPIEQA and VPAS to visit Chuuk

Chuuk Campus convened its monthly All-Campus Meeting Wednesday, February 5. About half of the student body attended to hear announcements.

Dean Kind Kanto reminded students to take care of the campus grounds. He explained that betelnut chewers should chew only at the seawall. He also shared an observation that littering is decreasing, in part because students are throwing their rubbish into the proper receptacles on campus. Then, he explained that he was disappointed that someone had stolen a fire extinguisher from Room B2.

Kind added that, later this month, two COM-FSM vice-presidents will be visiting Chuuk Campus. The first is VPIEQA Frankie Harriss (Vice-President for Institutional Effectiveness and Quality Assurance), and the second is VPAS Joe Habuchmai (Vice-President for Administrative Services). Frankie will provide training at a faculty workshop scheduled Saturday, February 22. Joe will be visiting our campus tentatively on Monday and Tuesday, February 24-25.

Instructional Coordinator Mariano Marcus announced that the Instructional Department has established three sub-committees of faculty members. The sub-committees are called “Study Hard” chaired by Alton Higashi, “Work Hard” chaired by Danie Mamangon, and “Be Prepared” chaired by Ben Bambo.

SBA President Shawn Mori announced that campus sites have been designated for regional gardens. Each of the five regions has been assigned a location to design and develop a regional garden. Students are encouraged to join together in beautifying their own regional gardens. φ

SATURDAY CAMPUS TIME:

DID YOU KNOW...?

- That some Maintenance/Security staff work on Saturdays and keep our campus offices and classrooms secure and clean? *Keep up the good work!*
- That Eduardo and Cecile Oliveros take care of our campus gardens on Saturdays? *Theirs is an expression of love!*
- That Lynn Sipenuk and her science-with-lab students hold SC117/SC130 classes on Saturday? *“Never doubt that a small group of thoughtful, committed citizens can change the world,” said U.S. anthropologist Margaret Mead.*
- That Kind Kanto usually works on Saturday? *Remember — he gets no extra pay for going that extra mile! We at Chuuk Campus are his privileged beneficiaries.*
- That, on Saturday, February 15, the COMET test was administered to our certificate students? *We hope that they did well!*
- That, on Saturday, February 22, all faculty will be required to attend a training workshop? *Remember — attendance is mandatory! φ*



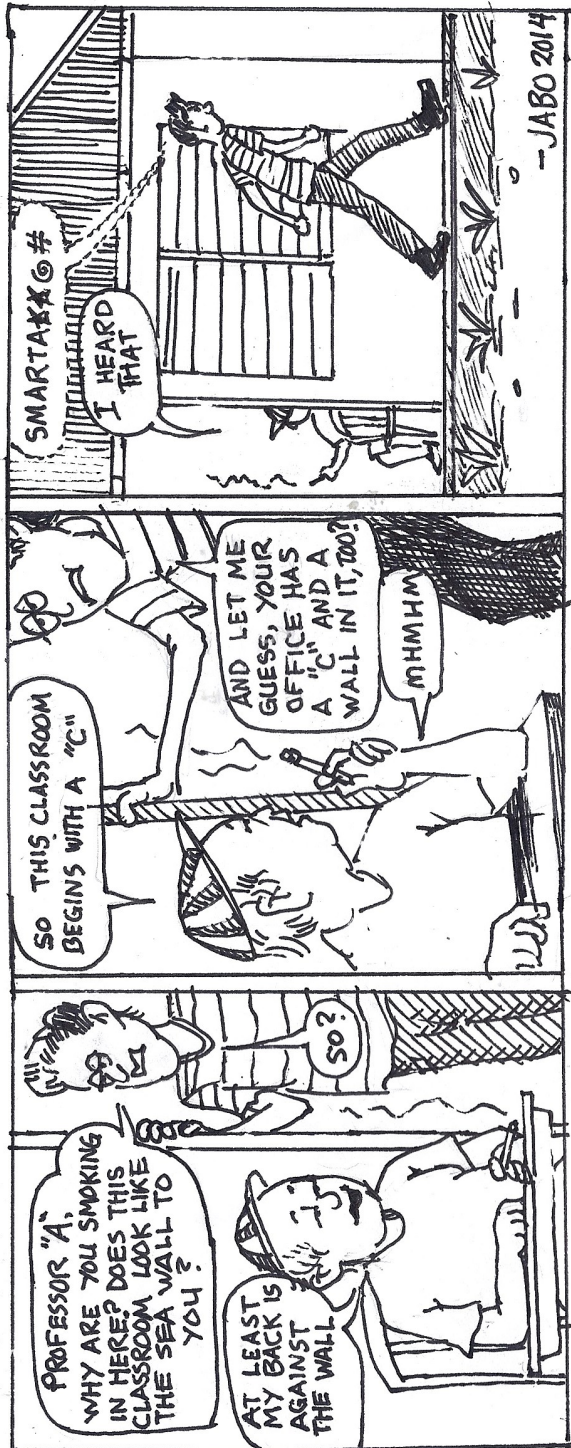
Two photos of the Chuuk Lagoon reveal what is obvious to all of us — Chuuk Lagoon islands are stunningly beautiful. Lucky we live Chuuk!



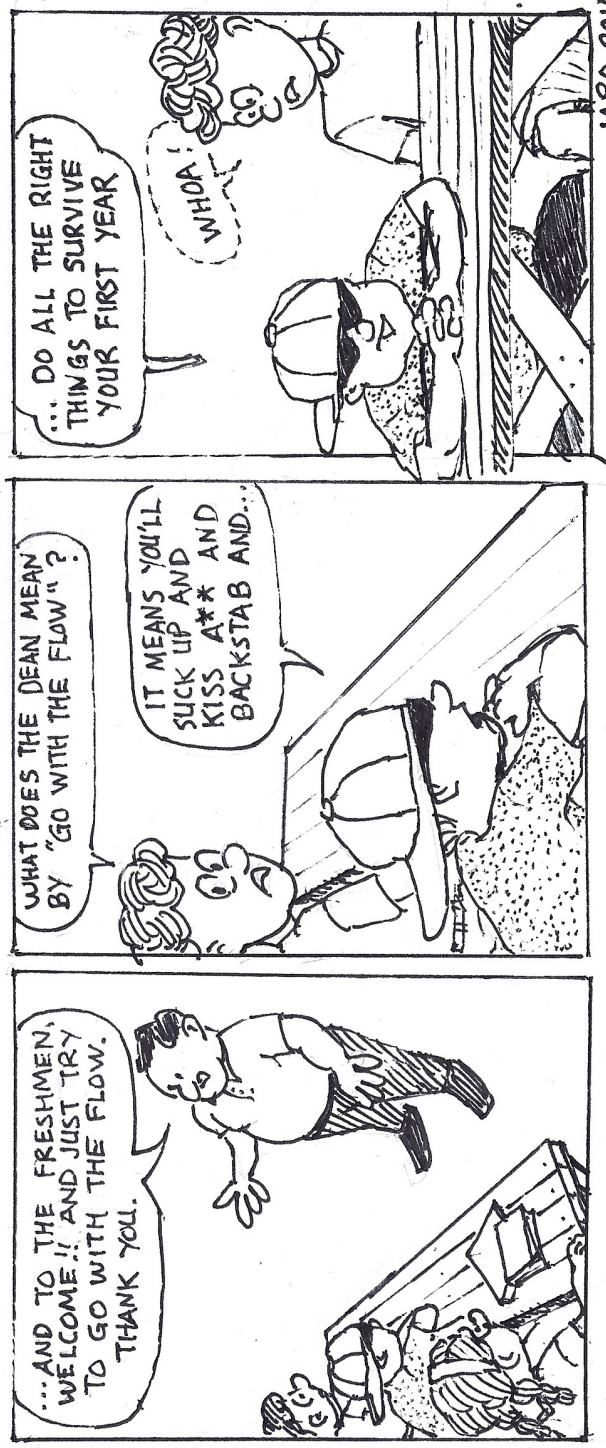
Photo credit: Steve Richmond

NEW FEATURE: CARTOON STRIPS **PROFESSOR "A" and ALL-CAMPUS**

Enjoy!



PROFESSOR "A"



ALL-CAMPUS



KOSAPW ATOFONGAW!

KOSAPW
ATOFONGAW!

KOSAPW
ATOFONGAW!

Photo Credit: Steve Richmond



ANSWERS: Scrambled Names

(page 7)

- (1) Herner BRAIEL is commonly called HB.
- (2) Wilson Bisalen's mother = MARYLENE.
- (3) We have a choice of Saikichy, Nenson, Marvin, and so many other CHOLYMA.
- (4) Francy HAREGAICHIG has a name that cannot be pronounced.
- (5) Jothy John's big, little sister is Deva SENARATHGODA.
- (6) Ha! You did not know Marivic RHEENAH Preciado.
- (7) Our Mr. Quiet is none other than Atkin BULICHE.

ANSWERS: Letter Series

(page 7)

- (1) EM → Toswo Nakayama, John Hagel-gam, Bailey Qiter, Jacob Nena, Leo Falcam, and Joseph Urusemal. They are the first six FSM presidents.
- (2) NW → Northwest, of course.
- (3) N → spell 1, 2, 3, 4, 5, 6, 7, 8, 9.
- (4) K → starting from west to east, the Carol-ine Islands are Palau, Yap, Chuuk, Pohnpei, and, finally, Kosrae.
- (5) RC → you need to know the English in-structors in Room A-1: Alvios William, Deva Senarathgoda, Lynn Sipeuk, Jothy John, and Rick Chiwi. Of course, Cecile Oliveros is an English instructor, but she sits in Room A-3.

ANSWER: Nuts to You!

(page 9)



PEANUTS, of course!

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(Volume 3, Number 5)

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