

MESEISET

Volume 3, Number 6

March 3, 2014



STUDENT ENROLLMENT: **Chuuk Campus' Downhill Roll**

Our student enrollment at Chuuk Campus continues to decline. The downhill roll began several years ago, and enrollment has fallen lower and lower. The evidence is clear, according to our Palikir administration. If effort is not made to stop this decline, we may easily predict for the coming years that COM-FSM, including our Chuuk Campus, will fail to provide the education needed for the future of the state and the nation.

What is the evidence of falling enrollment? Look at the data on page 2 of this Meseiset issue. The decline started a few years, and the on-going trend is dismal.

So, what are we doing to address this problem and to increase enrollment and retention rates? There is a plan, already developed by Campus Dean Kind Kanto, Instructional Coordinator Mariano Marcus, and Acting Student Services Coordinator Memorina Yesiki. The plan has 15 goals related to enrollment and retention (shown herein on page 3) — 6 administration, 4 instruction, and 5 student services goals. COM-FSM Chuuk Campus, like other campuses, has many more goals, of course, but these 15 focus the efforts needed by Kind, Mariano, and Memorina to help solve this problem. However, a plan is only “talk the talk”. It needs implementation — “walk the talk”.

(continued on page 2)

STUDENT DEBATE ON A CURRENT ISSUE

With this issue, Meseiset begins a new series of student writings. It is called “Student Debate on a Current Issue”.

We begin with two debate topics:

- Debate #1: *Is pachification in Chuuk good or bad?* by Mailury Haruo and Marshy Hikuta (on page 10); and
- Debate #2: *Should we let the U.S. government establish military bases in Micronesia?* by Raflyn Rafael and Suffer Ewen (on page 11).

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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.

Chuuk Campus' Downhill Roll — (continued from page 1)

The problem of falling enrollment began a few years ago. To describe the problem, Meseiset published an article last year entitled “Student Enrollment is Falling at Chuuk Campus” (Vol. 2, No. 7, Oct2013). The article was accompanied by a bar graph and chart (as shown right). It showed that the state campuses experienced enrollment declines, as measured by the number of credits taken by students, from Spring 2010 to Spring 2013. Among the campuses, our Chuuk Campus was the worst in terms of decreasing credits.

To reveal a worse situation, a news story with additional data was posted on the COM-FSM website in February 2014. It presented enrollment figures for each campus for the fall semesters 2004 to 2013, shown below.

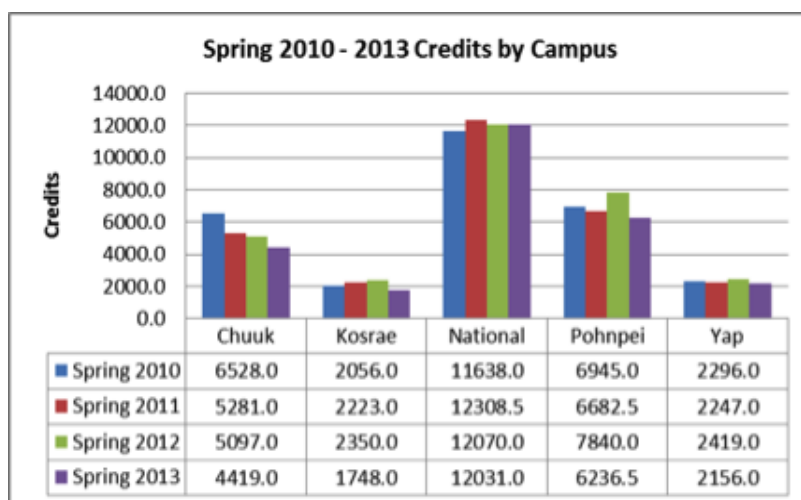
Enrollment Fall 2004 - 2013 by Campus

| Fall | Ch | Kos | Natl | Poh | Yap | Total |
|------|-----|-----|------|-----|-----|-------|
| 2004 | 690 | 322 | 968 | 567 | 149 | 2696 |
| 2005 | 371 | 320 | 929 | 583 | 176 | 2379 |
| 2006 | 548 | 194 | 974 | 620 | 177 | 2513 |
| 2007 | 491 | 184 | 903 | 608 | 180 | 2366 |
| 2008 | 457 | 252 | 895 | 642 | 209 | 2455 |
| 2009 | 580 | 233 | 1005 | 712 | 228 | 2758 |
| 2010 | 479 | 218 | 1051 | 742 | 209 | 2699 |
| 2011 | 493 | 261 | 1088 | 845 | 228 | 2913 |
| 2012 | 409 | 268 | 1069 | 771 | 227 | 2744 |
| 2013 | 319 | 243 | 1017 | 672 | 195 | 2446 |

If we compare only Fall 2004 and Fall 2013, we see that Chuuk's enrollment dropped from 690 to 319, while three campuses — National, Pohnpei, and Yap — had increased enrollments. At the same time, the total COM-FSM enrollment declined from 2,696 to 2,446.

Raw data cannot tell us much, and so let us change them to percentages and graphs:

- The total COM-FSM enrollment decreased 9.3% from Fall 2004 to Fall 2013. Chuuk's decrease was 53.8% — a super-huge decline in Chuuk Campus' enrollment!
- Kosrae's decrease was 24.5%, while increases



were experienced elsewhere — National 5.1%, Pohnpei 18.5%, and Yap 30.9%.

- One more — go to page 6 and contrast the two baseline bar graphs for Chuuk. In Fall 2004, Chuuk's enrollment comprised 26% of the total COM-FSM enrollment. In Fall 2013, Chuuk comprised only 13% of the total.

It is easy to conclude, therefore, that the total COM-FSM decrease was due primarily to Chuuk Campus' decline in student enrollment. In effect, Chuuk Campus' loss of students has been hurting the entire system. That is bad news for the entire COM-FSM system, thanks to Chuuk Campus' inability to increase student enrollment and, possibly, to retain its enrollment figures from year to year, at least from 2004 to 2013. We, at Chuuk Campus and in Chuuk State, must be doing something wrong to hurt the entire COM-FSM system and the entire FSM nation as well.

More and more, Chuuk Campus needs desperately to shape up and to remedy the situation in Chuuk and for the entire COM-FSM system.

Now is the time to plan and implement action sets for solution — no more “talk the talk” — but to find concrete ways to increase and retain enrollments at Chuuk Campus — “walk the talk”.

So, given Chuuk Campus' 15 general goals (2013-2014) to increase enrollment and retention rates (shown on page 3), we need to know what Kind, Mariano, and Memorina are going to do specifically — NOW, not later. They are fully responsible for “walking the talk” and guiding us to “walk the talk” as well. Show us how Fall 2014 and Spring 2015 will be different from the present trends of declining student enrollments. φ

COM-FSM CHUUK CAMPUS OVER-ALL GOALS (2013-2014): ENROLLMENT AND RETENTION

MISSION

To provide strategic instructional and student services leadership that supports the COM-FSM goals and strategic plan. Dean also plans, implements, coordinates, and evaluates Chuuk Campus programs and services to ensure that the educational needs of students and the community are fulfilled.

ADMINISTRATION

Dean Kind Kanto

CCA Outcome 1

Promote **faculty and staff involvement** in college committees

CCA Outcome 2

Increase **student participation** in the development of college policies and procedures

CCA Outcome 3

Develop and implement a plan that promotes a healthy **learning environment**

CCA Outcome 4

Collaborate with K-12 system to articulate **expectations of "college ready" students** and increase "college-ready" students annually

CCA Outcome 5

Create, improve and implement a process to increase recruitment of **non-traditional students** into programs

CCA Outcome 6

Create and implement a **work experience program** through working with stakeholders in the public and private sectors for hands-on training

INSTRUCTION

IC Mariano Marcus

CCI Outcome 1

Accomplish all 4 **dimensions of learning** to prepare students for (1) workplace readiness and general skills, (2) content knowledge, (3) "soft skills" (non-cognitive), and (4) student engagement with their own learning

CCI Outcome 2

Increase the success rate of 1st-year students through implementing a **1st-year experience program** including College 101 required for all new students

CCI Outcome 3

Continue and improve **developmental education** through faculty training, hiring of program coordinator, and improved tutoring and counseling

CCI Outcome 4

Assess, improve and implement **student service process** through staff training collaboration with faculty and other departments, revised processes and procedures to improve student success

STUDENT SERVICES

SSC Memorina Yesiki

CCSS Outcome 1

Increase the **enrollment and retention rate** at Chuuk Campus

CCSS Outcome 2

Ensure and provide **quality customer services** to students and community

CCSS Outcome 3

Increase the success rate of 1st-year students through improving coordination of **1st-year experience programs** and developing a College 101 course required for all new students

CCSS Outcome 4

Strengthen support mechanisms for **at-risk students** and improving student progression

CCSS Outcome 5

Formalize **collaborative and integrated process** with program faculty and student services staffs for counseling and tutoring assistance

WASC/ACCJC ACCREDITATION STANDARD #3: Resources

by Alton Higashi

What is Chuuk's **greatest resource**? Many Chuukese, including Chuuk Campus students, will assert that farming or fishing is the most important: farmland and agricultural crops, such as local food; or the sea, reefs, fish, and other kinds of seafood. Marylene Bisalen, our Human Resources Specialist, would say, *"I beg to differ — Chuuk's greatest resource is human, including you the students."* She is right.

Is COM-FSM committed to Standard #3? Of course, it is. However, let me offer you a personal perspective on this matter.

WASC/ACCJC supports **Accreditation Standard #3: Resources**. By definition, there are four kinds of resources: human, physical, technology, and financial. COM-FSM claims that it *"effectively uses its human, physical, technology, and financial resources to achieve its broad educational purposes, including stated student learning outcomes, and to improve institutional effectiveness"*.

However, the COM-FSM definition of "human

resources" includes only **personnel** (such as administrators, faculty, staff), and their work, **not students**. So, Standard #3 describes qualifications, professionalism, and development among employees. The same Standard #3 does not discuss what I call **"student resources"**.

[NOTE: *As a resource, you are discussed primarily under Standard #2 — Student Learning Programs and Services.*]

To me, ***you the students are the ultimate and foremost resources at COM-FSM — the foundation of our college which could not survive without student enrollment.*** To be sure, Standard #3 discusses how the four resources combine, indirectly, to help students. Yet, there is no fifth resource under Standard #3 — student resources — to discuss student qualification, professionalism, and development — how to develop yourselves.

Someone once told me that, in Chuuk, the main resource is "the next generation". Do you know who belongs in the next generation? YOU! That is absolutely right. You the students belong to the next generation of social, economic, education, and political leaders and workers in Chuuk. If you do nothing much about your own **"student resource development"**, then you the next generation will be unqualified and ineffective leaders and workers.

We the administrators/faculty/staff of COM-FSM can talk big about how we help you to learn, but the issue is not what we do for you. The issue is what you do to help yourselves.

Each student, start helping yourself in two interrelated ways. This is called **self-help**:

- Take control of and responsibility for your own education at Chuuk Campus.
- Assume ownership of your greatest asset: your own self-resources. ☐

CAMPUS-WIDE COMMITTEES

Chuuk Campus has eight committees of its own to help improve programs and services for us in Chuuk. They are identified below, along with the names of their chairpersons:

- **Campus Beautification Committee**, chaired by Ben Akkin and Cecile Oliveros;
- **Chuuk Assessment Working Group**, chaired by Alton Higashi;
- **Fund-Raising Committee**, chaired by Abraham Rayphand;
- **Instructional Committee**, chaired by Mariano Marcus;
- **Meseiset Committee**, chaired by Rick Chiwi and Alton Higashi;
- **Staff Development Committee**, chaired by Marylene Bisalen;
- **Student Services Committee**, chaired by Memorina Yesiki; and
- **Emergency Management Team**, chaired by Kind Kanto. ☐

STUDENT LEARNING

There is a sign/poster posted on the wall in the ED/SS office, right next to Abraham Rayphand's desk. It reads:

"If you are not willing to learn, no one can help you. If you are determined to learn, no one can stop you."

BREAKING NEWS: PLANE CRASHES IN CHUUK!

A plane crashed in Chuuk! Well, that was about 70 years ago — during World War Two. The remains of the plane wreck are shown below. Do you know on which island the crash occurred?



Photo credit: Steve Richmond

WORD SEARCH: 10x10 ACROSTIC by Rainy Orano and Gorazon Kanas

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

This 10x10 acoustic has 25 words, all are five letters or more. Circle all below.

AMONG
ASHUR
CHINA
CREDIT
CULTURE
ECONOMIC
EGYPT
EQUAL
ERODE
ITALY
LAYER
LEAKS
LEVANT
OCCUR
PEACE
PEOPLE
PHONE
RIVERS
SENSE
SMART
SPEAK
STONE
STRANGE
STYLE
THRUST

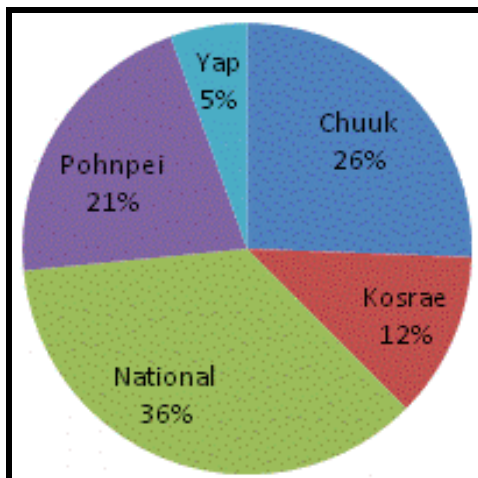
ANOTHER 10x10 WORD SEARCH ACROSTIC by Beulah Kumo

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| R | I | T | U | A | L | L | O | W | P |
| E | E | N | O | T | S | T | F | I | R |
| V | T | V | A | L | L | E | Y | I | O |
| R | E | C | O | N | O | M | Y | A | D |
| E | V | V | A | L | U | E | S | V | U |
| S | R | A | E | F | U | L | D | U | C |
| P | A | P | E | R | I | T | A | D | T |
| E | C | A | V | E | S | T | I | L | I |
| C | U | L | T | U | R | E | R | O | O |
| T | I | E | G | Y | P | T | I | A | N |

This 10x10 acrostic has 19 words, each with five letters or more. Circle all 19 words listed below.

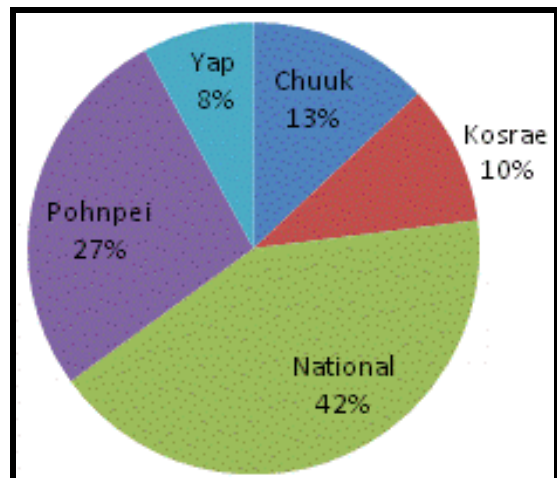
ALLOW
ARTIFACT
CARVE
CAVES
CULTURE
ECONOMY
EGYPTIAN
FEARS
OLDUVAI
PAPER
PRODUCTION
RESPECT
REVOLUTION
RIFTS
RITUAL
SERVER
STONE
VALLEY
VALUES

Here is another graphic comparison between Fall 2004 and Fall 2013 student enrollments at COM-FSM. Graph 1 reveals that, in Fall 2004, Chuuk Campus' student enrollment comprised 26% of the total COM-FSM enrollment. However, in Graph 2, we see that Chuuk Campus' student enrollment fell to only 13% of the total, in Fall 2013. Hard times at Chuuk Campus. ☐



PIE GRAPH 1: Fall 2004 Enrollment

PIE GRAPH 2: Fall 2013 Enrollment



MY PERSONAL PHILOSOPHY

(an assignment in EN 208)

by Kersey Ruben

Name of Philosophy = **FIX-IT-UP**

Have you ever looked at yourself in a mirror? Of course you have! The mirror shows a reflection of yourself. When you look at your own reflection, you see yourself smiling or frowning. You smile because you like your reflection, and you frown because you do not like your reflection.

Now, please realize that there is a second kind of reflection. It is called “thinking about your experiences”. That is a lesson from the British philosopher John Locke. He explained that each human being has a mind – a blank blackboard upon which you write your experiences. So, as you grow up and experience more and more in life, these experiences are written into your mind – onto your mental blackboard – and that is how you remember what you have done in your own life experiences.

You must learn from your experiences. This process of learning includes the reflection – not a mirror reflection, but thinking about your own experiences. If you do not reflect (or think) about your experiences, you do not learn. However, if you think about what you have experienced in life, then you are learning. That is why Locke showed us a very simple formula in the process of learning:

LEARNING = EXPERIENCING + REFLECTING

The mirror is an analogy of your experiences. You look at your own experience. (1) You might see yourself correctly, you like what you see, and you smile. (2) Or, you might see something wrong – like a cracked mirror, because you do not like what you see, and you frown. If that happens, you must reflect (or think) on how you must change your experiences from bad/wrong to good/right. Then, you must fix up your life. (3) Or, you might see how you imagine what you want to be. For example, you are a quiet person (a pussycat), and you imagine that you are a tough guy (a lion). The tough guy in the mirror is your imagined experience – not real, but imagined.



So, experience is only one-half of learning – the first half. Reflection (or thinking about your experiences) therefore is the other one-half of learning – the second half. You need both halves in order to learn fully. If you separate the two halves and keep them separated, you cannot learn.

Metaphysics

- Anthropology
- Theology

It is human nature to smile and to frown. We smile at our own good/right experiences, and we frown at our own bad/wrong experiences. So, our smile teaches us to increase what is good/right in ourselves. Our frown teaches us to decrease what is bad/wrong in ourselves. When we frown, we must fix ourselves up – to replace bad/wrong with good/right. Do it!

(continued on page 8)

(continued from page 5): **MY PERSONAL PHILOSOPHY**

Epistemology

- ☐ Empiricism
- Logic and Reasoning
- ☐ Intuition
- ☐ Undisputed Authority

In Chuuk we have a problem of experience and reflection. For instance, there are some people who do bad/wrong things in life. So, their experiences are bad/wrong. However, they look into a mirror of their own experiences and pretend to see good/right. These people are corrupt, selfish, and greedy. They lie and steal, and then they hide their mirror reflection from others and from themselves.

Who are some bad/wrong Chuukese? One group is composed of deceitful people. Their experiences are bad/wrong, and they pretend in thinking that they are good/right. Another group is composed of some COM-FSM Chuuk Campus students who do not care about learning correctly. Their experiences on campus are very negative in learning, and they pretend to think that they are good/right.

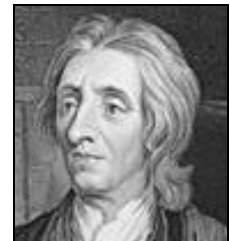
Axiology

- Ethics
- ☐ Aesthetics

My personal philosophy ends with an ethical viewpoint based on the ancient Chinese philosopher Confucius. He said that each person on earth should seek to be a moral human being. In Confucius' thinking, morality is a set of five virtues: kindness, uprightness, decorum, wisdom, and faithfulness. Each person must strive to be kind to others. He must be truthful and honest. He must be well-mannered, respectable and respectful, and polite. He must be wise. And, of course, he must be faithful to everyone around him – high and low, rich and poor, young and old.

How do we help people with bad/wrong experiences to reflect correctly? We need to talk with them openly, advise them to think about their own bad/wrong experiences, and then teach them to follow the five virtues of Confucius in order to change from bad/wrong to good/right. Finally, remember – we can always advise and guide bad/wrong people to change, but the change must be done by those people themselves. They must fix themselves up.

Thus, my personal philosophy begins with Locke and ends with Confucius.



Locke

Value Systems

- (1) five virtues of morality
- (2) mirror of life
- (3) good/right vs. bad/wrong



Confucius

Life is for each man a solitary cell whose walls are mirrors.

“Lazarus Laughed”

Eugene O'Neill (1888-1953)

U.S. playwright and winner of the 1936 Nobel Prize for Literature

ASH WEDNESDAY = March 5

This year Ash Wednesday is March 5. It begins the 40-day period of penitence before Easter Sunday on April 20. It is a Christian custom, primarily among Catholics, to remember the 40 days when Jesus Christ fasted and prayed in the desert. It is a time to regret your own sins. The sign of penitence is putting or placing blessed ashes on the forehead.

When did this ceremony begin? Pope Gregory I was the head of the Roman Catholic Church from 590 to 604 B.C. It is a customary belief among Catholics that Pope Gregory I introduced the practice of Ash Wednesday. That was more than 1,400 years ago.

Nowadays, according to Microsoft Encarta Reference Library 2003, a priest would place blessed ashes on the forehead of a person, and would recite the well-known words: *"Remember that you are dust, and unto dust you shall return."* ☐



SAINT PATRICK'S DAY = March 17

In March — specifically, Monday, March 17 — millions (maybe billions) of people in the world will wear **green clothing** and eat **corned beef and cabbage**.

Each year Catholics and non-Catholics alike celebrate March 17 as Saint Patrick's Day. March 17 is, in fact, a national holiday in the European country of Ireland.

In the 5th century AD, a Christian missionary named Patrick went to Ireland. There, he converted the Irish people to Christianity. A legend adds that he drove all snakes out of Ireland.

Why should we wear green clothing on March 17? Well, green is the national color of Ireland. So, let us, Catholics and non-Catholics alike in Chuuk, wear green on Monday, March 17, to help celebrate St. Patrick's Day throughout the world.

Why should we eat corned beef and cabbage? Well, that is what we should do to celebrate the tradition of St. Patrick's Day, according to Microsoft Encarta Reference Library 2003. ☐



SCRAMBLED NAMES

Do you know the names of people at our Chuuk Campus? For instance, there is a woman named A E I M M N O R. Of course, that is the scrambled name for MEMORINA, our Acting SS Coordinator.

Now, unscramble the scrambled names of other Chuuk Campus persons:

- (1) A I L L O T =
- (2) A A I N N O R =
- (3) A A G M M N N O =
- (4) A A H M N N O R T Y =

To read their unscrambled names correctly, go to page 14 for answers. ☐

MISSPELLED NAMES

In 1989, the Chuuk State Constitution identified every inhabited island in Chuuk and spelled the island name. Take, for instance, SATOWAN. The former name SATAWAN is considered a misspelling.

In each set below, which island name is misspelled, according to the 1989 Constitution?

- (1) Lekinioch, Ettal, Piis-Emmwar, Nama
- (2) Parem, Tsis, Fefen, Etten
- (3) Houk, Onou, Piherarh, Pulap
- (4) Romonum, Fanapanges, Paata, Polle

To spell the island names correctly, go to page 14 for answers. ☐

STUDENT DEBATE #1 ON A CURRENT ISSUE:

Is Pachification in Chuuk Good or Bad?

GOOD — by Mailury Haruo

I am going to talk about the advantages of pachification. In other words, I am going to tell you the good things about pachification.

Pachification is good for people who need help. They can get jobs or favors, in any matter where or when they do not meet the requirements. This is true at Chuuk Campus. For one thing, you can copy another student's assignment or test, as long as you understand what you are copying. So, it is good to copy. Also, you can cheat, but make sure that you cheat correctly. So, it is good to cheat.

These are just two ways for you to use in pachification. Your friend lets you copy his or her assignment or test. Of course, if your friend says NO, then you should not copy. Also, your friend lets you cheat. Of course, if your friend says NO, then you should not cheat. There is nothing wrong with that. As long as you can make a living out of it, then you can do it.

Pachification is just one way to fulfill your needs or to get access to solutions. Who does not need this kind of opportunity? Having a lot of friends and relatives is a better way for pachification. It works in Chuuk, and we have seen how leaders use pachification. So, it must be good.

BAD — by Marshy Hikuta

In Chuuk nowadays some people get hired, but they are not qualified. It is the easy way to get paid, and pachification does not help to get the work done right.

Let me say something about some students at Chuuk Campus. They are lazy. They go to college, do nothing in classes, play with friends, and do whatever they want to do. I am sure that they believe in pachification. They are not qualified for important jobs, such as teaching, and they still want to get hired. So, they use pachification to get teaching jobs.

Who else? Other people find jobs through pachification, including bribery, and they stay at home. In other words, they do not go to work. They just want to get paid 80 hours every two weeks, without working 80 hours every two weeks. These people set examples for college students and maybe for their own children.

So, what happens when government workers use pachification to get jobs, but they are not qual-

qualified? The future of the government looks black.

Our leaders need to hire qualified people, but want votes more than they want improvement in government services. So, there is only one conclusion – Chuuk is digging itself into the grave. Someday, we will truly regret having and supporting the bad practice of pachification. ϕ

THE LORD'S PRAYER

(Matthew 6:9-13)

Many Chuukese people, including students at Chuuk Campus, claim to know the Lord's Prayer, as written in the King James Version.

The Lord's Prayer is written twice in the Holy Bible (KJV). The longer version is in Matthew 6:9-13, and the shorter version is in Luke 11:2-4.

In 1520, Martin Luther wrote a catechism, a book or manual, to teach Christians (especially children) how to understand the Lord's Prayer.

Below is the longer Matthaean version, with certain words omitted and replaced by blanks. Fill in each blank with the one and only one correct word, and make sure that you spell each word correctly as well. The answers are below, but do not cheat by peeking:

- (9) "Our Father _____ art in heaven,
_____ be thy name.
- (10) Thy kingdom come, Thy will be done
_____ earth, as it is in heaven.
- (11) Give us this day our _____ bread;
- (12) And forgive us our debts, as we forgive
our _____;
- (13) And lead us not into _____, but
deliver us from evil; For _____ is the
kingdom, and the power, and the glory, for ever.
Amen."

(13) TEMPTATION — THINE
(12) DEBTORS
(11) DAILY
(10) NI
(9) WHICH — HALLOWED

STUDENT DEBATE #2 ON A CURRENT ISSUE:

Should We Let the U.S Government Establish Military Bases in Micronesia?

YES — by Rafflyn Rafael

Many years ago, in Chuuk, we had a U.S. military group called the Air Force CAT team. These military men worked hard to help us. They fixed up roads, built airfields on outer islands, and did other community-service projects.

Let me share my own experience. One day in my community there was a heavy rainfall for three days, and flooding was destroying the land. My community called on the CAT team to help. Sure enough, the CAT team came and used special equipment to stop the flooding. When the Chuukese people had problems, we called on the U.S. military to help us. Yes, the military helped us, and we should be grateful for what they had done to help us.

Let me now change the subject and discuss the issue of prostitution. Sure, I know, with a military base in Chuuk, prostitution of Chuukese ladies will increase. And, yes, church leaders will get angry and ask the military to get out of Chuuk. However, let me flip the coin and see the other side. Some Chuukese ladies will become prostitutes and make sex with the military men. These ladies will receive money for their sex trade. They will share the money with their families to provide for their needs and wants.

The issue, then, is to make a decision between money and morality. Some people will support the idea of money, and others will support the idea of morality. Let each person decide which side is better.

NO — by Suffer Ewen

Micronesia should not let the United States establish any military bases in our islands. I would like to present two reasons for being negative about this matter.

First, there is an international problem. The U.S. government and its military argue that the purpose of military bases is to protect the world against bad nations. After the end of World War II, the number of U.S. military bases increased in the Asia-Pacific region. America established military bases in Japan, Taiwan, and the Philippines. The idea was to set up a barrier against Russian and Chinese communism. That was in the 1940s and 1950s. This idea allowed the U.S. military to

test atomic-bombs in the Marshalls, and look at the result of radioactive poisoning there. That was a bad idea.

Nowadays, Russian and Chinese communism and American democracy are becoming friendlier. As far as I can see, Russia, China, and America may not be the best friends in the world, but they do not hate each other like before.

Then, Japan, Taiwan, and the Philippines began to tell the U.S. military to get rid of military bases from their countries. These three nations are not weak, and they are not afraid of America. So, the Philippines was the first to get rid of the U.S. navy from Subic Bay.

Now, Japan and Taiwan are trying to do the same thing – to get rid of U.S. military bases from their home lands. Very soon, the U.S. military will have to leave Japan's island of Okinawa and move to Guam, getting closer to Micronesia. When Compact II ends, I am worried that America will need more land for its military bases, and it is obvious to me that the American government would want to establish military bases in our islands. Just ask yourself – why have the Philippines, Japan, and Taiwan wanted to get rid of the American military bases?

Second, there is a socio-economic problem. This problem is called prostitution. One important reason why Japan, Taiwan, and the Philippines want to get rid of military bases is the problem of prostitution. Who were the prostitutes? Japanese, Taiwanese, and Filipino ladies. If America establishes military bases in Micronesia, who will become the prostitutes? Micronesian ladies – and some may be your relatives. Just to earn sex money does not equal loss of our traditional culture and respect for our women.

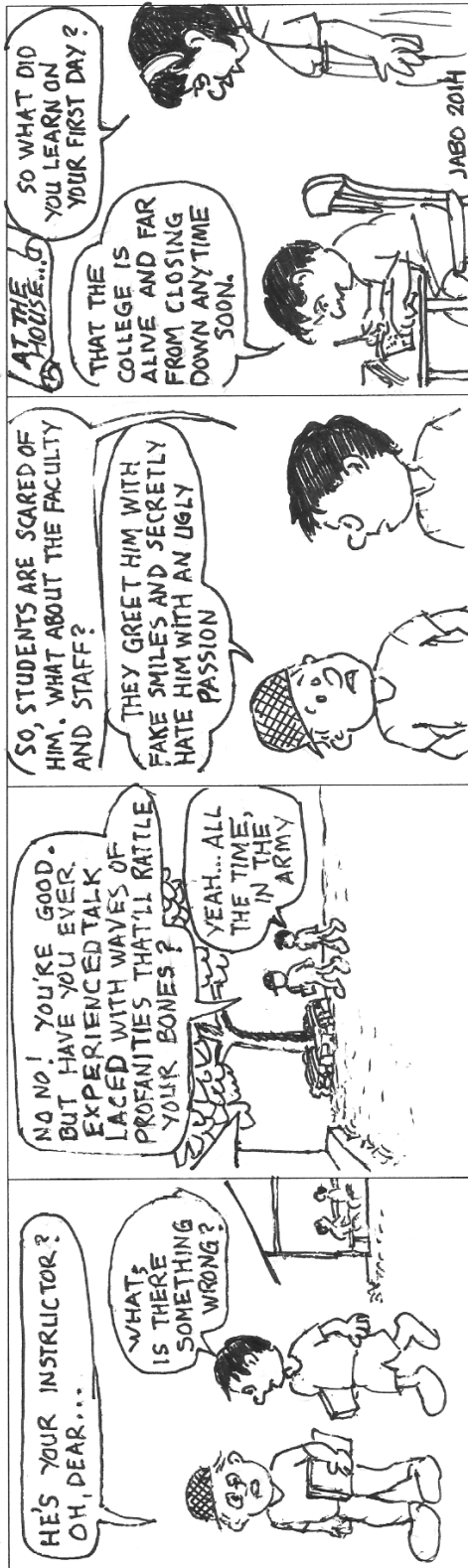
Unfortunately, to some Micronesians, money is everything and culture is nothing. I disagree. If the Americans want their military bases in Micronesia and need prostitution for their enjoyment, then the U.S. military should recruit and hire American women to become prostitutes in Micronesia. Just do not use our Micronesian women as your sex slaves. Treat us with respect. ☐

MONEY VS. MORALITY

TWO CARTOON STRIPS

Enjoy!

PROFESSOR "A"



BOOT CAMP



MY FAMILY: Four Student Essays

(ESL/BU 096, Spring 2014: Instructor Cecile Oliveros)

by Tito Nowell

Have you ever felt the strong love that your family has for you? I love my family and I can feel their love. They care for me, they support me, and they want me to feel special.

First of all, they care for me. Father works hard to get good wages so he can buy our food and the other things that we need. Every day Mother wakes up early to cook food for us. Both of them really care for me and my little sister.

Second, they support me. Whenever I go to school, I can hear them say, "Keep up the good work, son." My mom cheers for me even though I am not smart. My father buys me books, pens and other things I need so I can continue going to school until I graduate.

Third, they make me feel special. Whatever my mom does for me, I can feel that she is doing it for me because I am important to her. Before, I felt that my parents were forcing me to attend school to separate me from my friends. Now, I know that this was not the reason. Because I am special to them, they want me to finish my schooling, be able to graduate and get a job.

From the reasons I gave, I can feel that my family really loves me. φ

by Michael Punzalan

Do I love my family? Yes, I love my family. I have some reasons why I love my family. First of all, I love my family because my family is where I belong. Second, because they gave me life. The last and the most important reason why I love my family is that we are strong enough to care for each other. These are the reasons why I love my family.

First, I love my family because my family is where I belong. My family is where I sleep and live with. Also, my family is where I came from.

Secondly, I love my family because they gave me life. They took good care of me. They raised me very well. They gave me food so that I can grow up healthy. And, most of all, it is because of my family that I was born into this world.

Finally, the most important reason why I love my family is that we are strong enough to care for each other. We help each other at work and in our house. We also help each other when we are in trouble. We care for each other and are ready to protect each one from others who will hurt us.

In conclusion, these are the reasons why I love my family. φ

by Benson Aitaro

My family is the best thing I ever had. There are three reasons why my family is most precious for me. First, they are always there when I am down. Second, my family is the one that supports me both in school and at home. Third, my family is the only family that understands me. These are my reasons why my family is the best thing I ever had.

First, my family is always there any time when I am down, in any kind of situation. For example, whenever I am sick, they are always there to take care of me. My family is the one that encourages me when I am down in my Christian life.

Second, my family is the one that supports me in school and at home. My family paid my tuition when I was in high school, gave me a dollar every day to buy my food, paid for my clothes and others that I need.

Third, my family is the only family that understands me. They know what kind of food and drink are good for my health. My family knows when I am in trouble just by looking at my face because they really understand me.

In closing, my family is always there for me, always there to support me, always understands me when I am in trouble. This is why my family is the best thing I ever had. φ

by Lawrence Joseph

I love my family because they love me, they care about me and they protect me.

I love my family because they love me too. They give me everything that I need. They teach me things that are not good for me so that I will not do or touch any of them. They have raised me well since I was baby until today. Therefore, I give them my warm love.

I love my family because they really care about me. They have never left me alone by myself. They do not want me to feel sad. They care about me and consider me as the most important in their life.

I finally love my family because of the protection they give me. They never let me smoke and drink alcohol. They never allow me to chew betel nut. They do not let me be close to someone who do these things. They protect me from sickness and from people who will make me sick.

I really love my family for the love, the care and the protection they have always given me. φ

STUDY HARD, WORK HARD, and BE PREPARED: **THREE FACULTY COMMITTEES**


Chuuk Campus' Instructional Department set up three faculty committees in January 2014. IC Mariano Marcus established the **Study Hard** Committee, **Work Hard** Committee, and **Be Prepared** Committee.

In early December 2013, COM-FSM President Joseph Daisy visited Chuuk Campus. He told students to set a goal — student success by finishing their certificate/degree programs. He then identified **three general steps** toward achieving the goal: to study hard, to work hard, and to be prepared.

The next month, at a faculty training session, instructors and others were assigned to the three committees. Their task was to identify **specific ways** for students to study hard, work hard, and be prepared. The three committees include the following:


- Study Hard: Alton Higashi (chair), Atkin Buliche, Rick Chiwi, Kersweet Eria, and Jothy John (with assistance of Ben Bambo, Wilson Bisalen, Virginia Mamangon, and Lynn Sipenuk);
- Work Hard: Danie Mamangon (chair), Roger Arnold, Cecile Oliveros, Abraham Rayphand, and Deva Senarathgoda; and
- Be Prepared: Ben Bambo (chair), Herner Braiel, Miuty Nokar, Genevy Samuel, and Lynn Sipenuk.

Each committee is expected to present its findings and recommendations in panel discussions during the upcoming Staff Development Day on Friday, March 14. φ



The Kitten and Puppy Association of Chuuk
has a message:

**Chuuk Campus
Students, AUSAPW
ATOFONGAW!**



SCRAMBLED NAMES

(page 9)

(1) LOLITA Ragus, (2) NARIANO Nartos, (3) Danie and Virginia MAMANGON, and (4) RATHNAMONY, Jothy John's real first name.

MISSPELLED NAMES

(page 6)

(1) NEMA, not Nama, (2) SIIS, not Tsis, (3) POLLAP, not Pulap, and (4) ROMANUM, not Romanum.

MESEISET CONTRIBUTORS

(Volume 3, Number 6)

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