

# MESEISET

Volume 4, Number 4

February 25, 2015



## **STRAW POLL: 74% VOTED “NO”**

by Alton Higashi

A total of 74% of my A.A. degree students in five classes voted “no” in a straw poll last week on the Chuuk secession question. On February 18-19, I asked my students to vote on the following plebiscite question: “*Ka tipe-ew an Chuuk epwe imwusen i FSM epwe utá won muun (independence)?*”

The ballot had five, not just two, choices: (1) Yes, because others told me to vote “yes”; (2) Yes, because I really believe in the “yes” vote; (3) No, because others told me to vote “no”; (4) No, because I really believe in the “no” vote; and (5) I do not know, because I am really confused. Among 93 registered students, 65 (or 70%) actually cast ballots. The tally among the 65 students was, as follows: (1) 0%, (2) 1%, (3) 5%, (4) 69%, and (5) 25%. Combining the two “no” choices (5% + 69%), a total of 74% voted a convincing majority against Chuuk secession.

I asked students to clarify why 69% had selected the fourth choice: *No, because I really believe in the “no” vote*. Their reasons included the following comments:

- **First**, there was not enough time for both sides — the Chuuk State Political Status Commission (CSPSC) and the FSM President’s Task Force on National Unity (TFNU) — to present and discuss underlying social and economic issues in Chuuk, such as overpopulation, education, health, infrastructure, employment, and management of public funds. Students were not interested in listening to both sides argue over constitutional and legal matters.
- **Second**, arguments and rebuttals from both CSPSC and TFNU were not objective. Very few facts, if any, were presented to justify why Chuuk

(continued on page 2)

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## **GLOBAL WARMING CONTINUES**

The topic of global warming continues in this issue. Part Two was presented in the last issue of Meseiset (dated February 12). Part Three [four articles on (1) coral reef bleaching by Nofumi Benjamin and Ercy Kosam; (2) drought in Chuuk by Keoni Hauk, Mary Jeann Sorim, and Anna Suzuki; (3) El Niño by Gilbert Lippwe and Reini Orano; and (4) Typhoon Chata’an in Chuuk by Ariel Kanto and Agnes-taleen Kukkun] is on pages 3-6 of this issue. Φ

### **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 News

## EMPLOYEE OF THE MONTH CECILE OLIVEROS



for her unfailing TLC of the faculty gardens — flowers and vegetables. No one else has her 24/7 consistency in campus beautification because she displays pride in her work and the campus.

## STUDENT OF THE MONTH TEZLOFF SIPU



for his singularly awesome and culture-shattering declaration in public of his support of the “no” vote on Chuuk republic position. We need more role models of positive change like him.

## Straw Poll: 74% Voted “No” (continued from page 1)

had objective grievances against both the FSM National Government and the U.S. Government for not supporting Chuuk’s efforts in economic development.

- **Third**, students perceived, with or without fact, that CSPSC speakers seemed to be lying more than TFNU speakers. Two points were brought forward by students. For one thing, a CSPSC speaker advised students not to listen to outsiders, and yet a CSPSC consultant was, in fact, an American. *“Why should CSPSC tell us not to listen to outsiders when CSPSC itself listened*

*to an outside consultant?”* asked a student. Also, another CSPSC spokesman recommended that Chuukese people living overseas, such as in the United States, should not be allowed to vote in the plebiscite. *“That recommendation is a slap in the face of Chuukese people,”* said another student.

In effect, a “no” vote in the straw poll by Chuuk Campus students may have been more a reaction against what CSPSC wanted and less a support of TFNU’s ideas regarding constitution and law. Φ

## OOPS! AN ERROR IN PRINTING

An error was printed in the last issue of Meseiset (Vol. 4, No. 3, February 12, 2015, page 10). We misidentified a particular plant “cholesterol spinach” (*Gynura procumbens*) and called it “ashitaba” (*Angelica keiskei*). They are related, and both are extremely nutritious.

We apologize for this mistake, and thank Dr. Lolita Ragus of CRE for spotting the error and informing us. The two photos (right) come from a CRE brochure on cholesterol spinach. Φ



**cholesterol spinach**  
*Gynura procumbens*



**ashitaba**  
*Angelica keiskei*



# CORAL REEF BLEACHING

by Nofumi Benjamin and Ercy Kosam

A coral reef can commit suicide. That is, very warm sea temperature can push the coral reef to die. No, we do not blame the coral reef for committing suicide. Instead, we blame the sea temperature as it increases slowly over the years. Coral suicide is known as “**coral reef bleaching**”. Our essay describes how the bleaching occurs.

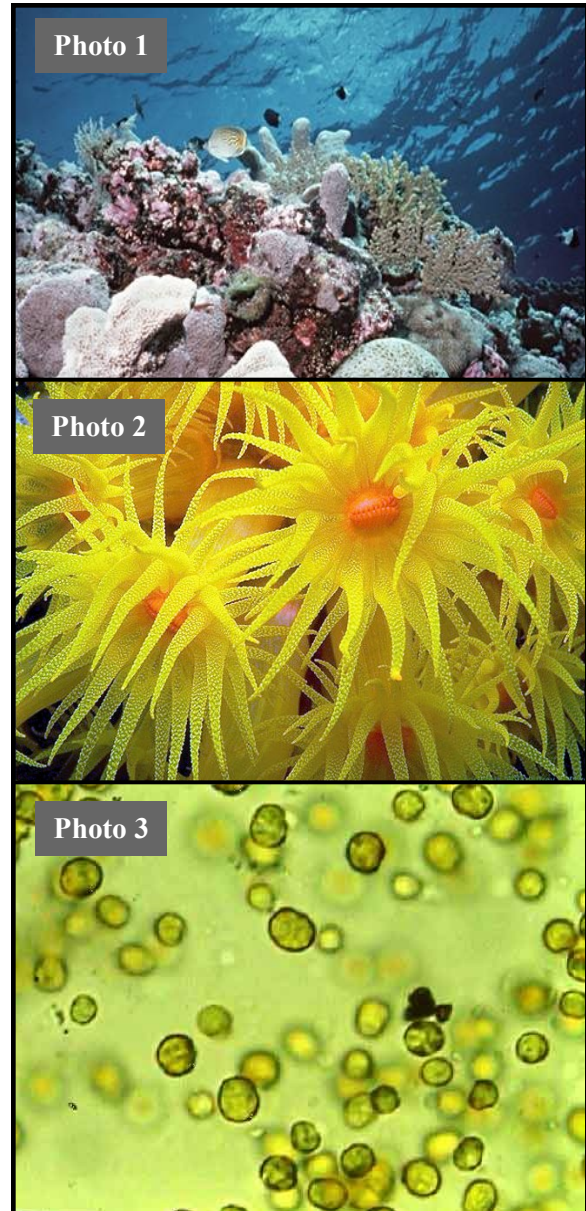
We begin with three photos taken from Internet sources:

- Photo 1: Here is a normal **coral reef**. It has different kinds of coral. The coral feels hard like rock, because it is made of calcium carbonate.
- Photo 2: This is a **colony of polyps**. A polyp is an animal. This sea creature is responsible for producing the hard calcium carbonate and then building the reef. The calcium carbonate is actually the skeleton of the polyp. The polyp does its job well when the sea temperature is from 68°F to 84° Fahrenheit.
- Photo 3: To help the polyp are microscopic algae, shown here, called **zooxanthellae**. The singular is zooxanthella. The zooxanthellae live inside the polyp’s body. Since algae are plants, the relationship between polyp and zooxanthella is symbiotic in two ways. First, the polyp (animal) eats some zooxanthellae (plants). Second, the zooxanthellae produce oxygen for the polyps to live. At the same time, polyps produce carbon dioxide for the algae to use in photosynthesis.

This symbiosis works well when the sea temperature is just right. However, global warming has been increasing the sea temperature above 85°F, and coral polyps experience stress. As the sea temperature continues to increase, the polyp expels (or pushes out) the zooxanthellae from its body. Without zooxanthellae inside, the polyp dies, making the reef look white (or bleached) — coral reef bleaching.

Additional research from Microsoft Encarta Reference Library 2003 revealed three more problems. First, coral reef bleaching began in 1979 in the tropics throughout the world. Second, if bleaching continues for several years, the coral reef cannot recover at all. In other words, the death of the coral reef is final — no resurrection. Third, one of the reasons for coral reef bleaching is global warming — the sea temperature rises above 85°F.

Watch out! Coral reef bleaching is now happening in Chuuk’s waters. Science writer Robert Leo Smith warns us in his article entitled “Coral Reef” in Microsoft Encarta Reference Library 2003: “*Without their symbiotic zooxanthellae, corals are unable to deposit the calcium carbonate skeleton that makes up the foundation of a coral reef. Not only corals, but all reef organisms (such as fish) could potentially lose their habitat because of bleaching incidents, as the calcium carbonate structure of the reef erodes away.*” Good-bye to our way of life in Chuuk, thanks to global warming. Φ



# **DROUGHT IN CHUUK!**

by Keoni Hauk, Mary Jeann Sorim, and Anna Suzuki

Drought — a prolonged period of abnormally low rainfall, resulting in a serious shortage of fresh-water supply. That is what happened in Chuuk (and other parts of Micronesia) from late 1997 to summer 1998 — more than 15 years ago. Climate scientists called the 1997-1998 drought by another name: El Niño. Same, same.

Most of us students at Chuuk Campus were children 17 years ago, and so we do not have vivid observations of Chuuk's drought. So, to collect information, we interviewed parents and grandparents as well as did some historical research on Internet. Here is what we learned:

For several long months (1997-1998) rainfall was very low. Rainfall records at the Chuuk State Weather Station on Weno revealed empirical facts. First, during the drought rainfall dropped 80% to 90% of long-term average years. Second, Weno's government-operated water system went down 95% of normal water flow through pipelines. Third, of 16 water-producing wells, only 5 were operating.

In addition, the taro patches on Weno — from Fais to Mwan — went dry. Subsurface fires destroyed much of the taro crop. Mountain sides on Weno, Tonoas, and Fefen began to burn as well. Without fresh water, high-island farms lost their crops, and people were scared that they might have to suffer and starve. The drought also occurred on the outer islands. For instance, the U.S. Coast Guard delivered 1,500 drums of fresh water to Nema, and the people there used all the water in just 3 days!

Without water, the heat was unbearable. Hot winds blew dust all around. People experienced heat strokes and dehydration. Thank God that no one in Chuuk died because of the 1997-1998 drought.

Some Faichuk fishermen had a different experience. They were able to catch fish quite easily. During low tides fish would be trapped in shallow reefs or on the beaches. It was easy-picking for the fishermen.

An interesting fact came out of our Internet research. In French Polynesia (including Tahiti) there were 7 typhoons in 5 months during the drought! Normally, French Polynesia experiences a typhoon once every 75 years, and yet El Niño brought 7 typhoons in 5 months' time.<sup>(1)</sup> El Niño may be, by definition, a drought in Chuuk, but elsewhere in the Pacific, such as Tahiti, it was super-typhoon season! It does not make much sense to us.

The U.S. National Oceanic and Atmospheric Administration (NOAA) explained that global warming causes droughts in the Western Pacific Ocean (including Chuuk).<sup>(2)</sup> It also said that droughts in the Western Pacific would occur once every 7-15 years. Well, another El Niño is due sometime this year (2015). Let us not argue with climate scientists, and so let us get ready for the next drought — very soon! Φ



*The worst drought in record history lasted from late 1960s to early 1980s — in the Sahel Desert of West Africa. This drought was caused by global warming, and it became known as “desertification”.*

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<sup>(1)</sup> Thomas Canby, “El Nino’s Ill Wind”, National Geographic Magazine (February 1984).

<sup>(2)</sup> National Weather Service, NOAA, U.S. Department of Commerce, “Meteorology”, The World Almanac and Book of Facts 2013 (New York, NY: World Almanac Books, 2012), p. 328.

## THE EL NIÑO EFFECT OF FLOODING

by Gilbert Lippwe and Reini Orano

El Niño means a drought — in Chuuk. Right? That is right. However, El Niño elsewhere in the world does not always mean a drought.

We did some research which revealed that “*El Niño events can lead to drought or flooding*”<sup>(1)</sup>. Drought or flooding? That is true. Read the following statement from Microsoft Encarta Reference Library 2003: “*The global impacts of El Niño are varied and far-reaching. They typically include drought in southern Africa, Ethiopia, northeast Brazil, Indonesia, eastern Australia, southern Philippines, and Central America. Flooding is likely to occur in northern Peru, southern Ecuador, southern Brazil, northern Argentina, and Uruguay, among other locations.*”<sup>(2)</sup>

Drought in some places, flooding in other places. So, in 1997-1998 Chuuk experienced an El Niño drought, and Ecuador experienced an El Niño flood. In November 1997 a disastrous flood occurred in a valley of the high Andes Mountains of Ecuador: “*Torrential rains throughout the month of November triggered flooding and mudslides that killed dozens of Ecuadorans and left an estimated 10,000 people without homes. Experts blamed the deluge on El Niño, a massive climate shift that periodically disrupts global weather patterns and unleashes natural disasters around the world.*”<sup>(3)</sup>

When we talk about flooding, we are not discussing all kinds of floods. There are, in fact, different kinds of floods.

- First is the flash flood. A thunderstorm occurs and, within 10 minutes, the water in a river rises suddenly and overflows its banks.
- Second is the coastal flood. A tsunami or a king wave hits the coast and causes sea water to wash onto the coast.
- Third is the monsoon flood. This happens in India a lot when the rain falls in the Himalaya Mountains and rushes down onto the flat plains of India.
- Fourth is the annual flood. This happens in river valleys. During the winter months snow falls on mountain tops, and during the spring and summer the snow melts. The water flows into river valleys and brings soil to agricultural fields below.

These four kinds of floods are not El Niño floods.

Remember: El Niño occurs once every several years in the world. So, an El Niño flood occurs only once in several years and only in places such as South America (such as Peru, Ecuador, Brazil, Argentina, and Uruguay).

What then causes an El Niño flood? Global warming causes an increase in air temperature — that is how it starts. Then, the ocean temperature increases. That is when the sea water feels warmer than usual. According to one reference, “*The warm water of the western Pacific flows back eastward, and sea surface temperatures increase significantly off the western coast of South America.*”<sup>(4)</sup> In other words, there is a difference in ocean temperature — warmer near South America, cooler in Micronesia and the western Pacific. Be careful when we say “cool” Micronesian waters. It is actually warm, but the water near South America is warmer. That is all.

The “warmer” water near South America then causes heavy raining on the continent, and the heavy raining causes flooding. That is an El Niño flood. Finally, remember: it only happens in South America. In effect, Micronesia will not experience any El Niño flooding, just the usual El Niño drought. Φ

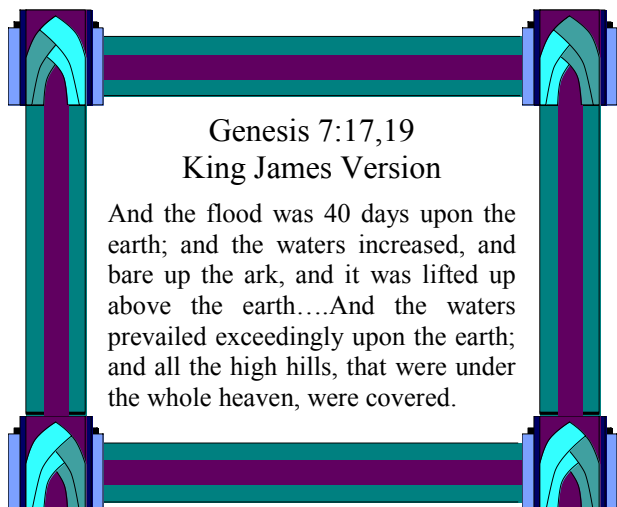
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<sup>(1)</sup> Michael Glantz, “Forecasting El Nino”, Encarta Yearbook, December 1997.

<sup>(2)</sup> Ibid.

<sup>(3)</sup> Ibid.

<sup>(4)</sup> S. George H. Philander, “El Nino”, Microsoft Encarta Reference Library 2003.





## **TYPHOON CHATA'AN IN CHUUK**

by Ariel Kanto and Agnestaleen Kukkun

July 2, 2002. Do you remember this day more than 12 years ago? Typhoon Chata'an hit Chuuk, primarily Chuuk Lagoon and especially the three high islands of Weno, Tonoas, and Fefen.<sup>(1)</sup> Nearly 50 persons were killed, hundreds were injured, and numerous homes destroyed. The one village with the greatest loss and suffering was Nechap, Tonoas. This was not a good way for Chuukese people to begin the 21st century.

Typhoon Chata'an began in late June between Chuuk and Pohnpei and moved westward slowly into Chuuk's waters. On July 2, the typhoon dumped 20 inches of storm rain in just 24 hours! The islands were soaked with rain water, and mountain sides were unable to remain intact. The mountain sides then experienced ground slumps — or landslides. According to an Internet report<sup>(2)</sup>, mud filled with debris and boulders rushed down mountain sides, crashing into houses, downing water-supply systems and electrical power lines, and covering village roads on the coastlines. Mud flowed into taro patches and beachfront reefs. Other than Nechap (Tonoas), Nepukos and Mwan (Weno) and Pwene and Sapore (Fefen) were hard-hit villages.



We read an interesting reference: *"The western Pacific is also a breeding ground for tropical cyclones, which are called typhoons in some areas and hurricanes in others."*<sup>(3)</sup> Chuuk is part of the western Pacific. It is therefore no surprise that we must experience typhoons once in a while in Micronesia.

Another reference explained the relationship between global warming and typhoons: *"Hurricanes occur over oceans with water that is 27°C (80°F) or warmer in areas where there is also a layer of humid air that's a few thousand feet thick. These storms draw their energy from the warm water and humid air."*<sup>(4)</sup> Do you know what this means? In global warming, the ocean temperature continues to increase from year to year. A reliable estimate is

85°F and still rising. Therefore, we can expect more and more typhoons in Micronesia, and each typhoon will become more and more destructive.

In 2002 we were too young to understand typhoon hazards — that was almost 13 years ago. All the same, we experienced the fear shared by all caught in the Typhoon Chata'an disaster. In the aftermath, people surveyed their losses. Emotions filled the communities, as survivors mourned the loss of their dead relatives. Some died when slump debris hit and filled their houses. Others outside of their homes drowned in a flood of mud. Thousands of people were left homeless, hungry and thirsty. Lucky ones had early on found shelter at nearby churches and school buildings, such as Saramen Chuuk Academy.

Today, many Chuukese people do not want to remember the tragedy. Memory hurts. Look into the eyes of those who lived through the typhoon. They can hardly talk about it, but the tears in their eyes tell the truth. Φ

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<sup>(1)</sup> Internet source: <http://en.wikipedia.org/wiki/typhoonchataan>.

<sup>(2)</sup> Edwin Harp, Mark Reid, and John Michael, "Hazard Analysis of Landslides Triggered by Typhoon Chata'an" (Chuuk State: Federated States of Micronesia), July 2002.

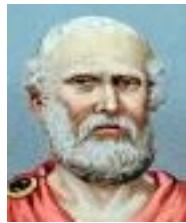
<sup>(3)</sup> Richard Ulack, "Pacific Islands", Microsoft Encarta Reference Library 2003.

<sup>(4)</sup> Jack Williams (weather editor of USA-TODAY.com), "A Guide to Storms", Microsoft Encarta Reference Library 2003.

## MY PERSONAL PHILOSOPHY, by Darlyn Tisan

### TOPIC = DARK MIND

When the Greek philosopher Plato wrote the myth of the cave, he contrasted the darkness of mind with enlightenment. The myth is a sad tale of people who choose to live in mental darkness. Like a newborn baby, each one of us all has a mind like a blank blackboard (or “tabula rasa” as described by the British philosopher John Locke). As the baby begins to learn, he writes his lessons onto that blackboard. At least, he as an individual learns. However, I ask, what happens when an entire community, like the people in the cave, chooses not to escape from their dark minds into the light outside the cave? Obviously, as individuals, all persons in a community learn. And the two major lessons are culture and religion. Then sadly as a community, people stop wanting to learn from outside of their culture and religion. This stoppage is ignorance. They stop learning because they choose to be satisfied within their own ignorance. They need to continue learning, as a community, to step out of their collective ignorance, to become enlightened.



*Plato*  
(427-347 BC)



*Locke*  
(1632-1704)

### METAPHYSICS (Ontology)

- Anthropology
- Theology

It is never wrong to appreciate your own culture and religion, but no culture and no religion can be so perfect that a community chooses to keep culture and religion intact during times of change. My personal philosophy intends to address this community-based stoppage and to offer ideas on how an entire community must learn to respect their own culture and religion – and, at the same time, get out of their own dark minds and move into enlightenment.

It is in the nature of man to change – both as an individual and as a member of a community. I do not question how an individual changes, but I do question why a community resists change. The community must preserve what is good about its culture and religion, but, as time changes, it must also change the ways in which we express culture and religion. We must call upon individual leaders in culture and in religion to guide us, but they alone must not control our collective destiny. They must not dictate to satisfy their own personal needs. They must facilitate our pathways into change in both culture and religion. What we therefore need is collective thinking – to call upon as many of ourselves to contribute to the change from dark minds to enlightenment.

The first step is to create a new kind of thinking for ourselves. I call it “collective thinking”. So let me begin by defining this idea. First, let us – all of us – think about what is good in our culture, what culture change is good, and what culture change is bad. Let us be honest with ourselves – we have good traditional customs, and we have bad ones as well. Sometimes I think that as culture has changed, we have thrown away good traditions such as “inéupwiinéú” and changed to the American “family”. Maybe we should restore our collective thinking about the ideas and practices of “inéupwiinéú” and eliminate bad features of the American “family” system.

*(continued on page 8)*

## **MY PERSONAL PHILOSOPHY** *(continued from page 7)*

Second, let us think about what is good in our religion, what is bad in our religion, what religion change is good and what religion is bad. Again, let us be honest with ourselves – we do have good religion ideas and practices, and so we must retain them. However, let us be open to admit that there have been religion changes that are destroying us. For me, the worst religion change is our own narrow mindedness to believe in the perfection of just one religion, the one that we believe. There are other religions in the world, and we must learn to understand and accept differences. No, we do not have to change our religion, but we must change our ideas and practices that keep our minds in the dark.

### **EPISTEMOLOGY** (Sources of Knowledge)

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

My personal philosophy has only one source of knowledge – logic and reasoning. It is true that we the people of Chuuk have now thrown away some of our good traditions. For example, many youngsters have no respect for other people; we disrespect the oldest in our community even in the family. On my home island Fefen young boys and girls show no respect to the old ones, and, especially in school, disobey teachers. When a teacher tells them what to do, they say, “No, you are not our parent or boss over me.” To be sure, I blame parents for not teaching their children at home how to pay respect. Every child is born with a dark mind, but in order to enlighten the mind parents must teach him, they are the child’s first teachers.

Second, some religion changes are destroying us. Many church-goers forget that their purpose is to worship GOD. They think that the church is a place for competition, to show off wealth. They show how much money they have when it comes for offering. This shames people with less money. There is a saying that “no one is different in the eyes of God” – rich and poor are alike.

### **AXIOLOGY**

- Ethics
- ☐ Aesthetics

The only way to get out of your own dark mind and enter enlightenment is to change. The first step is, then, to establish “collective thinking” – for an entire community to think together, to change together from bad to good. For instance, an entire clan – not just a few members – must agree together to change from the western “family” system to the original Chuukese inéupwiinéú. In religion, an entire congregation must agree together that it can no longer worship money or appearances – that God alone stands supreme in their attitudes and behaviors.

### **Value Systems**

- (1) collective thinking
- (2) change from bad to good
- (3) darkness vs. enlightenment



# 10x10 WORD SEARCH #1 by David Nokar and Anna Suzuki (SS 125)

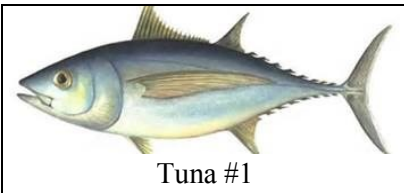
P	R	O	D	U	C	T	H	R	N
O	O	L	O	C	A	T	I	O	N
P	B	P	K	C	A	P	I	T	A
U	A	O	U	E	T	A	C	O	L
L	L	R	D	L	N	O	R	M	A
A	F	A	H	P	A	L	A	U	R
T	O	K	K	T	U	T	T	L	U
I	R	I	V	E	R	S	E	O	T
O	C	E	A	N	U	I	S	P	A
N	E	T	A	N	N	A	B	U	N

There are 21 words, each five letters or more, in this word search. Find and circle all 21 words:

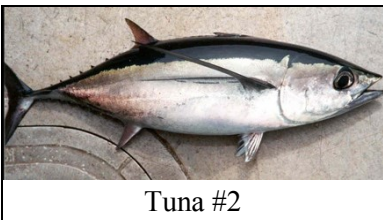
BIRTH  
CAPITA  
DEATH  
FORCE  
LABOR  
LOCATE  
LOCATION  
MOTOR  
NATURAL  
NAURU  
NORMA  
OCEAN  
PALAU  
POPULATE  
POPULATION  
PORAKIET  
PRODUCT  
RATES  
RIVERS  
TANNA  
UPOLU

## TUNA IDENTIFICATION

There are five kinds of tuna in Chuuk's waters. Do you know their English names?



Tuna #1



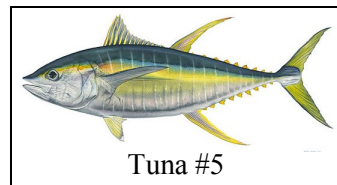
Tuna #2



Tuna #4



Tuna #3



Tuna #5

If you are a true fisherman, you know all five names. If not, go to page 12 for the correct names.

## 10x10 WORD SEARCH #2 by Sammykenie Haser and Lucia Sana (SS 150)

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

There are 19 words, each with 5-10 letters. Find and circle all 19 words:

AFTER  
AMERICAN  
ARENA  
BRAIEL  
CHUUK  
EASTERN  
INNER  
KIRIBATI  
LIVED  
MARSHALL  
MELANESIA  
MICRONESIA  
PALAU  
RADII  
READS  
REPUBLIC  
SPANISH  
STRONG  
UMATAC

## DO YOU RECOGNIZE YOUR PRESIDENTS?

FSM has had seven presidents. Their photos are shown below. Beneath each photo are the initials of the president's first and last names, in alphabetical order. What is each president's name, and what is his home state?



LF



JH



EM



TN



JN



BO



JU

**WHO WILL BE THE NEXT FSM PRESIDENT, AND WHAT IS HIS HOME STATE?**

1st President = TN (Tosiw Nakayama, Chuuk); 2nd President = JH (John Hagieigam, Yap); 3rd President = BO (Bailey Oler, Pohnpei); 4th President = JN (Jacob Nena, Kosrae); 5th President = LF (Leo Falcam, Pohnpei); 6th President = JU (Joseph Urusemal, Yap); and 7th President = EM (Emanuel "Manny" Mori, Chuuk).

# I AM GOOD FOR YOU!

## CALOPHYLLUM

by Merceleen Marco

(1) Hi! My name is Calophyllum. I also have a Chuukese name — **Rekich**. Same, same!



(2) My flower is white. My seed is brown.



(3) Come — sit under me — and daydream. Φ





## **COM-FSM MISSION:** **A Message to Students**

by Alton Higashi

COM-FSM has a newly approved mission statement, as follows:

*The College of Micronesia-FSM is a **learner-centered** institution of higher education that is committed to the success of the Federated States of Micronesia by providing academic, career and technical educational programs characterized by continuous improvement and **best practice**.*

Two words or phrases are underlined for emphasis.

- First, “learner-centered” = focusing on the needs of individual students, not on what the teacher or staff demands from students; and
- Second, “best practice” = approach, strategy, method, or technique of doing something of high quality, because it has been proven or shown before that it works consistently well or most effectively.

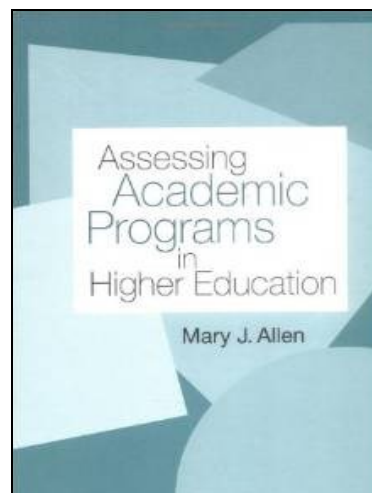
A WASC/ACCJC consultant named Dr. Mary Allen wrote a book entitled Assessing Academic Programs in Higher Education (2004). Then, less than 10 years ago, Dr. Allen came to Chuuk Campus to train faculty on how to design, develop, and implement learner-centered assessment activities in college administration, instruction, and student services. She even gave free copies of her book to most of us and advised us to read it and use it in our daily work.

I believe that most Chuuk Campus instructors did **not** read the book. In effect, most of us instructors remain “old-fashioned” teacher-centered, making little effort to become “new-fashioned” learner-centered. Something may be wrong with us. Maybe we just do not care enough to improve our teaching methods or techniques.

### **TUNA IDENTIFICATION**

(page 9)

- Tuna #1 = albacore (Hawaiian *ahi palaha*)
- Tuna #2 = bigeye (Chuukese *sēngtū, sangtū; Hawaiian* *poi'ouhi*)
- Tuna #3 = bluefin (Chuukese *takou, toku*)
- Tuna #4 = skipjack (Chuukese *angaratap; Hawaiian* *an aku*)
- Tuna #5 = yellowfin (Chuukese *awel; Hawaiian* *an ahi*)



Also, I believe that some COM-FSM administrators at Palikir and on campus have chosen **not** to read the book either.

Maybe they do not care to provide programs characterized by best practice.

In either case, faculty or staff, COM-FSM does not seem to care enough to fulfill its own mission in being a learner-centered college.

Students, I offer you advice: ***ASK ADMINISTRATOR, FACULTY, OR STAFF AT CHUUK CAMPUS IF THEY HAVE EVER READ DR. ALLEN'S BOOK IN ITS ENTIRETY.***

Now, be careful, students — ***DO NOT POINT FINGERS AT OTHERS.*** It is wrong that administrators, faculty, and staff do not read Dr. Allen's book and do not want to self-improve, but it is equally wrong for students. After all, many students at Chuuk Campus choose not to read their textbooks or hand-outs. Maybe these non-reading students just do not care enough to improve themselves.

Maybe we should not be here at Chuuk Campus. Or, maybe, we should just close down COM-FSM Chuuk Campus. Φ

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