

MESEISET

Volume 4, Number 5

March 4, 2015



On Chuuk Secession Movement: LOTS OF TALK, NO ACTION

by Alton Higashi

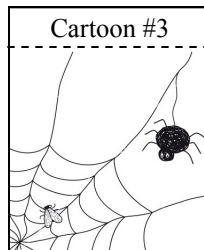
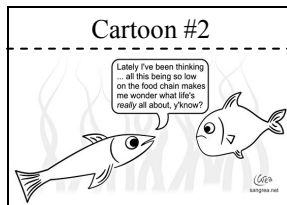
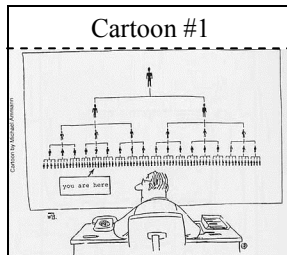
There has been a lot of talk on the Chuuk secession movement to establish a Republic of Chuuk separate from the FSM — with an extraordinary amount of no action. For one thing, March 3, Chuuk's Election Day, the plebiscite vote "yes" or "no" was originally scheduled and later postponed by Chuuk State Governor Johnson Elimo. Big talk, little action!

A Chuuk Campus staff member explained, *"I know why the plebiscite was postponed. When the commission started its work, its members were overconfident that Chuukese voters would vote 'yes'. Then, in recent weeks, public support backfired and the 'no' vote gained. The commission was afraid to let the voters vote 'no'. That would be so embarrassing for the commission."*

Another Chuuk Campus staff worker, in support of the FSM President's Task Force on National Unity (TFNU) offered a thought, *"For the past several weeks, there were many posters encouraging voters to vote 'no' on independence. I didn't see posters telling people to vote 'yes'. Why not? I think that the commission was unable to rally supporters to put up posters for a 'yes' vote."*

Then, a third staff person commented, *"The fight between the two sides is not yet over. It is like war games — taking a break right now to re-arm themselves with more ammunition or argument. Why don't they just sit down with each other and negotiate for peace. What peace? The peace is called 'sit down with each other' and 'talk honestly on how to improve the social problems of education, health, and other things'."*

I asked A.A. degree students in five classes on February 18-19 to describe their perceptions of this political fiasco. How? I presented to the students three editorial cartoons, and they had to select one and describe how it represented what they saw as the problem regarding the plebiscite. Go to pages 2, 5, and 6 to see the three editorial cartoons and to read comments on how each cartoon reflected student perceptions of problems surrounding the issue of the plebiscite. ☎



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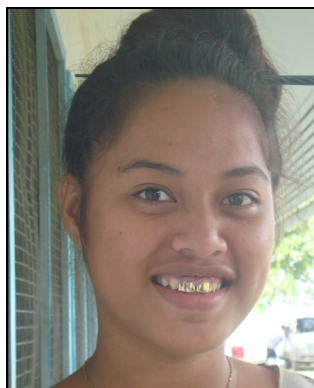
Chuuk Campus News

EMPLOYEE OF THE MONTH SOSIRO ADOLIF



for his upfront good-nature rapport with so many others on campus and for his behind-the-scene administrative paper-work in the maintenance office. We need more staff like him!

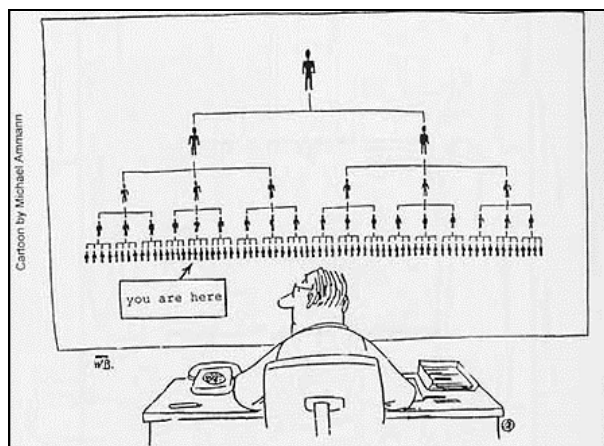
STUDENT OF THE MONTH KINISOU SIMOR



for her capable performance in the class-room and for her delightful joie-de-vivre on campus. We can only wish that other students would emulate what she does so easily as a role model!

EDITORIAL CARTOON #1

- People stand on each other. We the poor are at the bottom, and the rich stand on us. The rich can see the future, and the poor can see nothing. Are the poor supposed to let only the rich see the future and tell us what to do?
- Leaders stand at the top, controlling everything and getting all the benefits. The poor stay at the bottom, control nothing, and get no benefit.
- Look at the political status commissioner sitting at his desk. He and his buddies are at the top of the chart, but they depend on the vote of the grassroot people. Can you see me at the bottom line? The commissioner needs my “yes” vote, but he will not get it.
- This cartoon is so sad — people from high to low. I think the high people are like the political commissioners and Chuuk state government leaders. The low people — just like me. The few “yes” people at the top want to control the many “no” people at the bottom. Well, no way, man! I will vote “no”!



- The U.S. ambassador is sitting and looking at all of us on the chart. He is thinking, “How are the many poor people in Chuuk going to take care of themselves?”
- I feel like the small potato on the bottom line. I am part of the 95% of all people, while the people on top belong to the 5% who control us and tell us what to do. I hope that God will bless the Chuukese and make them think before they act.

TOPIC = LEADERSHIP CHANGE

My personal philosophy focuses on leadership change -- that is, change in political leadership. Two Chinese philosophers -- Confucius and Mencius -- discussed an important way to change political leaders. According to Microsoft Encarta Reference Library 2003, *'After studying the philosophy of Confucius, [Mencius] traveled for years expounding Confucianism and lecturing rulers on their duties toward their subjects....If rulers, therefore, reduce their subjects to poverty and selfishness, they should be deposed.'* Who would depose the bad leaders? Confucius and Mencius agreed that, if people were living in poverty and were suffering, then the people had the right to get rid of their own bad leaders. That is what these two Chinese philosophers said about 2,500 years ago!

Then, about the same time of Mencius (about 2,300 years ago), a Greek philosopher thousands of miles away from China named Aristotle explained that the goal of education is to prepare man to become a skilled politician to govern not only his family and community but also his state and nation -- fairly and justly. Aristotle did not go so far as to recommend deposing any bad political leader, but it seems that Confucius, Mencius, and Aristotle wanted to see good political leadership and to change bad political leadership, as necessary.



Confucius
(551-479 BC)



Mencius
(371-289 BC)



Aristotle
(384-322 BC)

METAPHYSICS

- Anthropology
- Theology

In Chuuk people question whether or not their leaders need to be replaced. Traditionally, a political leader was a hereditary chief for life. To be sure, long ago, when people were dissatisfied with their leader, they would lead a revolt against the leader and replace him. In effect, the people no longer depended upon or trusted the bad leader as a role model. They wanted change in political leadership. Nowadays, with a semblance of democracy, getting rid of a bad leader requires an impeachment or an election to replace the bad leader.

It goes without saying that the Nature of Man is, anthropologically speaking, concern and desire for good political leadership. What we need to know therefore is a present-day Chuukese way to change political leadership before the Election Day. My personal philosophy proposes to offer several important ways to determine steps to be taken to get a majority of voters to elect a new political leader who will be a positive role model.

EPISTEMOLOGY

- Empiricism
- Logic and Reasoning
- Intuition
- Undisputed Authority

(continued on page 4)

MY PERSONAL PHILOSOPHY — (continued from page 3)

In Chuuk bad leaders play favor games for themselves, their families or relatives, and their friends. They forget, or pretend to forget, the people of Chuuk. These games are known in our own language as “pachification”. For instance, an education leader hires relatives to work or teach without qualification, such as a college degree. Too many others know that the education leader is playing “pachification” games, but they do nothing. Why not? Because, in Chuuk again, there is a custom or value called “mafenepuch” – not to openly criticize a bad leader because it seems disrespectful. What we need is leadership reform – to make political leadership change.

AXIOLOGY

■ Ethics

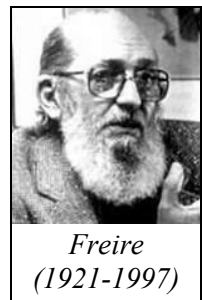
□ Aesthetics

To be sure, we the Chuukese people value good leadership, but when we do not get it, we are unhappy. Now, read excerpts from an article in the American newspaper Huffington Post:⁽¹⁾

- *It is our political leadership that is failing us. The political class has devolved into a self-serving, self-perpetuating aristocracy devoid of a positive sense of public purpose....*
- *Our leadership has ignored our interests and nullified the fundamental premise of democracy -- government of the people, by the people, and for the people....*
- *We need a return to leadership that is competent, embraces its fiduciary responsibilities, and is committed to making government again our servant....*
- *Only an actively engaged, informed, vigilant, and independent citizenry can provide that animating force necessary to assure that government of, by, and for the people fulfills its manifest promise.*

Everything that the article discusses about leadership change in America applies also to Chuuk. In other words, I accept the Huffington Post article as an assumption for leadership change in Chuuk. Then, I add what Brazilian philosopher Paulo Freire recommended as specific steps for changing leadership that is “devoid of a positive sense of public purpose”:

- (1) The dissatisfied citizenry must, first, organize themselves into small discussion groups, secret as necessary, to figure out how to replace bad leaders with good ones.
- (2) The groups, altogether, must create a shibboleth, or slogan, that captures the need for leadership change. The slogan becomes a rallying cry for support among non-organized people who share the group’s feelings for leadership change. The words in the shibboleth must be catchy and symbolic, and it then must be made public during the time of campaigns.
- (3) The group members must attend as many campaign rallies as possible to ask, politely, how each candidate will address the problem of political corruption in leadership. No one should express any words of anger – keep all questions polite – and listen carefully to how each candidate intends to deal with political corruption.
- (4) The organized citizenry must then spread the word among all potential voters to vote for the right candidates, based more on how they promise to deal with political corruption, and based less on who is related to whom.



Freire
(1921-1997)

Value Systems

- (1) pachification and mafenepuch
- (2) leadership change

10x10 WORD SEARCH #1 by Yolanda Herry and Marbel Siales (SS 125)

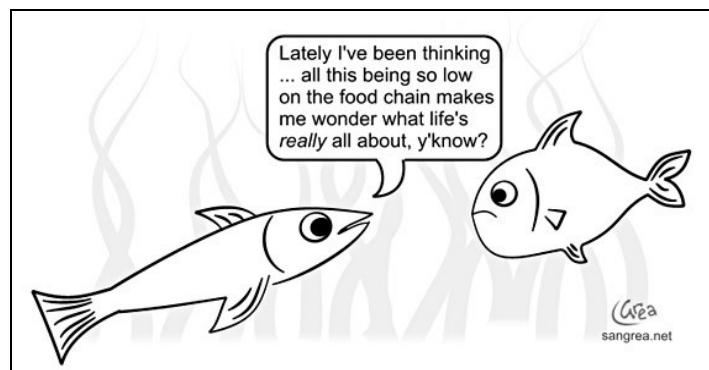
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T	E	R	R	E	F	D	D	O	E
M	L	R	H	O	U	I	E	I	C
E	L	L	O	T	A	S	C	T	K
G	A	O	I	M	O	T	R	A	S
R	R	T	S	U	A	A	E	R	P
A	A	A	T	A	I	N	A	D	R
L	P	H	O	L	P	C	S	O	I
S	D	N	A	L	N	E	E	R	G

There are 22 words, each five letters or more, in this word search. Find and circle all 22 words:

ATOLL
COMPASS
ENTITY
GREENLAND
DECREASE
DISTANCE
FERRET
HOIST
LARGE
LATITUDES
LOSAP
NUTMEG
OCEAN
PACIFIC
PARALLEL
RATIONS
ROMANS
SOUTH
SPASM
SPECKS
SPRIG
TRAIL

EDITORIAL CARTOON #2

- The two fish are really confused — they do not know which vote (yes or no) will help them in their future lives. Vote “yes” and end up being eaten by the sharks. Vote “no” and end up still being eaten by the sharks. Who are the sharks? The Chuuk State Political Status Commissioners and their other government friends. Like the two fish, we are all losers against the top predators.
- Here are two small Chuukese fishes at the bottom of the food chain. I am the small, fat fish. If we swim “yes”, we get eaten by the “yes” sharks. If we swim “no”, we get eaten by the “no” sharks. It makes no difference which way we swim. As prey, we still die!
- No sense thinking about our future lives. We are food for the rich predators.
- One fish wonders about his future — just like me. I wonder too. I do not really understand what a “yes” vote means, and I do not really understand what a “no” vote means either.
- Are we confused? Are we scared? Are we angry? Yes, yes, yes, and so I want to vote no, no, no!



10x10 WORD SEARCH #2 by Benry Braiel and Bradley Ruben (SS 150)

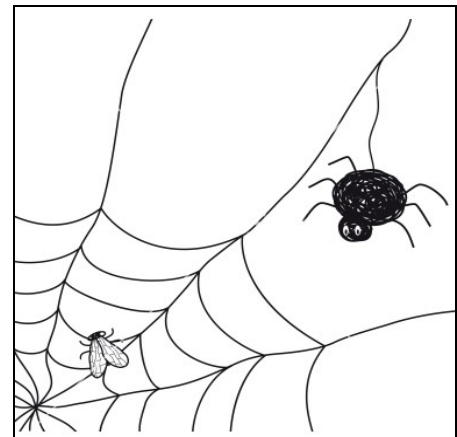
M	A	R	S	H	A	L	L	N	S
E	I	S	L	A	N	D	A	K	A
L	A	C	R	I	D	E	C	I	E
A	F	I	R	E	C	I	S	P	D
N	E	N	R	O	T	E	A	A	U
E	D	A	E	N	N	L	Z	C	T
S	A	C	A	Y	A	E	A	I	I
I	R	L	L	U	D	A	S	F	T
A	T	O	L	L	V	I	S	I	T
A	P	V	Y	K	U	U	H	C	A

There are 21 words, each with 5-10 letters. Find and circle all 21 words:

ACRID
AFIRE
ATLANTIC
ATOLL
ATTITUDE
CHUUK
DAZEDLY
FALTERS
ISLAND
MARSHALL
MELANESIA
MICRONESIA
OCEAN
PACIFIC
PALAU
POLYNESIA
REALLY
TICKS
TRADE
VISIT
VOLCANIC

EDITORIAL CARTOON #3

- We are all trapped in a web of confusion. The Chuuk State Political Status Commission has built the web and wants us to fall into it. We die, and the commissioners live.
- Once we are caught in the web, there is no way out. Fly away, my lucky friends, and vote “no”.
- My life is my body and blood. The “yes” spider wants my vote. I have no choice but to give up my life and future. So, yes, let me now vote for secession and die, so that you can have your independence.
- I think that the political status commission is the spider, and I feel like the fly, trying to escape, but I cannot. I am doomed to die if I vote “yes”, and I will die.
- The hungry commissioner comes closer and closer to me. I want my freedom, but will the spider set me free? Okay, I will vote “yes” — now, let me go. Please set me free.
- A spider just does his job — to eat trapped flies. It is the same thing for a rich politician — to trap us and eat us alive. We fall into the master’s trap, and we are his slave victims.
- The spider web is the campaign of the Chuuk State Political Status Commission. If we get stuck in the web, there will be no way out. Good-bye, cruel world.



I AM GOOD FOR YOU!

CANTALOUPE

by Ray Chiwi

(1) Hi! I'm Cantaloupe.



(2) Meet my cousin Honeydew.



(3) Inside I am orange, and Honeydew is light green.



(4) I grow on a vine. Children love me.



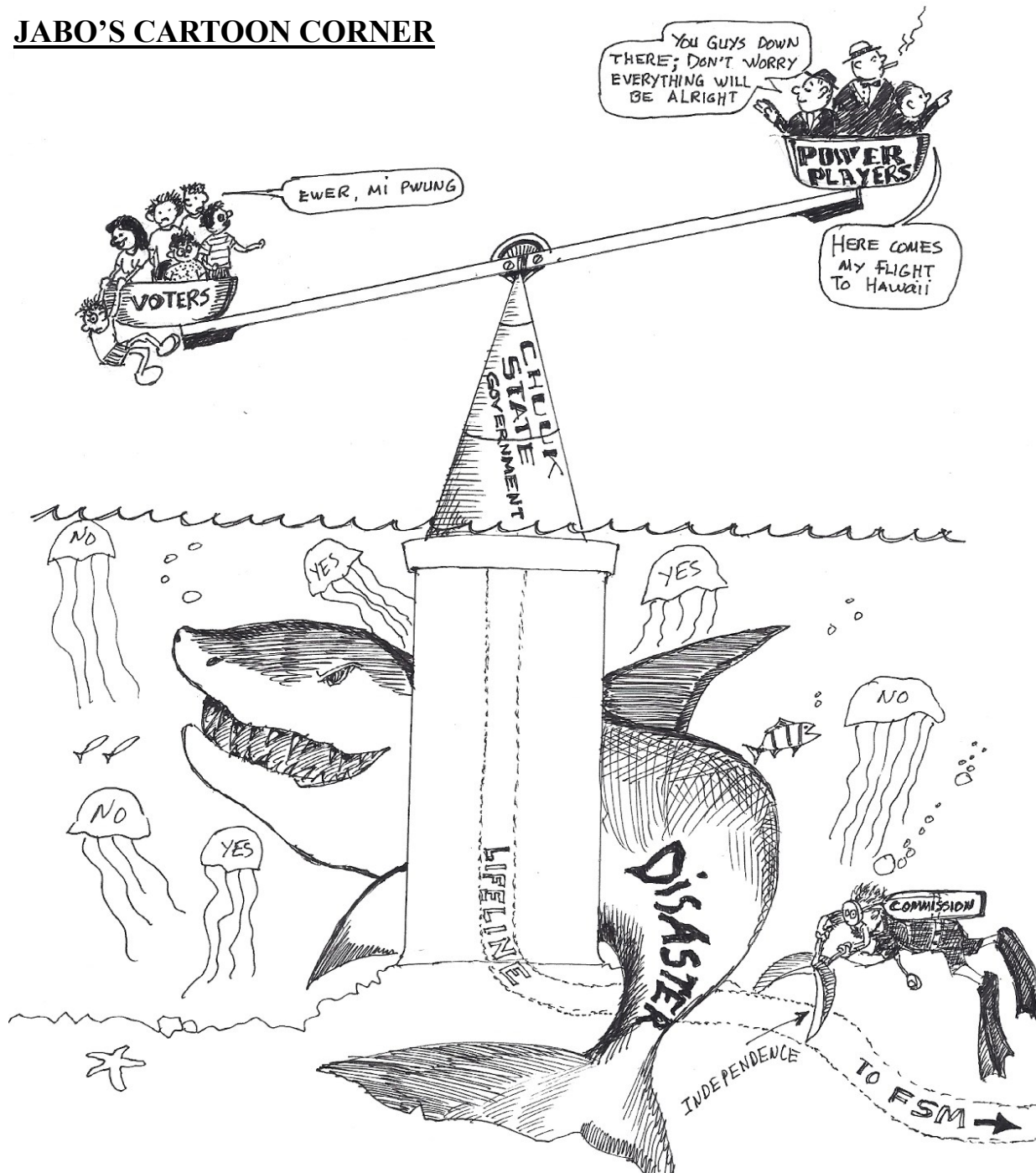
(5) I am independent and friendly.



(6) I am funny too. Φ



JABO'S CARTOON CORNER



A STUDENT'S QUESTIONS-AND-ANSWERS TO STUDENTS

Question: Do our staff and faculty care about us?

Answer: A few do, but most don't care!

Question: Is there evidence that some don't care about us?

Answer: Well, for one thing, many students need extra tutoring, but some staff and faculty do not make time to tutor us. All staff and faculty should volunteer to tutor!

WASC/ACCJC ACCREDITATION STANDARDS:

Advice to Students

COM-FSM is an institution of higher education (IHE, or college) under the auspices of WASC/ACCJC. We must follow certain rules set by WASC/ACCJC. One set of rules is called “**accreditation standards**”. If we do not follow these standards, we may lose accreditation, such as (i) credits for taking academic courses, and (ii) U.S. financial aids (FAFSA).

There are four standards: (1) **Mission, Academic Quality and Institutional Effectiveness, and Integrity**; (2) **Student Learning Programs and Support Services**; (3) **Resources** (human, physical, technology, and financial); and (4) **Leadership and Governance**. When we follow these standards, the result is “**student success**”. So, who at Chuuk Campus must follow the standards? Obviously, all of us must — administrators, staff, faculty, and students alike. For instance, if a student does not follow the standards, he can fail to receive credits for his courses, he can lose his financial aids, and, of course, he can get kicked out of college.

That is why COM-FSM President Joseph M. Daisy, in December 2012, visited our campus and advised our students to follow this formula below:

study hard + work hard + be prepared + finish degree/certificate program = student success

SCHEDULE OF ACTIVITIES

(March 2015)

by Kind Kanto and Mariano Marcus

- Mar 4 (W): **All-Campus Meeting** with CRE cooking demonstration [*Remember, students: CRE will cook and serve you free food! Come and enjoy.*]
- Mar 6 (F): **Mid-Term Deficiency Notices** (due from instructors) [*Watch out, students: If you get Ds and Fs on your mid-terms, you will be on deficiency. You may get into trouble.*]
- Mar 13 (F): **Staff Development Day** (no class for students) [*Students should spend this day in studying hard.*]
- Mar 18 (W): 2nd **POWWOW** [*Students can win phone cards.*]
- Mar 20 (F): **Last Day to Withdraw with “W”** [*The “W” is better than the “F”.*]
- Mar 23-27 (M-F): **Early Registration** (for summer session) [*Remember, students: Plan ahead for your summer courses.*]
- Mar 25 (W): **Public Meeting** with the Japan Ambassador [*He will discuss how Japan can help Chuuk Campus.*]
- Mar 25 (W): **Management Council Meeting** (time to be announced)
- Mar 30 (M): **COM-FSM Founding Day**
- Mar 31 (T): **Cultural Day**
- Apr 1-2 (W/Th): **Easter Recess** (for students)
- Apr 3 (F): **Good Friday** (holiday)
[*Students: Have fun during Founding Day and Cultural Day, and go to church during Easter.*]

There are two kinds of Chuuk Campus students: (1) **students who care** — they study hard, work hard, are prepared, and finish their academic programs; and (2) **students who do not care** — they fool around and waste their time. Which kind of student are you? Φ

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