



an
Earthrise
Pedagogy

ENGLISH LANGUAGE DEVELOPMENT COURSE
NORTHERN MARIANAS COLLEGE

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Introduction

This narrative is based on the Saipan World Resort interns' participation in the English Language Development Course held at the Northern Marianas College (NMC), As Terlaje campus, ending in January 2017. The narrative, however, is written in the present tense to make it generic, covering both past and future experiences.

The course, given academic credit for those who so desire, simply requires a pass (P), or non-Pass (NP) grade, but this facilitator uses three categories to measure grade points: attendance, performance, and participation. The measuring is more subjective than objective but it does give the NMC personnel a gauge on whether a student was closer to the 71 passing point or to the excellent 100.

The students at the termination of the course receive a certificate of completion from the community College, distributed in an hour "rite of passage" where the students introduce themselves and give a minute recollection of their time as an intern, as a demonstration of prowess, in the last case, at the World Resort of the Korean-owned Hanhwa Corporation hotel. Care on how names are printed is required so participants before the completion indicate how they want their names to appear in the certificate.

The participants are also issued uniforms from their hotels, and it is appropriate for the group picture taken at the end if all the interns wore their uniforms; have all of them seated together in a row and have the facilitator stand at the center at the back with the rest of the attending dignitaries.

In the last class photo, Logan Kim Hyun Woo stood with the dignitaries while the facilitator was at the center of the seated participants. It made the facilitator the center of attention rather than the seated interns. It is probably not too important to many but it set Logan awkwardly aside in a way that may not be graciously appreciated by him or anyone else viewing the photo. The class photo shall be on the class; anything else is subordinate to it.

Miriam Semen of SWR's HR designated the room arranged for the refreshment in a program that lasted short of an hour. Eleven speakers among the interns included self-introductions, and events they recalled at an SWR service, as a presentation.

Intentionality is a hallmark of the Interns' training, whether it is in their participation in the classroom, or their speaking prowess at the completion. They are told of their unique and glorious beginnings, winner and free at conception, and definitely creative in the first 9 months of growth when the respiratory, circulatory, excretory, digestive, reproductive, endocrine, hormonal, muscular, skeletal, lymphatic, integumentary (skin) and immune systems are set in place. That's before birth.

Still, every social culture, to save face, apologizes for who one is or has rather than affirm the reality and authenticity of existence, woof, wart, and all. This is like Koreans' propensity to apologize for not having enough food on a 21-course table! Oh, well . . .

Let's Play Language

When teaching at Shenyang Aerospace University (SAU) 2011-14, I urged learners to "play attention". I do the same with hotel interns from Sinosphere in Saipan. To "pay attention" comes naturally to Sinosphere pedagogy, deeply rooted in students hanging on to every word that comes from the lips of the learned sage; teachers' knowledge is established at the onset, the absence of which results in half of the class sitting at the back, texting in their smartphones, strategizing on ways to pass standard tests without considerable effort.

I remained poker-faced but showed compassion, and connected the learning skills to learning habits. Students sit up front when I am judged to be "kind". I do not give much preference on seating; I assign seating arrangement to maximize interaction among the interns. The smartphone and talking friends are usually the normal challenge.

Pay attention is heard in the same vein as the serious command barked by a cadet officer on the students' first year when they put on their fatigues and march in cadence at the open sports field for four weeks, a requirement at the beginning of University education in China. ROTC in Saipan similarly develops camaraderie formed in hierarchical commands from Officers to Privates patterned after West Point Academy and followed in the military style of Micronesia's Trust Territory. At Saipan's High Schools, the commanding officers bark and lowly cadets pay attention.

But "play attention" is something else, functionally understood like the first six years of a child's growing up when a child is absolutely free to roam without any hint of reprobation, allowed to frolic and cry as if they held the central command post of a family, dramatically witnessed presently in the single child policy that urban and industrial China adopted for families. Though there are more children per family in Saipan, with working wife and husband in the labor force, children gets attention from caregivers, often grannies, who dote on children forced to grow up early.

"Play" is thus a welcomed style when given permission "to do it again" in academe, for study is usually associated with staid and endless repetitions until a lesson is learned. Memory work is the prescribed methodology tailored to serve a students' requirement to pass standardized entrance and rating tests.

I once conversed with students twice a week at a bar in Central Shenbei. Three of those who frequented formed Waterbear Language Studio to provide review assistance for those taking exams for Business English Certificate (BEC) and International English Language Testing System (IELTS), a colleague encouraging students to be "English".

I've specified the scope to "sense, feel, think, and do, to be English" at Waterbear Language Studio in Saipan. This material is designed to provide audiences to learn to speak English on their own with minimal assistance. I hope to start a dialogue-relation with NMC's language lab on the method, now that I frequent their halls. Let's play language, shall we?

ELDC Grade

The NMC requirement of just a PASS (P) or NON-PASS (NP) grade has been broached. I'll deal with the three categories that guide the facilitators' numerical measure, based primarily in the three categories of attendance, performance, and participation.

ATTENDANCE. Participants initial a sign-in paper each week, prepared by NMC. There is clarity about attendance. The College has a rule about smartphones in class though in the ELDC, interns were allowed to use them when assistance on word spelling and definition is required. Also, when meaning of a word due to unfamiliarity is sought. The smartphone, however, was not a tool to answer phone calls. Students were told to set the digital tool into a quiet mode, and should it buzz, calls would not be answered immediately and deferred until the break, or after the class is over. Like any other tool, the interns are clear that the use of the machine is their choice, not the handheld gizmo running their lives at every turn, as it now seems to have become.

Related to attendance, but not subject to numerical grading, is the Interns appearance at public events where the interns are expected to attend, if not to speak. In the last class, the only public function was at the completion where evidently all were present. One of the participants had 50% absence but managed to squeak past the 71-grade-point since she participated well; she also had medical receipts to indicate a faulty medical condition, as well as an unhappy incidence of food poisoning at SWR. So she passed. In the next classes, incidences of this nature shall be recorded in writing and given the facilitator so points' deduction shall only be 5 rather than 10.

PERFORMANCE. There are assignments that are given to interns, like a worksheet on their self-introduction, a time frame on their projected life journey, and a worksheet on common words used at work. The interns are also provided a notebook to write their journals, at least, entries three times a week, and a hand size notepad to write new words encountered, or abstract terms used in readings, and from one's place of work unfamiliar to the students. The students know that on the matter of learning, they learn how to learn. The notebooks are tools to be used; failure to do so is failure to learn.

PARTICIPATION. Performance based on initiative makes participation of supreme value. The entry requirement is quite simply and vivid: "just open your mouth and utter sounds, and if the phonemes resemble sounds in English, so much better; an intern can use those sounds to form words and numbers, tools used to communicate." Later, when we reach the section on SFTD, it shall be made clear that "I communicated to my parents on the weekend" leaves the abstraction to the hearer's free domain, while saying that "I called my Dad on the phone on Friday and we talked about my coming home for the holidays," the hearer is clear about what was communicated. Very often, and not the fault of students since learning tend to proceed to cognition before hashing through the phase of sense experience, a communication item is easily misinterpreted due to abstractions that leaves the hearer too much leeway to interpret. Participants are encouraged to be *objective* first before being *reflective* and *interpretive*, the three leading to what is normally identified as the *imperative* of a human's existence.

SFTD (Sense, Feelings, Thoughts, and Deed)

The foregoing section used the abstract categories of *objective*, *reflective*, *interpretive*, and *imperative* (ORID) that imaginal education developed for the Fifth City pre-school on Chicago's Westside in the mid-60s. Imaginal Education was derived from the economist Kenneth Boulding who posited that individuals operate out of images, that images determine behavior, images can change, and when images change, behavior changes. The obvious is pointed out: when behavior changes, history makes a bend.

It then begged the question of how images are formed, and the SFTD categories, not too distant from Imaginal Education, is my pedagogical script on how humans learn, given and grounded more explicitly on the structure of the brain.

The brain is a complicated part of the human body, the nervous system alone that connects cells all over the body to the management of the brain, is considerable. Total cell numbers in the human body is roughly estimated to be 10 to the 13th degree (10 multiplied 13 times, so do the math, or use your calculator) so we are not counting *calamansi* (lime or lemon) at the grocery store. Our point is that the simplification of body parts and their functions are generically accurate but suffers numerical accuracy in the details, as well as imprecision in the naming of parts.

The SENSE organs and functions are commonly regarded as five: eyes to see, ears to hear, nose to smell, mouth to taste, and skin to touch. It sounds simple but the experience when described requires multiplicity of words and the refinement of varied sensations that the category alone baffles the imagination. But before the imagination is managed, the brain stem leads to the *medulla oblongata* that receives and processes the sensual functions. Most of people's vocabulary feed at this *objective* level where experience may be subjected to comparison with those of others.

The expression of feelings is the liberating discovery in American education. How one feels about a certain matter is encouraged to be expressed rather than bottled up in either anger or pleasure, for it often gets sublimated one way or the other, anyway. Often, couples take their delights or sadness to the work place, and workers are alerted by the emotional ambience enough to know when to subdue their lingo and display empathy, or join the exuberance of their bosses. It is the *cerebellum* in the brain that does this harmonizing of forces and balancing of roles that we find ourselves doing. Some of us take to artforms - visual and colorful, active and dynamic, sculpted and motivational, but dripping with emotions, loaded with meanings and significance.

The cortex, aka, *cerebrum* becomes our workshop on words (syntax) and numbers (mathematics) that gets anything and everything represented so they can be strung together for possible communication to others. The incidence of language is a means for social discourse, without which civilization is not possible.

The three parts of the brain that experiences, expresses, and articulates reality becomes the database for decisions to be made. Then we act and formulate deeds.

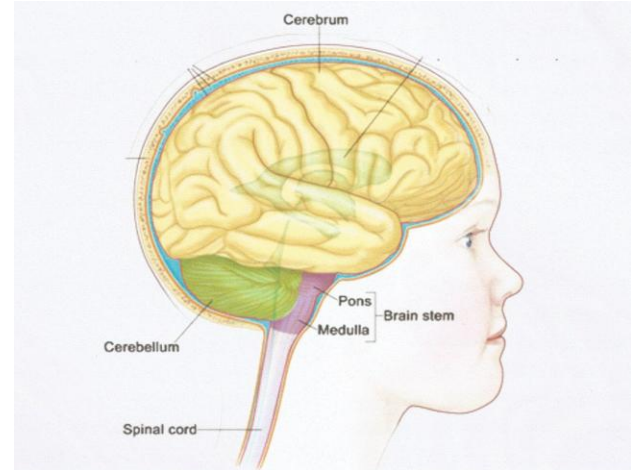
SFTD list of words

Sense				
<i>Eye/See</i>	<i>Ear/Hear</i>	<i>Nose/Smell</i>	<i>Tongue/Taste</i>	<i>Skin/Touch</i>
behold, glance, gaze, glimmer, glare, glimpse, image, imagine, identify, light, inspect, look, note, observe, notice, peek, peep, perceive, peer, picture, scan, survey, spy, visualize, shine, witness, stare, watch, view, sightsee, sketch	chat, cheer, cry, dictate, discuss, echo, explode, giggle, hiss, hum, laugh, listen, moan, murmur, narrate, quiet, recite, ring, say, scream, sing, sob, sound, speak, talk, tell, verbalize, voice, weep, whine, whisper, whimper	aroma, breath, briny, bouquet, burnt, cologne, essence, exhale, flowery, foul, fragrant, fresh, gas, inhale, nasal, odor, perfume, puff, rancid, reek, rotten, scent, sniff, snuffle, sneeze, stale, stench, stink, waft, whiff, sense, olfactory	acidic, bite, bitter, chew, cook, delicious, drink, eat, fishy, flavor, gargle, lap, lick, lip, mouthful, hunger, palate, peppery, salt, pungent, savor, relish, sharp, sip, stewed, sour, spicy, suck, sugar, swallow, sweet, tang, tart	beat, brush, caress, contact, converge, join, damp, feverish, grab, fondle, heat, handle, hit, hug, kick, kiss, moist, pat, pinch, rub, scratch, shake, stroke, rough, tough, rugged, scrape, smooth, soft, spike, sticky, stiff, strike, tender

<i>Feel/Heart</i>	<i>Think/Brain</i>	<i>Do/Guts</i>
ache, agonize, amaze, air, anger, appreciate, bore, comfort, ease, delight, despair, disappoint, dismay, embarrass, empathize, emote, mood, elate, enthuse, excite, flair, hate, love, like, dislike, pity, relax, sweat, impress, wonder, worry, sadden, satisfy, ,scare, shame, suffer, gift, surprise, sympathize, upset, endure, condole, celebrate, party, comport, satisfy, seem, hurt, injure, damage, fatigue, exhaust, tire, drain, cope, respond, effectuate, affect, weigh, want, wish, fancy, desire, flair, aura, bent	analyze, articulate, assume, believe, calculate, cogitate, comprehend, concentrate, conceive, consider, determine, differentiate, discriminate, distinguish, dream, forget, hope, judge, know, memorize, ponder, predict, presume, realize, reason, recall, remember, understand, wonder, study, learn, calculate, suffice, accomplish, furnish, profess, complete, consummate, conclude, succeed, fulfill, acquit, abstain, refrain, renounce, smart, brainy, terminate, occasion, journey, prosper, fare, progress, arrange, design	act, behave, carry, choose, decide, draw, execute, finish, fly, get, go, jump, make, move, open, operate, paint, perform, play, plan, produce, run, shake, solve, swim, turn, take, use, walk, work, write, abolish, manage, drive, visit, mold, job, comb, behave, discharge, carry, organize, participate, finish, decorate, pay, engineer, weld, gather, travel, tour, receive, function, damage, swindle, discard, scrape, kill, dump, cut, renovate, wear, fit, ditch, stop, bash, cover, traverse, employ, use, earn, profit, chalk, manufacture, conduct, connect

A brain image:

The image is in the classroom; it shows the kind of equipment students' hold in their heads, quite literally. I emphasize the three parts: the *medulla oblongata* that extends from the spinal cord, manages the five senses of sight from the eye, smell from the nose, sound from the ears, taste from the tongue, and touch from the skin. The green *cerebellum* internally balances feelings – sad/happy, and the yellow *cerebrum*, aka, cortex, processes words and numbers to describe the senses and express internal feelings, to make intelligible the articulation of thoughts. Three parts of the brain determines how a deed is formed. This is true of everyone.



At conception, everyone has won the biggest lottery of their lives, a minimum of one out of 2 million odds of the sole sperm to fertilize an egg, which deigns to choose who gets under its thick coat. On Day 1, a human being is already a fabulous “winner”, and “free” to choose. Creative, in 9 months, the cell forms several systems. And that is just shortly before getting out of the womb, true of all of us.

The greatest “sin” among humans is the refusal to live the “winner” and “free” persons they already are. YHWH (the Way Life Is) in the Torah, which translates as the supreme good in English (written as GOD), is about reality and the truth; the faith requires one to live authenticity and truth. Everyone, if I may be allowed a medieval metaphor, is a child of the living God! I say the same without the religious language, but the reality remains the same: your child is *one, unique, unrepeatable gift of life in human history; there has not been one like him/her before, and there will never be another one like him/her ever again*. This is no secular rah-rah chant; it is simply the way life is! And anyone can choose to be it!

The interns in class understand that their future is in their hands. Everyone is born with more than enough intelligence and common sense (*chutzpah* in the streets of New York) to choose the greatness that being born signifies. That is a choice one makes, not by anyone else. And everyone is amply provided with the tools to make the choice.

So, we go forth to several hours and sessions of speaking English, determined to get interns recognize that they own a wonder-filled brain they can use in a lifetime, as well as on the current job one holds. The brain manages words and numbers, what academe provides. That is the instructor/educator/facilitators job!

The interns' job in ELDC is to “improve their grammar, expand their vocabulary, refine their pronunciation, and speak naturally”. Easy, ain't it?

Body Parts

Obviously, the pedagogue's first task is to get a student utter sounds from what are heard, getting interns to repeat what the facilitator says. I usually ask learners to repeat after me as an opening and closing ritual: *This is the day we have. We can live this day, or throw it away. This is the day we have. So let us live!*

Invariably, there are those who do not wish to repeat what they do not understand, since, heretofore, the point of their education is "to understand" something, so either I get a silent stare, or someone interrupts with a question of what the saying means.

I smile and ask them to just repeat. At the end of a session, I do the same, replacing the end line with: *So let us rise and live!* The thinking learners mull over the question of what the ritual meant, but the point of the exercise is to get the students "repeat what they hear." Understanding occurs later.

"Hear and repeat" are the first two words that go on the board, repeated again and again. English is academically taught as exercises in reading, writing, speaking and listening, usually in that sequence. That sits well in the academic learning of the Chinese language since the language is uniformly of written characters that uses the same *Hanzi* calligraphy across the regions regardless of differences in pronunciation; the ears are not trained to hear the variant spoken sounds in the process.

All languages are first heard and repeated in order to use the same symbol and marker for communication. This is true in phonetic English. But calligraphic and tonal Chinese (in the same way as it is in Hangul, Nihonggo, and Vietnamese) differs in that the writing stays constant but pronunciations do not. So this pedagogy begins at the most basic level of the parts of a student's body.

The *"hear and repeat"* is critical to the way a teacher teaches language. Often, the teacher uses words in the primary language to explain meaning of an English term. This is referred to as the transference theory of language learning, followed when it was thought that to teach a second language effectively, one has to go through the primary native one. (A section on "How one learns" follows separately.)

The teacher models pronunciation of English words and terms, and speak English as much as possible before using the primary language, if at all. I strongly advocate that the *"hear and repeat"* method requires teachers to speak English to their students so that the students' ears are trained to hear sounds, and in repeating, their tongue mimics what they hear. Understanding meaning, though desired, can occur later.

OK, now back to the body parts. I do this in parts and segments using an individuals body, or that of the teacher, as it were the textbook, invites students to point and repeat words referring to a part of their own body, from head to toe. The same procedure is followed when naming what interns wear at work, and in their daily lives. It is knowledge that does not require book learning.

BODY WEAR**Head**

Hood
 Hat/Helmet
 Headgear
 Cap/Beret
 Fedora
 Skullcap
 Yarmulke
 Kafiyeh
 Turban
 Comb
 Hairclip
 Ribbon
 Bonnet
 Hijab
 Headdress

Eyeglasses
 Eyeliner
 Earmuffs
 Nose ring
 Lip ring
 Lipstick
 Rouge
 Powder puff
 Toothbrush
 Toothpaste
 Toothpick

Razor
 Shaver
 Facemask
 Face towel
 Mouth mask
 Bath towel
 Washcloth

Neck down

Scarf
 Collar
 Studs
 Necklace

Necktie

Shirt
 Undershirt
 Blouse
 Bra
 Skirt
 Dress

Torso down

Sweater
 Vest
 Jacket
 Dress coat
 Housecoat
 Raincoat
 Winter coat
 Nightgown
 Lingerie
 Pajama

Pendant
 Belly button
 ring
 Finger ring
 Fingernail
 Polish
 Wristwatch
 Wristband
 Armband
 Waistband
 Gloves
 Umbrella
 Parasol

Waist down

Belt/Buckle
 Short pants
 Long pants
 Trousers
 Dress pants
 pockets
 Zipper
 Panties/hose

Panty liner
 Undies
 Briefs/Bikini
 Knee guard

BODY PARTS

Anklet
 Socks
 Toe nail/ring
 Polished shoes
 Sandals
 Slippers
 Boots

Head & Face

Hair
 Scalp
 Forehead
 Eyebrow
 Eye/Eyelid
 Eyelash
 Temple
 Ear/Earlobe
 Nose/Nostril
 Mouth
 Lip/Teeth
 Gum/Tongue
 Cheek
 Cleft
 Dimple
 Chin/Jaw
 Neck/Nape
 Throat
 Mole

Body Trunk

Shoulder
 Armpit
 Upper arm
 Elbow
 Lower arm
 Wrist
 Chest

Stomach
Belly, tummy
 Abdomen
 Waist
 Hip
 Butt
 Buttock

Hand

Palm
 Finger
Thumb
Forefinger,
pointer
Middle finger
Ring finger
Little finger,
pinkie
 Fingernail
 Knuckle
 Fist

LEG

Thigh
 Knee
 Calf(ves)
 Shin
 Ankle
 Heel
 Sole
 Ball
 Instep
 Toe
 Toenail

BODY

Follicles
 Beard
 Goatee
 Mustache
 Skin
 (Love handle)

The clothes I wear

An exercise names the parts of the body, utilizing words associated with senses, emotions, thoughts, and deeds. In practical ways of preparing things, one area where our preferences and our ordering of chaos play a role is in the attire we wear. Our exercises include naming and pointing to garments and wardrobe, body jewelries and accessories that we wear. We name some of these above.

I put this exercise after the section on SFTD because what we do with attire reflects our preferences and reveals our familiarity with shapes like curves, straight lines, triangles, rectangles, circles and the like. We are intentional in how we want to look and how others see us!

Obviously, we cannot be exhaustive. The first floor of any department store is solely on the care of looks and attendant cosmetics! On the choice of hats alone, there is no single preference. The hat on our head may show the practicality of a cap against the wind and the sun, but occasionally, men put on the *beret* to look debonair, or the cowboy wide-brim hat whose spread is half a man's height, to show we attended a rodeo in Texas where everything is huge, or the Calgary stampede where they now mull the effects of tar sands. We might even don a *Panama* to look like a *mucho dinero Señor* in Florida, the Bahamas, the Caribbean and Latin America!

Jewelries are ancient, used to adorn parts of the body, most visibly the ears and the nose, necks and arms, fingers and toes, waist and ankles. Facilitators can use these for the "hear and repeat", "see and point" exercises. Garments and clothing are easy. Global fashion preoccupies and dominates London and New York, Paris and Tokyo; knowing traditional attire that has since entered the English vocabulary (*Qi Pao*), along with the *Queue* (the braided long hair proscribed on all male by the Manchus during the Qing dynasty) the word for the act of people forming a line for a service (like queuing before a bank teller), and the *kowtow*, bowing out of deference, which reveals an orientation to English beyond its Anglo-Saxon mooring.

Main attires are blouses and pants, scarves and wraps, sweaters and jackets, dresses and skirts, and all the accouterment that go with it. There are in-house garments and working clothes. Underwear has become prominent and the word "undies" for panties, bras and corsets are now used as the items themselves are sold openly in the sidewalks. The "pj" (pajamas) and lingerie were unmentionables before, and smooth skin has been breached by body tattoos, real and temporary (now easily available at tourist joints).

Watching models down the fashion catwalk cannot miss the swing of the hips. It seems that feminine training accents the sway, especially when it is thought that keeping the knees together was a modest gesture. The high heel shoes have made firm buttocks noticeable. Not unlike the Qing's attempt to keep the female feet small, the high heels has no clear benefit on the body other than the "alluring" quality it lends to male minds. On the other hand, high heel shoes taxes unnecessarily the ankles, the sole, ball and instep of the foot. Who cares? Well, "London swings like the pendulum do ..."

The Deed and the Done Deal

What we DO takes form when we intentionally manage our experiences, carefully craft our emotions, and become socially adept in the use of words and numbers to relate in the society where we exist.

Doing is expressed in TIME. Birthdays are management of time; one of the interns in the 2017 SWR class noted her birthdate as that of the lunisolar calendar rather than the European Gregorian solar calendar. This is not a choice of which calendar to follow, or even a comparison of which one is better than the other. It is just one way we manage time. In a cycle of the sun in its ecliptic path that goes through stellar constellations, the Zodiac of the western mindset sees the star formations of Aries (ram), Taurus (bull), Gemini (twins), Cancer (crab), Leo (lion), Virgo (virgin), Libra (scales), Scorpio (scorpion), Sagittarius (archer), Capricorn (goat), Aquarius (pitcher), and Pisces (fish). In the Far East, the rooster crows in 2017, the dog yaps in 2018, the pig oinks in 2019, the rat squeaks in 2020, the oxen bellows in 2021, the tiger growls in 2022, the rabbit drums in 2023, the dragon roars in 2024, the snake hisses in 2025, the sheep bleats in 2027, and the monkey whoops in 2028. We manage TIME.

SPACE, we organize. Doing is leaving locations attended to and when left bare, it is intentionally done so, but not out of neglect. Sometimes a wall left alone with its off-white paint is more impressive than hanging up a painting of Picasso or Monet. Others, not, but aesthetic is no longer the issue; practical use is. The point is the intentionality of care on places. Our bodies are the most obvious places of space care. Ladies wear cosmetics to enhance features or replace them, e.g. eyebrows that may be penciled properly. How we smell is cologne-conditioned and what we wear is often chosen to reflect taste, style, or just the fashion. Rooms in our houses are for lounging, sleeping, dining, cooking, and the name of the sala is no accident as “living” room

We chose ROLES to play. The Graeco-Roman world called the “mask” *persona*, so in current psychology, to put on a personality is to intentionally wear a mask. That 7.5 billion people are categorized into 4 basic personalities, 64, at most, for adventurous and highly discerning academes, still does not recognize that everyone is *born one, unique, unrepeatable gift of life into human history; there has not been one like it before, nor will there be another one like it ever gain* (apologies to the gender sensitive as English is stingy on genderless words, so the dependence on the neutral “it”). We chose the roles we play, even traditionally gender-specific ones these days; the Scottish skirt and the Malaysian malong no longer invite a double take in metropolitan centers.

The done deal is the STORY told. The last but most important aspect of doing is telling one’s story. Reality and authenticity are today’s measuring stick as status and social acceptability, titles and certified learning was yesterday’s scale. Self-stories are often apologies, as we are born needing to save, rather than be spent for the wonderful gift and treasure that we are. When we say so, we are labeled as self-centered if not selfish, rather as a winner and free at conception, and extremely creative even before birth!

HOW ONE LEARNS

This short course on neuroscience is crude but helpful. The three general parts from the neck to the top are the *medulla oblongata*, on to the *cerebellum* ("little brain" in Latin), and then the *cerebrum* ("brain" in Latin) that forms the complex and evolving cortex on the front, top and back of the head!

The *medulla* pretty much does the autonomic non-voluntary part of the nerves as sense receptors (eyes, ears, nose, tongue, and skin) respond to stimuli. Preferences of the *cerebellum* start the choice process; though it begins cognition and language, it primarily manages emotive responses of fear and/or pleasure. The *cerebrum* is the core seat of language that uses symbols - body gestures, uttered words, alphabet and script (e.g., calligraphy and Sanskrit), and numbers.

All three "parts" of the brain figure in the decision to act. The brain operates as the core processor of doing, but English often speaks of doing from "heartfelt" ways and "gut-level feelings". For this discourse, I poetically use the body for sense, the heart for feelings, the brain for thinking, and the guts for acting! From the structure of the brain, and from the movements traced in the electronic field of our nerve cells, we describe our senses, then express our feelings, articulate our thoughts, and formulate our deeds.

This iteration is true of everyone in every clime and culture so how we learn is not a subject of debate. In fact, in our DNA memory storage, 97% is deemed common across the planet, the difference being influences that shape our eyes, the *melanin* content of our skin, our bone and muscle structures, etc. However, the similarity overwhelmingly trumps the difference. It is in our knowing, the cognitive and intellectual, discursive and communicative part, that language develops. The language that forms is seen in the narratives on the sense experiences, the expressions of artform and preference of emotions, the articulations of the thought patterns in words and numbers, and the intentions apparent in plans implemented through deeds.

It is said that the human brain can hold 24 of these language forms, and the critical discovery in our time is that language learning may proceed without recourse to the transference of one meaning in one language form through that of another. In fact, the brain's memory function tends to remember the words and meanings of the primary native one, and students learning English had been known to be able to read and write "transferring meaning" but unable to speak. Again, English is phonetic, learned by sound recognition. Said simply, one does not need to learn English by coursing it through or transferring it through the primary and familiar channels. Creating a language's own channel is now seen to be more effective.

I watched US Peace Corps volunteers in the 80s get trained in the language of their sites and were exposed to an immersion method that had them hear nothing but the language they needed to learn from 8 am to 5 pm each day. In four weeks, they visited their sites and in eight weeks, they were conversant!

Words associated with hotel work

Oral English has come to challenge many of Saipan's hotels as visitors wish to be conversant in English, and learn some while visiting here to add to their vocabulary. English, the lingua franca of the 21st Century. Young parents not only wish to finesse the skill they sweated about so much in school, they also wish for their children to internalize the desire to *"improve on their grammar, expand their vocabulary, refine their pronunciation, and speak naturally."* At least, four areas in the hotel is the class focus, not to set limits, but to establish methodology. Knowing standard words and phrases helps the learning.

At the FRONT DESK, greeting guests is evidently the challenge, and the "smile" trumps all sophistication of words. We often want front desk personnel to speak only the tongue they are proficient with, a mistake. I get very far when I make an effort to learn how to pronounce the greetings of "hello, how are you", and acknowledge of the words of gratitude in "thank you", in the language of the guest registering.

SWR is owned by a Korean company and so the majority of the guests are from Korea, now equaled by the Chinese, and still quietly underspent by the Nippongo who is embarrassed that the more moneyed members of his population went elsewhere around the world – Hawaii, Barbados, the Baja, and Cote d'Azur. The front desk need to understand that being tri-to-penta-lingual as many have become, actually engages the brain cells, as humans have the capacity to hold 24 languages under normal conditions.

GIFT SHOP mirrors the nature of contemporary culture. Tokyo's *Ginza*, Seoul's *Insa-dong*, Beijing's *Wangfujing*, Paris's *Champs-Élysées*, NYC's *Fifth Ave.*, SF's *Union Square*, Mumbai's *Chawks*, Singapura's *Bukit Merah*, Chicago's *Loop*, Kowloon's *Canton Rd.*, Sydney's *Pitt*, sides of London's *Thames*, Roma's *Via Condotti*, Manila's *Divisoria*, are centers of the consumer culture.

Shopping is what everyone does; the hotel gift shop have items cheaper in Galleria, and still cheaper in Garapan, but the visitor is on limited time. Besides, it gives a sense of luxury and therapy to spend at will. Just make sure an item is marked "Saipan" even if the object was made in China! Interns get to keep the Gift Shop clean, tidy, and neat!

The WATERFRONT is a hotel's calling card. The umbrella shades by the sandy beach, or the beach ball by the pool, are standard for hotel guests to use. The lifeguards keep an eye on the kids, and staff organizes activities for them; Mom and Dad spread towels under the sun for a momentary soak of tan. The clouds are deceptive as the UV still threaten sensitive skins so the lotion and oils come in handy, readily available in the Gift Shop. Visitors fortunately tend to come stocked with such stuff.

The oversized chess designs on the floor make for great GAMES for children. Elders shoot billiards and pool. Games are available but "adult games" are strictly organized in private rooms without much assistance from hotel personnel though the staff will run for the fizz and the paper cups (sorry, no crystals) when requested. Have fun.

WORDS frequently used at the Hotel
English Language Development Course

Name _____

<i>Front Desk</i>	<i>Gift Shop</i>	<i>Waterfront</i>	<i>Games</i>
Restaurant	Island Tours	Cars and Vehicles	Weather

Images of the Earth

Why images of the planet are part of this pedagogy is often asked. After all, it is primarily a speaking course and the political nature of the planet is hardly relevant. Responses are varied but three come to mind. The image of the *Earthrise* became a global icon since it was taken in 1968. Just by looking at anyone's attire and body accouterment, one is arrayed and fitted by many forces around the globe, throughout the world. The third is the nature of our time when fealty to nation-states are passé and the globality of body and the authenticity of the mind have become automatic.



This Earth poster says what will take me a book to write. The world is no longer divided into the nation states from the previous colonial period. While we need to be proud of our ethnic and racial identity (though we know that 97% of human DNA are the same and we all emerged from West Africa), they no longer provide our identity. What we DO defines us more than the color of our skin, nor the flag that goes with our passports. Donald Trump seems to be saying, we (Whitey) want to play the game, too, as the African-American seem to have had the upper hand since Obama, save the Trump misses the critical "too", and comes out as wanting to play for Whitey only and NYC is superior to everyone else. At least, he does not invoke the power of GOD in his governance; but his adviser Kellyanne Conway claims that Jesus had a hand in Trumps election. It was no surprise then that GOD found its way to the Inaugural speech. OK.

Other images of the world and the planet are shared in the ELDC. One is the globe (not accurate since the actual globe is spherical and bulges at the equator), and the other is the map of the world. From Russia, China, and Korea, the trainees understood that their chosen profession could take them anywhere they want to in the planet. Thus, the Ur images of cultural anthropology came in handy as it held the inventions of humanness around the world in an arbitrary though generally accurate picture, plus the image of the rainbow Ur (my Hawaii prejudice) prevalent among the young in the current era.

The Ur Images of my planet

Images of beginnings and endings, genesis and apocalypse, permeate civilization of the western tradition. Studies in cultural anthropology where the Judeo origin of Abraham from Ur is highlighted, uses the term "Ur" to indicate beginnings.

There are six discernable existing "Ur" images in this narrative, which this writer used when we engaged teachers at Shenyang Aerospace University (SAU) in oral English and conversations 2011. These sessions gathered by the International Education Center got high attendance at the start but then dwindled into almost nothing before the end of the term when it became clear that attendance was voluntary rather than obligatory, that there were no incentives of pay, so attendance rapidly declined.

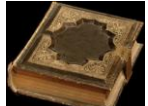

The color scheme in the chart is "racist" before that was pejorative, save the seventh one that suggests a global Ur for the times. The racial overtone on the color scheme is a viable category in the "big picture", though in our time with the Trump-Lewis charade, reference to ethnicity between Whitey and Niggah has become ugly.

The color schemes are *black* (Negroid) from Africa's West Coast, the Levant's *tan* (Semitic), the Aryan's *white* (Caucasian), the Sub-Asian *brown* (Indo-Malay), the Far East's *yellow* (Sino), and Mesoamerica's *red* (Yucatan). This is not for anthropological scholarship as it is to create an image of the journey of humankind without prejudice.

These human inventions took their situations and devised ways of dealing with them. Nature in the rain forest of Afrika pitted powers vs. human intentions. Arid Levant tempts the illusion of a mirage, a constant delusion to the weary caravansary, rather than the objectivity of external reality. The transcendent perspective of Mt. Olympus and the depths of the Aegean Sea created transcendent truth vs. chaos. Variety that confronted the Deccan plateau facing icy Himalayas, two mighty and turbulent Indus and Ganges rivers, the howl of mountains and the tempest of typhoons off the Bay of Bengal, created the all affirming "*Aum*" and all embracing "*Namaste*" that managed diversity rather than an escape from it. The extreme realities of cold and heat between the Huanghe and the Chiang Jiang for the Han created a society of harmony, balance issues of life vs. death. The irregular explosions of the wild volcanoes, sudden for the unwary that instills terror in hearts and destruction in minds but socially appropriated as "fiesta" to celebrate the immanent quality of the temporal against the sanctity of eternity, schedules the explosions.

The above can be shredded apart on precision but the point is not its veracity as it is an image of the global human journey through its various inventions; the individual mind operates smoothly when it can take the journey of humanity as a whole. The option of taking it piecemeal is academically exercised, and there is no virtue in having a "whole" picture (referred to as "holistic") but holding on one is a choice, and given our current state of wisdom, available for everyone to do. Having made the choice, I understand how I have appropriated the habits and practices of being global. To Earth, *l'achaim, salamat, tirow, salud, si yu'us maasi!*

The Ur Images Chart
Inventions of Humanness in History
A mental tour of the Journey
A tool for global consciousness

Color category	black	tan	white	brown	yellow	red	rainbow
Confront	<i>forest and vitality</i>	<i>desert and history</i>	<i>sea and reason</i>	<i>mount and diverse</i>	<i>river and destiny</i>	<i>volcano and eternity</i>	<i>globalis and localis</i>
Struggle	nature vs human	reality vs illusion	truth vs chaos	affirm vs escape	life vs death	temporal vs eternal	past vs future
Response	<i>mimic & tame</i>	<i>listen to tradition</i>	<i>radical objectivity</i>	<i>endless compassion</i>	<i>harmony and balance</i>	<i>schedule and sanctity</i>	<i>nobody somebody</i>
Quest	kinesis	freedom	meaning	psyche	society	celebrate	change
Com'ty Groups	<i>tribe</i>	<i>covenant</i>	<i>nation</i>	<i>caste</i>	<i>family</i>	<i>coop</i>	<i>connect</i>
Methods	rhythmic dance	story telling	reason	meditation	strategy	design	build model
Unifying Icon	<i>beat</i>	<i>book</i>	$e=mc^2$	<i>AUM</i>	<i>taiji</i>	<i>Fiesta</i>	<i>earthrise</i>
Communicate	drum	word	ethics	silence	feng shui	pow-wow	Internet
Symbol							

A Sample of a Humanness Journey

A 22-year cycle					
Conception	9 months	Birth to 6	7 to 12	13 to 18	19 to 22
<i>winner and free</i>	<i>creative</i>	<i>innovative</i>	<i>adventurous</i>	<i>social</i>	<i>response able</i>
The only one to make it to the egg out of 200 million makes one an instant WINNER; the egg choosing the sperm that enters is CHOOSES. Winsome at the gate.	A 9-month period creates a digestive, respiratory, excretory, circulatory, skeletal, muscular, hormonal, and other bodily systems that sustains life thereafter.	Independence and selfhood are asserted after getting weaned; walks until one enters formal schooling at pre-school, kinder, or grade 1 levels. The learning is natural.	Explore and experience the landscape of selfhood and consciousness without hang-up on words but curious at every turn. The human reconnoiters; it searches and finds.	Selfhood and social relations becomes important with the impetus to conform and to rebel, discovers methods to claim territory, and to respond to communal challenges.	Responsibility outside of moral & ethical standards is a response without the judgment of external powers or status. One just become, and be.
<p>My CYCLE repeats itself every 22 years, a parent at 22, a grandparent at 44, and an elder at 66. There are many social inventions to this cycle. (India generally goes by 20, thus, childhood is at 1-20, establishing adult is at 20, established adult is at 40, and elder is at 60.)</p>					
Self-conscious 0-22	Engaged 22-44	Expended 44-66	Wise 66-88		
<i>A child becomes an adult. Most societies today, due to the bourgeoisie influence, and life longevity getting longer, has children going all the way to College. In the Pacific Islands, one becomes an adult when puberty is manifest for both the male and the female; aborted self-consciousness often deteriorates to rebellion.</i>	<i>Young professional are trained to take schooling as meant for employment advantage. The apprenticeship of old tended to be earlier but it is the same dynamic; one becomes a trade's person on one known livelihood, like fishing or the manufacture of a certain good, like shoes, or services, like banking and finance.</i>	<i>The giving on the 3rd cycle tends to be total. Expenditure becomes a support of a grandma or a grandpa to the care of young ones especially as young professionals attend to their respective jobs. The third generation in the cycle often stays the course of employment for more favorable terms of Social Security in the United States.</i>	<i>Sage or elder tend to be earlier as life expectancy gets longer, the elders are like the panjayat in India where five elderly sages advice social and communal decision-making. Some elders these days are folks on the run, going to places where they had not been before, or rendered exotic by Nat'l Geographic. Elder seats wisdom.</i>		

A Pleasure to know me

It would have been Socrates in the Graeco-Roman mindset that recommended we get to know ourselves. Kung Fuzi said the same. This was not meant to be apologetic of who we are. A bias came with the colonial era when the ruling classes wanted to make sure that those below the royal status stayed that way. It was not only a matter of skin color; it was also proximity to the throne, and adequacy of learning the prescribed knowledge.

At least, Confucius (Kung Fuzi) of China devised a system where learning preceded bloodline, though admittedly, the ruling class perpetuated themselves by insuring that their progeny were first in line to Confucius thoughts. Confucius was also misconstrued when his wisdom became the subject of study requiring memorization rather than the knowing of the method of learning that he prescribed.

This section finds “A Pleasure to know me” that was originally written for students at Shenyang Aerospace University in Liaoning, China that they followed to write their own using a worksheet also in this section. The Introduction has been rewritten several times and the sample might just be the latest one. We try to be objective and basically lucid though still enigmatic. This sense of mystery at the core of ones being is a leftover of theological exposure save in this case, it is not affirmed so that it might be corrected, as it is to recognize that contemporary knowledge is on the realistic and authentic.

We are, after all, a member of a young specie that recently emerged in the history of humankind in the last 40,000 years, and whose civilization is, at best, only 6,000 years old. The planet on the other hand is 3.4 billion years old and the evolutionary picture that it holds takes us to the world of microbes from where we began to diversify.

In the large scheme of things, I am very clearly a NOBODY. In a universe that is 14.3 billion years old, in a planet about a fourth of that in age, the history of my current domicile of the CNMI about 3000 years old, hardly a hair breath in the historical time frame according to Marianas historian Dan Farrell, I am definitely a nobody!

However, like everyone else, *“I am one, unique, unrepeatably gift of life into human history; there has not been one like me before, and there will never be another one like me ever again.”* This uniqueness and unrepeatability is 86-years of length in my covenant with life, and in it, it has my name and face attached 100% to all the decisions made to be alive. To be sure, some might have been made by my mother and father, and others, by lovers at one time or another, but accountability to every inch and second of it is wholly mine. For 86 years, it is me, and I am dang sure, I am a SOMEBODY. It will stay that way another 14 years at the rate I am going.

This NOBODY/SOMEBODY that is “I”, truly me, describes the mystery at the core of my being, neither praising an entity as an object of belief and faith other than I, claiming by default the hand of someone else to lead my way along the way, for it is I all over in the 86-year journey of existence. I say, come visit my world and welcome to it! It will be a pleasure to show you around!

A pleasure to know me (a narrative)

My name is Jaime Vergara, *aka*, Hemingwei, *Shen Jing Ping* ("crazy" in Chinese, used either as a derisive or endearing term). Also, my *nom du plume* is *j'aime la vie*, French for "I love life". I was born on a Wednesday, August 1, 1945, in a rice field overlooking a small hill called Cuyapo, Nueva Ecija, Philippines, the Year of the Rooster. I am a 72-year old U. S. citizen with a Philippine passport. I have thinning gray hair, with pot marks on my face, and dry skin. My mother takes the mole on my tummy as that of a marked man! I walk on parentheses legs. I stand at five feet four inches.

I have my father's name. He preached in the Methodist Church. He died at 95 in 2007 in Hawaii. My mother managed a house with five children. She is still alive at 95 in Hawaii. Two brothers live in Hawaii, one a law enforcement chaplain, the other an investigator in the parole board. The youngest sister is a nurse in Honolulu, the eldest, a retired teacher in the Philippines. Hawaii is legally my home State but I live with no permanent address. Ewa Beach serves as my legal address, a suburb of Honolulu with dwellings that look the same, every house has a garage. It's my nurse sister's place.

I finished a Master's degree at Southern Methodist University in Dallas, Texas. I studied the humanities - ancient civilizations, world religions, global history and culture, and the English language.

I've watched sunrise in Maui, sunset in Kauai, hooted with Oregon owls, listened to macaws in Malaysia, and howled with the wolves in Alaska. I ate crepes in Paris, greens in Lagos, berries in Saskatoon, lamb in Sydney, and *la ba cai* (fermented cabbage *aka kimchee*) in Yanji, saw *hanbok* in Seoul, and lots of *cheongsam* in Zhongguo. I love the smell of the earth after the rain, of fresh oven-baked bread, crisp towels and bed sheets, and newly bathed babies.

I am sad when I notice old folks scour for bottles in trash bins, see students worry about security, watch them memorize answers to questions never asked. I am happy when I can show people how to teach themselves - learn from experience, express feelings, articulate thoughts, and formulate plans. I play crossword puzzles and the numbers' game *sudoku*. I get excited when I visit a place I had not been to before, meet new people, eat food for the first time, and perform creative and innovative deeds. I've "met" Socrates, Kung Fu Zi, Iesu, Siddhartha, Lao Tzu, Nietzsche, Rumi, Rizal, Mao, Gandhi, Mandela, Tagore, MLK Jr., Zhang Yimou, and Gongli. But I admire individuals who guide their own fate and destiny, with freedom to choose rather than live depending on others' decisions.

I like to encounter self-conscious unrepeatable gifts of humanity that the continents' provide - in the Americas, Europe, all points of Asia, Pacifica and Afrika. I will see *sarafan* in Moscow; go to Urumqi, Lhasa, Istanbul, Cairo, Pyongyang, and Nagasaki. I hope to always be a wordsmith, a writer with a laptop and a 35mm digital camera with video capabilities. Mostly, I would like to be a simple pedagogue prodding human consciousness, to grow old graciously and quietly in the sunset of my years.

<i>A Bio-profile worksheet</i>	
Name	
Birth: <i>day</i>	
<i>date/month/year</i>	
<i>place (town, Province, Country)</i>	
Zodiac Year	
<i>age</i>	
<i>Physical features</i>	
My Family (do not write in this space)	
<i>my father's name and his work)</i>	
<i>my mother's name and her work)</i>	
<i>name of my brother(s)/sister(s)</i>	
<i>my home/house/hometown</i>	
Studies (do not write in this space)	
<i>School name</i>	
<i>Study subjects</i>	
External sense experiences (do not write in this space)	
<i>Scenes I remember</i>	
<i>Sounds I've heard</i>	
<i>Food I eat</i>	
<i>Scents I smell</i>	
<i>Surfaces I touch</i>	
Internal Awareness (do not write in this space)	
<i>sad event(s)</i>	
<i>happy time(s)</i>	
<i>game(s) I play</i>	
<i>items I own</i>	
<i>what excites me</i>	
<i>people I admire</i>	
<i>idea(s) I think about</i>	
<i>subject(s) I talk about</i>	
Active Intentions (do not write in this space)	
<i>I frequently do</i>	
<i>Places I go to</i>	
<i>I aim to own</i>	
<i>Who I want to be</i>	

The Selfie

The "selfie" has become the definitive image in our time. Smartphones adopted their wide-angle lenses so as not to distort the photo taken with the extended arm from a normally short distance. Now, we even have smartphone holders that extend three feet beyond to accommodate group "selfies". The word itself made the word-of-the-year 2013 listing in the Oxford English Dictionary (OED)!

When President Barack Obama took a "selfie" of himself and dignitaries during the funeral service of South Africa's Nelson Mandela, I knew that the "selfie" practice and syndrome has arrived to the level of acceptability and respectability. This has not always been the case. The words "selfish" and "self-centered" were used derisively, and "self-conscious" still has lingering negative connotations of shortage of self-confidence, but happily, "self-consciousness" has gained respect and my selfie has since decided that life is wonderful, triggered by the "earthrise" of 1968.

My choice of relationship to life has cooled down, previously of fear and trepidation, fearful of committing a grievous mistake, or be at the butt end of bad karma on the fate and destiny lifeline. This has, by the way, nothing to do with reality itself; it has to do with the relationship I have with the reality that is in my hands.

Given the minimum 200 million sperms that my Dad sent out to fertilize Mom's egg, and the number of times the ritual occurred that resulted in half of me, the sperm, finally making it to the other half of me that is the egg, the odds are incredible. So, yes, wonder is my relationship to my life, but I have good reasons to celebrate the fact that at the moment of conception, in incredible odds, I was an undisputed winner, like everyone else! The egg did not have to receive or allow entry of the first sperm that arrived; at conception, I was already making choices. A winner and free to choose, I was!

Halfway through the sessions of a semester, students meet themselves in an exercise of writing on the question, "Who are you?" A blank format is handed out with a filled up sample given to them a week after they write their own. Copies of both the template and the sample bio-profile are in the narrative.

I call this a "selfie" exercise for it allows individuals to do an inventory of memory and recollection of the journey of existence. Not a part of the exercise but encouraged on individuals in their reflective time, is to put into one page each year of one's existence. I titled mine *'Sang Pinoy, tatak ordinaryo, 1945-2031* (one world-wise street-smart Pilipino, ordinary brand, 1945-2031), which then became a part of an Earthrise book I am writing until 2021, with editions issued each January and August starting 2017.

The year 2031 is the intentional terminus of my life, a total of 86 years of which I am fully responsible without appeal on a divine providence, or the lucky charm and turn of fate, but the *'Sang Pinoy* document is not about me. It is about a method of writing down one page for every year of one's existence, a real reflective exercise. Write your own "selfie"; you might find it a pleasure to know you!

A Phasing of a Life Journey
 English Language Development Course
 (there are no right answers; only real answers)

Name

Age/year	0-20	21-40	41-60	61-80
Categories				
Events				
When				
Where				
Who were involved				
How did it go				
Significance and Meaning				

The social process

We belabored the creation of a "selfie" image. The self cannot be imaged adequately separate from its membership to a specific society. There is a social process that is common to all societies identified as economic, political and cultural dynamics.

This page and the triangle coming up next deal with images of the social process; we already had images of the origin of humans in the planet (Ur), and my personal decision to be earthbound before the image of the "earthrise" comes at the end.

My selfie image rose from the photo of a blue orb in the sky taken as a satellite was coming from the dark side of the moon for the first time to a view of the planet. This was 1968 while I was a student in the United States in the middle of the domestic Civil Rights movement and the two fronts of the War on Poverty and the War in Vietnam. It was a turbulent time that drew lines very quickly and folks sang, "Which side are you on?" My oriental propensity to harmonize rather than divide emerged.

It became clear from the earthrise that there were no political or ethnic dividing lines. Boundaries in maps have disappeared save landmass, water and clouds, and there was but one planet. My nationalism dissolved and I became a newly minted global citizen. Folks at the Ecumenical Institute in Chicago were on the same page, and they developed a model of the social process that was true to all society in the same way as I proposed a generic learning process on the section on how people learn.

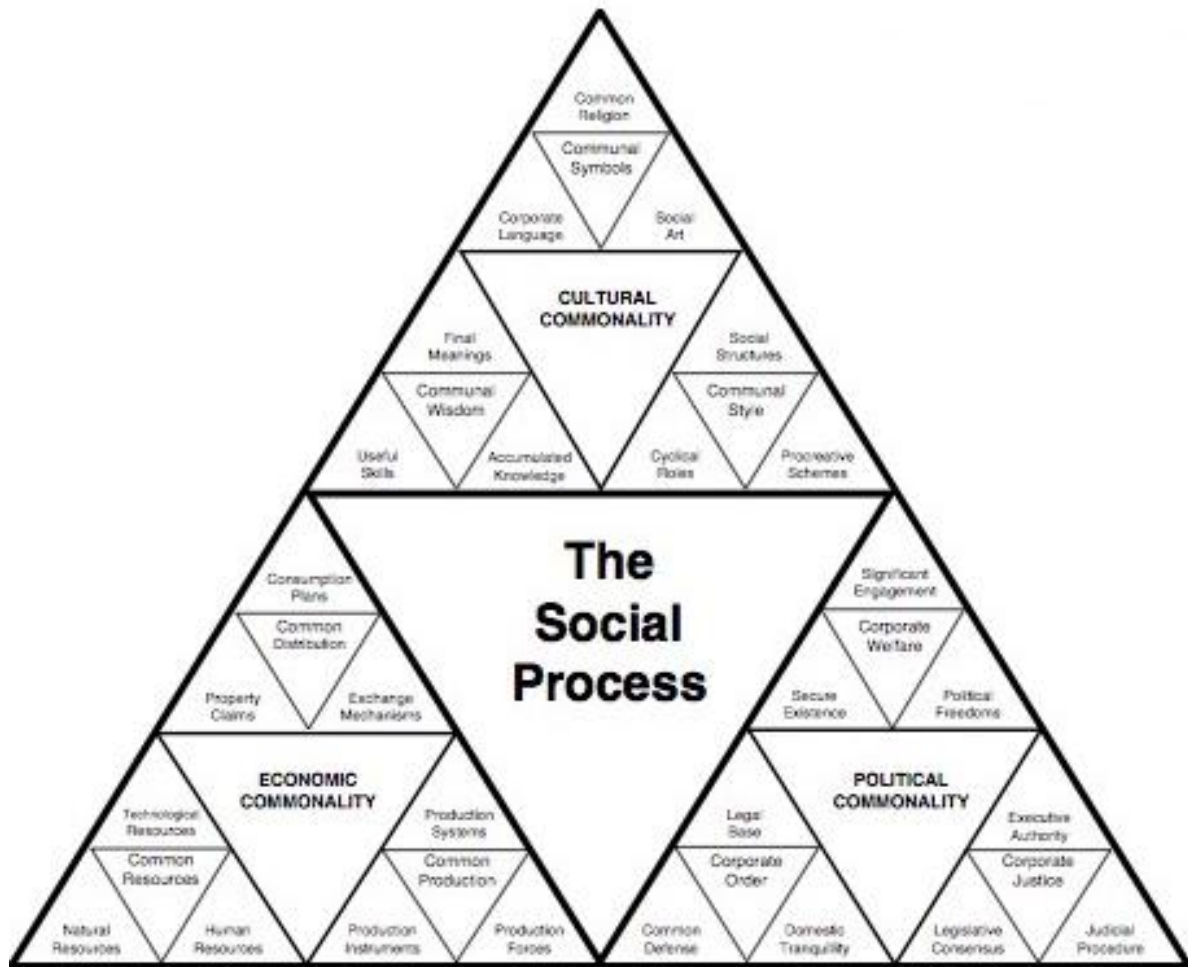
The social process consists of three dynamics. The first is foundational; it physically sustains life, the "economic" that involves the utilization of resources, the production of the same, and the distribution of the products therein. Those wondering where the current anxiety on managing finance is located, it would be on the area of distribution on "exchange mechanisms". Distribution overwhelms the resource and production in the way that we currently value things through money and banks.

The second pole is where decision-making is made referred to as the "political". The terms "socialism" and "capitalism" are really more economic in nature rather than political, as currently used. Democracy is the revolution in our time, the clamor of the many to participate in deciding their fate and destiny. Trump makes "the people" the centerpiece of his administration. That has to do with the security of the social order, the assurance of systems of justice, and the general wellbeing of everyone, not just the privilege few. Politics is about participation and decisions in affairs that involves all.

The third pole is where social meaning and significance is derived, the "cultural". This involves common sense wisdom, the appropriate social style that expresses "normalcy", and the symbol systems like language and art that glue a social unit together providing commonality in diversity. As a content-less model, the process can be used to analyze a situation of a social group and discern contradictions on every society on the planet.

The triangle is a tool, very useful to those who deign to learn how to use it.

The Social Process triangle



There are three ways to use the Social Process triangles other than having it as a nice décor on the wall. (To be actively in dialogue with the institution that created and utilizes the triangle for various reasons and occasions, Google The Institute of Cultural Affairs, in its US office in Chicago, or its international center in Canada.)

Imbalances is another way of looking at certain aspects of the triangle, e.g., the predominance of the economic process over anything else in terms of financial occupation, and the reliance of the cultural pole to give the *raison d'être* for a group's being. A depressed section requires attention. **Contradictional Analysis** is a term (do not bother locating the term "contradiction" in the dictionary; t'aint there) to identify the "rocks in the middle of the road", used to point to parts of the social dynamic that requires immediate attention, otherwise, a bottleneck prevails. The **Whistle Points** levels imbalances and deal with contradictions (not necessarily confrontational, that is a reflective choice) where one locates identified processes that when given attention, activates an "avalanche" on the whole system. All this is poetry. It is best to get in touch with those who use it.

Sa'ipan gets learners to identify geographical places and pronounce them.



The best American island no one knows about.



The sequence in language learning is pretty universal. It begins with hear, and repeat. Then learners mimic what they heard and repeated. They hear their own voices; they learn to listen how others pronounce words and numbers, start listening for meaning. Words lead to alphabetical sounds; learners read what others wrote, and then write themselves. Soon they start speaking the language; the phonetic nature of the linggo gets learners' ears trained to be familiar with sounds.

The Singing

At the last ELDC class, singing was one of the methods used to get participants to get their voices out and pronounce words. Out of the 11 interns, one appeared to have thought that singing was silly, or, at least, felt too self-conscious to sing. But that was her learning choice, not on the efficacy of the method.

Six songs were printed that included a version of the theme to the movie, *Chariots of Fire*, a reworded *Simple Gifts*, the *Rose*, *As One*, *You Raise Me Up*, and *I choose love*.

THE COURAGE TO CARE

SIMPLE GIFT (Tune: *Appalachian Spring*)

The Rose

AS ONE

YOU RAISE ME UP

I Choose Love

Leonard Cohen who recently died at 82, sang his songs that are essentially poems from his existential take on life. A Canadian artist – a singer (with a raspy voice that encouraged me not to hesitate to let out my voice), songwriter, musician, poet, novelist, painter, to name some areas where he made his fame - his work explored religion, politics, sexuality, solitude, and personal relationships.

That's how the light gets in

I live not too far from the sandy shore of San Isidro in Chalan Kanoa, and the white doves along with the red-chested Micronesian myzomela, the sapsuckers, woodpeckers, and finches, fly freely from one coco frond to another, also tweet on the leaves of the sea almonds. In our semi-retirement state, we delight on their sight and flight, even as the surfers at the Club down the street take to swell, walk on the sand bars, and generally float in the comfort of an unthreatening lagoon.

I was offered a low-income dwelling built with funds from the Feds, thus, the low-income offer, but the rate is that of mainland USA, and what I thought was a glorious financial break, turned out to be not much of a break other than it usually breaks the bank account. But with the rising sun greeting me on the front door every morning with the whiff of Mount Tapo's breeze, the sea on my back porch with a view of the moon and Venus early evening, I've got it made. I will find a way to keep the place.

Kamshahamnida, Xiexie, Spasibo, Arigato, Danke und Salud! L'achaim.

I AM AN EARTHRISE PEDAGOGUE. I “stop the world”. I grew up looking up to heaven, full of conjectures and “taken-for-ranted-ness”, but the mystery and wonder of ordinary earth-life has broken in. I see mystery in everything, and feel wonder of self.

I walk with death. I face the unrepeatability of dying, a space through which I’ll pass, a dance (*tiao*) of passing-away-ness I perform solo. My most trusted companion is death; it reveals the truth of authentic sadness and thy reality of hearty laughter.

I forsake personal history. I live a unique existence. Socially challenged by how I am perceived by others, I have *nada* to defend. I’ve surrendered personal importance. I am neither easily offended nor insulted. Despair, hurt, and hostility take a back seat.

I am tied to nothing. The claim of time is temporal rather than absolute; phantoms exist in the world of illusion. The real creates courage. Phantoms lure the imagination to the mirage of accomplishments. I journey single-mindedly and alone.

I exist in the boundaries of human existence. I go beyond knowing and doing, and just “be”. There is knowledge in not knowing, and skill in not doing. I act with passion, speaking with the authority of authenticity; I am a personal “being”.

I create my existence. I exude willful freedom. Life is sheer decision. One’s whole being is placed behind every decision that creates personhood, done without explanation, without defense, without excuse, and without justification.

I live the equality of all. All humankind and earthly creatures die. I belong to all and all belongs me. I will in order to use all, and be used by all. We are equal in life and in death. This profound mutuality is embraced with dignity, sorrow, and gratitude.

I am of mysterious reserve. Detached in the midst of passionate engagement, care does not require presence in everything. Given to every situation, I determine the giving. I play any role required; any deed of expenditure is my integrity.

I am a relentless strategist. I calculate life’s episodes and moments. The given is sized up, its meaning seized. I relate to every moment, awareness creates intent. Then, I let go. A deed is done, surrendered into history, without question or regret.

I possess a strange power. Power is not personally owned but accessible to my disposal. The terrifying mystery of life is an ally, wrestled down to the ground. Reality staves off illusions that tempt every turn at living and dying.

I am a contemporary creature in a continuous journey. I balance the terror of limits and the wonder of possibilities. There’s no absolute goal and ultimate finish, the journey is its completion and fulfillment, a dread and fascination *sans* illusion.

I avoid the last temptation. When the real separates itself from the immediate, it is no longer real. I watch for the treachery that parades as “real”. I die similarly as those who never awakened. Death comes *sans* pretension, but it is nevertheless, the only way.

Citizenship in the *Earthrise*

“Citizenship” has become a social studies category often covered in Civics. It follows naturally from the time before 1968 when humanity derived its significance by looking up to the heavens, personified the “good” in English and the “gott” in German into a Santa Claus “god” in heaven that created us into its image. Earthrise consciousness brought the reality down to Earth. What was an anthropomorphic God and a spiritual human became one.

The above did well when we structured our psychological and social make-up according to the political designation that Europe brainwashed us into called “nations”. A poster of the Earth shows one planet papered with flags from nations, and the other, just the bare NASA picture from space. One was labeled, “what people think of me,” and the other, “what I am.” Until 1968 when the *earthrise* photo that led to the “what I am” Earth was taken, we had the notion that the Earth was neutral, and humanity was just privileged to do whatever it pleased with it. T’aint so. The Earth is alive!

Citizenship meant fealty to nationhood, leading to scriptural and Jesus idolatries, and not a well-balanced relationship with nature that most civilizations before the Age of Empires adhered to. Now we are called to a new political consciousness again, this time with the earthrise as the object of our faithfulness.

Christianity thinks in threes. Let me portray the social process as involving resources, its production into goods, and the services of its distribution, as the *economic*. Then there is the process of deciding in an orderly and lawful manner (we think first, set it down in words, before we do), ensuring that justice is at the core of social assumptions, and equity in participation applies to all. That is the *political*. The *cultural* ensures that there is meaning and significance to what we do, reflected in the life styles of our fads and fashions, and symbolized comprehensively and inclusively to promote collegiality and congeniality rather than the exclusive pride, like what was generated in the nation-state mindset.

This picture of the social process might fit our notions of globalization, a contemporary phenomenon. I am wary with the use of the term since it was exclusive of the business sector, more so when Japan referred to its business methods as *glocalization* (which I used as “thinking globally, acting locally” in the UN Habitat conference in Vancouver until I discovered Japan had already been using a similar term).

It is this glocalization that enables us to operate out of a global context and seriously engage in the particular needs of the geographical units we belong to (parish, island, bioregion, area, metropolis, congregations, etc.) rather than the archaic national adherence out of which we had been brainwashed to operate.

That we need to be proud of our racial backgrounds, communal groupings, ethnicity, and cultures goes without saying. But national identity; that is passé. There is a new citizenship in the Era of the Earthrise. I welcome those who desire to come on board.

The Human Story

The human specie, the handy human, *Homo habilis*, appeared in Africa 200 million years ago. A few more hundred thousand years, the upright human, *Homo erectus* evolved. Around 600,000 to 300,000, *erectus* was replaced by *Homo sapiens* (the wise human), from which current humans came from. Brain sizes were “modern” 125,000 years ago. Life expectancy was in the twenties, and reaching the ripe old age of 40 was a rare feat.

A number of Ice Ages later, humans reached a million. In Persia, change took place in language and consciousness, permitting humans to share thoughts. Language evolved, humans expressed hopes and dreams. Interior life got developed and humans became **storytellers**, the basis of human systems of belief, ideology, and ethics.

The whole planet was occupied 20,000 years ago; massive extinctions of mammals and flightless birds occurred. Before 7,500 years, most of today’s major food crops were domesticated – wheat and barley in the Middle East, rice in Indochina, sugar cane in New Guinea, millets in Africa and China, beans and maize in the Americas. The Middle East showed settled existence of clay-lined storage pits, grinders, and sickles. *Catal Huyuk* in Turkey began cattle breeding, irrigated agriculture, pottery, weaving and trade; domestication of animals increased human fertility.

Kinship bonding ruled and developed a religious basis. Mesopotamia had towns with goddesses. People of a place were creatures of a deity brought into being to serve the deity’s will; creatures manipulated the deity’s will, prayers became a way to work *deus ex machine*. The social structure shifted from the rule of elders to a proto-democracy guided by priesthood and administrators.

The Age of Empire began the period we normally call “history”, about 1500 years ago. Metal tools and weapons were developed from copper and bronze; farm and herd ushered dairy and farm animals. Human’s lived longer with the consumption of milk past infancy, and with the added protein and calcium, vigorous people spread.

“Civilization” birthed writing, bureaucratic organization, a division of labor, taxes, class distinctions, slavery, warfare, legal systems, and private landownership. Religious deity got personalized, first as spirits of nature, then, to rulers over nature.

The image of the divine became the “great warlord in the sky” – sanctifying communal that got rigid, pride developed into intolerance, and selfhood found separation. While Confucius, Buddha, Socrates, Jesus, Mohammed, and others, gave powerful expression to a *non-militaristic* service to humanity, Europe’s Empires pressed their will on the rest of the planet, Spain and Portugal dividing the world, and the British Empire making the zero hour of the International time go through Greenwich village of London.

The earthrise encouraged individual self-reliance, social interdependence evolved, and a new human consciousness (aka, “spirit”) took forms. Nation-states as source of identity receded to the background. The planet Earth became home.

The ELDC class photo at SWR

We knew a photo was going to be taken but we did not give much thought to how it was going to be organized, contrary to our class learning of organizing SPACE as a common human activity of doing. It was, however, a splendid picture taken by Bryan Manabat of the Marianas Variety daily paper that appeared in print Friday, January 13, 2017.

More thought on the arrangement will be given in the forthcoming classes.



With great regret, a gross oversight, Logan among the interns in this class photo was left standing at the back, and the facilitator seated on the middle. This is an automatic example of a thoughtless organization of space. The focus of the photo is now on the class facilitator rather than the class. The facilitator would have been just as well between the officers of Northern Marianas College (NMC) and the management of Saipan World Resort (SWR). As it is, Logan is at the back holding his Certificate of Completion.

For identification purposes, the seated persons are: Russia's Daniil Kaschenko, China's Julie Wu Lijun, Nancy Chen Nan (with her perennial "V" sign), Korea's Suzie Park Sun Kyung, Jenia Byun Hyejin, the facilitator, Russia's Regina Pavlova, Olga Andreevna Eremina, China's Claire Bao Jinghua, Korea's Sue Park Suin, and Mina Lee Hye Min.

Standing behind are Floyd Masga, Keisuke Yoshida, Les Ogumoro-Uludong, Vince Merfalen of NMC, and the SWR management of GM Kim Hyung Cho, Miriam Seman of HR, Mike Babauta and sales; intern Logan Kim Hyun Woo (holding up a certificate) is next to Queenna Sablan of NMC on the right end.

Speeches and texts

At this writing, the Inaugural Speech of the 45th US President Donald John Trump (a year this facilitator's junior), takes precedence over those heard and read in the last ELDC class, of JFK's inaugural address, MLK, Jr.'s Civil Rights March speech in the Washington Mall 1963, Hillary Clinton's address to the UN Conference on Women in China 1995, and former US President Obama's acceptance speech on his first election 2008 in Chicago's Grant Park.

Donald John Trump's speech is delivered staccato, so his prose as printed reads as lines as well. The others are edited to read as lines, save that of Hillary. Here they are.

DONALD TRUMP'S INAUGURAL ADDRESS

BARACK HUSSEIN OBAMA

HILLARY RODHAM CLINTON

MARTIN LUTHER KING, Jr.

John F. Kennedy's INAUGURAL SPEECH

Earthrise and Earthbound

If the earthrise made me global, deciding to be earthbound made me "glocal". The term "glocal" was accepted in the OED in 2009; the Japanese in the 80s coined the term that indicated "global thinking, local acting". I used the word first in '76 at the UN Habitat Conference in Vancouver when I was part of a NGO promo of wares but since learned of the previous Japanese use, so I dropped the quotation marks.

The "earthrise" is the symbol of our time and I use "earthbound" to characterize my choice, my relationship to it. In reviewing humankind's UR images, the transcendent and profound perspectives are valued. It is the "heavenly" in European mythology, and the place where the Jihadist go to meet their 73 virgins in paradise that is problematic.

"Earthbound" to me is living in the here-and-now, and refined further, "here" is the planet earth, and "now", like the song, Whitney Houston's *One Moment in Time*, is 86 historical years that is my covenant with existence. The selfie of my responsibility is 86 years of Jaime, appropriately *earth2031bound* in my email till I expire in 2031.

Again, this narrative is not about Jaime. It is about the reality that the whole of one's finitude constitutes the arena of one's freedom, not just choices on specific minute-hour-day-year choices, but more importantly, deciding to be responsible for the whole finite journey itself, with start and terminus, and say, WOW – a world full of wonder.

I've let my "earthbound" be defined by the parameters of *time, space, role* and *story*. Time is 86 years, my choice given my genetics and previous habits. Space is planet Earth in its current capacity, overloaded and overly burdened ecology. My role is nothing but be a peripatetic pedagogue that enables folks to decide their time, location of expenditure, the role they choose to play, and what story to tell of the journey.

The story as a selfie is stated thus: *I am one, unique, unrepeatable gift of life into human history; there has not been one like me before and there will never be another one like me ever again.*" That sounds like creating a niche for "somebody" in the annals of human history save that following the statement is: *"just like everyone else!"*

Images of being somebody proliferate in all human traditions, even in harmonious Sinosphere. We go with the Mahatma who used the image of a doormat of society, a "nobody", to characterize his "selfie". The uniqueness and unrepeatability we are claiming underscores a life inked indelibly in the welcome rolls of eternity. My reality as a winner and a free creature was established at the gate of conception.

My WOW approach to life is verifiable from the start when I was conceived against considerable odds! I am a nobody in the large scheme of things in some 14 billion-year-old universe; but in the 86 years of my appropriated existence, I am a limited edition, one of a kind, none like me before and ever again, "just like anyone else". More exciting than always defensively crying out "whoa", I go for an unconditional WOW! Choose. Decide. The future is wide open; one only has to decide!



The old coot.

Like me, you are a "nobody".
In the scheme of things,
the planet at 3.4 billion years,
around for another 3.4 billion years,
in a universe 14.3 billion years,
my 86 years is an earth speck on the sun's eye.

However, 86 years is all mine
for the taking and the giving.
Putting a face into it
is solely my choice and response-ability.
Not unequaled but unique, unrepeatable,
adding my signature to the mold,
and my face to the body.

I am one special creature,
a limited edition,
one of a kind in the whole universe,
like you, my friend.
I have chosen to make my 86 years
definitely a "somebody".

(quote and photo of *j'aime la vie* in China 2014)



My Island, my World, and Welcome to it!