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FOREWORD

The Pacific region may be the world's most culturally diverse region. Traditional aspects of culture remain very important both as part of daily life and as an element of Pacific peoples' heritage.

Cultural awareness and knowledge are essential for anyone working in cross-cultural environments. The Secretariat of the Pacific Community's staff are required to travel extensively throughout the region to provide technical assistance, training programmes and research in a wide range of land, marine and social sectors. They are often assigned to work in remote areas, and frequently in unfamiliar territory. They are often confronted with new codes of ethics and social customs, which can vary from island to island, or even village to village, and between rural and urban areas.

Pacific Islanders are well known as being hospitable and particularly kind to visitors. They do not expect newcomers to their islands to know all of their customary rules and etiquette, but some basic rules should be known, and any polite hint or advice by your hosts should be followed with care. Appropriate conduct and acknowledgement or respect for traditional protocol are never unnoticed by local communities, and will always be well received.

This guide, which should be considered as a living document, has been produced by the Cultural Affairs Programme. Its aim is to serve as a

cultural awareness guide on general etiquette and protocols of each SPC Pacific Island member country and territory.

I urge every member of staff to keep it handy as they work in this diverse and magnificent region.

Lourdes Pangelinan
Director-General

PREFACE

The Cultural Affairs Programme is pleased to present the first edition of *Cultural Etiquette in the Pacific Islands*. This guide is the first attempt to compile general information on the etiquette and protocols of our vast and diverse Pacific Community.

It is important to state from the outset that this directory does not claim to be complete. Due to the complexity and diversity within the region, an all-inclusive account of each island's customs and protocols would be virtually impossible. We do hope, however, that the guide will be of assistance to those staff who may be confronted with new situations in unfamiliar environments.

The information has been developed with the assistance of SPC Pacific Islander staff and the contacts of the Cultural Affairs Programme in the member countries of the Council of Pacific Arts. I would like to thank everyone who has helped in this task for their valued effort.

I would also like to express appreciation to the Government of France for its financial assistance, and to the translation and publication services of the Secretariat of the Pacific Community for their valuable technical support.

Rhonda Griffiths
Cultural Affairs Adviser

GENERAL GUIDELINES

Although every Pacific Community member has distinct protocols and practices, there are similarities in terms of appropriate behaviour, dress and speech in most Pacific Island countries and territories. These general practices are presented in the following introductory guidelines. Please see individual Country Guidelines for more specific information.

LANGUAGE

Pacific Community member countries and territories use either English or French as an official language, and communications between SPC staff and member governments will most frequently be in one of these languages. Becoming familiar with some basic terms in the vernacular language(s) in countries in which one works can be of real benefit, however, as these terms are frequently used in both casual social situations and more formal ceremonies. Using them can help in developing a rapport and in showing one's respect for other cultures. A brief listing of terms is included in each of the Country Guidelines.

LEADERSHIP AND PROTOCOLS

All Pacific Community members have a formal government structure, including ministries, departments or divisions with authority for specific issues or resources. Most contacts between SPC staff and member governments will involve government representatives from these various agencies. The majority of member countries and territories also

have a recognised traditional leadership (typically at both the local and national levels). A wide range of issues may be addressed by traditional decision making processes, including matters relating to land use, legal affairs, cultural practices, and language.

Communications regarding in-country work should always be directed to SPC's approved contact or focal point; the SPC focal point can help advise regarding proper procedures, and will typically facilitate communications with traditional leaders. Not all contacts with or trips to countries will involve the traditional leadership but, when addressing issues of concern from a cultural perspective, SPC staff should be aware of and follow traditional protocols. Familiarise yourself with these protocols before you travel, and consult your local contacts to determine if special procedures should be followed in conducting your particular project.

CEREMONIES

Some ceremonies may have strict rules governing seating, dress, and how certain individuals should be addressed. If a ceremony is held to acknowledge or welcome you or the SPC project or programme you are involved with, you may be called on to give an address. In general you should be sure to include (as appropriate) three groups of people in acknowledgements you may make at ceremonies:

- government officials
- traditional leaders
- religious leaders

Before you make an address find out who needs to be acknowledged, the order in which they should be named, and ensure that you have the correct names and titles. The same advice applies when any in-country meetings are organised by SPC staff.

Kava ceremonies (as opposed to casual gatherings where kava is served) are common in some countries, and have their own special protocols. Ask a local contact for guidance if invited to such a ceremony, as the protocol can be complex.

If food is served at a ceremonial function there may be rules governing who eats first (generally the chief or other traditional leader). Take your cue from the Country Guidelines, or from a local contact, and be aware of what others at the ceremony are doing.

DAILY LIFE

Religion. Religious beliefs are an important aspect of life for most Pacific Islanders. Although many different faiths and beliefs are represented across the Pacific region, Christianity is the most widespread, and Christian beliefs and practices exert a strong influence in many Pacific Island communities. Staff are encouraged to be respectful of personal beliefs and community strictures relating to religion. In many Pacific Island communities, customs such as saying grace before meals and offering a prayer at the start and end of meetings are normal practice.

Dress. Most Pacific Island societies have fairly modest standards of dress. These standards may not apply or may not be strictly followed in urban areas or tourist resorts, but this varies according to the country. In addition, a certain standard of formality is expected across the region when attending formal meetings, ceremonies and church services.

The following rules generally apply:

General dress standards: Dress is generally casual and informal, although somewhat conservative. Men typically wear long shorts or pants and shirts. Women wear skirts or dresses (below the knee) or lava-lavas. Women in some countries may also wear pants or long shorts; if wearing shorts in rural areas it is generally advisable for women to carry a lava-lava to cover their legs when entering a village. Blouses or dresses typically cover the upper arms, though this may not apply in urban areas.

Meetings, ceremonies, church services: Dress is more formal. Men wear pants (not shorts) or a formal lava-lava and a buttoned shirt. A tie is typically not worn at normal church services or most meetings. Women wear long skirts or dresses, as above. Hats are customarily worn in some countries.

Swimming: In tourist areas swimwear can generally be worn. Away from tourist areas, women in most countries swim in shorts and t-shirts, men in longer swim trunks. In no instance should swimwear be worn into villages. Men can swim without shirts, but should otherwise wear a shirt.

When meeting villagers it is polite to remove sunglasses, as the eyes should be seen.

In the home. All Pacific Island cultures are typically welcoming of visitors, and invitations to visit islanders at home are not uncommon in most societies. These invitations may be informal and issued at the spur of the moment, or may be more formal, in which case it may be appropriate for a guest to bring a small gift. Be aware, however, that in some societies reciprocity in gift giving is the norm, and by giving a gift you may obligate your host to respond. Check the guidelines in the country sections; if in doubt, ask a local contact what is appropriate.

The custom of removing one's shoes when entering a home is almost universal. Seating may be on chairs or on mats. Your host may need to unroll a mat, so follow their cue as to when and where to sit. When seated, one's legs should generally not be stretched out. It is polite for men to sit cross-legged and for women to sit with their legs tucked beneath them. Women should also take care not to expose their thighs when seated (a lava-lava is handy for this). In many countries it is considered rude to stand above people who may be seated, or to walk over them; see the Country Guidelines for an appropriate apology, or other guidelines for handling this.

In many societies it is common for drinks (and often food) to be offered to visitors as a matter of course, even if the visit is brief or casual. In some societies politely declining what is offered is fine, but in others it may be considered rude; see the *Meals* section (below).

Out and about. Many areas (including beaches) are owned or managed by a community or clan. In many instances these will not be marked in any way. Unless you are in an urban area or travelling along a public road, ask a village resident for permission before you walk, swim, etc. Permission will rarely be refused.

Villages in most Pacific Island societies are essentially private places, where you should be courteous and aware of your dress and behaviour. This is true even though the borders of a village may be obscure, with paths or public roads passing through the village. Be especially mindful of your behaviour on Sundays, and during certain times (e.g. during evening prayer).

Food and fruit may appear to be plentiful and growing wild, but these crops will almost invariably belong to a family (or clan); the same is true for fish and other marine resources. Always ask permission before picking fruit, flowers or any crops on land, and before fishing or collecting any shellfish (unless you know that the marine area is open to the public).

Areas that are considered sacred or private may be marked by a sign reading *kapu* or *tabu*, or may be marked in some other way. These signs or markers may also indicate that harvesting certain resources (e.g. fish) is prohibited. Always respect such taboos.

Taking general photographs in urban areas, of landscapes, and at public events is generally fine, but always ask permission before taking

photos of people (either individuals or small groups). You should also ask permission before taking photos in villages, or taking photos of ceremonies or sites that may be considered sacred.

Greetings. Across the Pacific, friendliness and respect for others are highly valued, and a friendly demeanour will smooth your way. When you interact with others, offer a greeting and a smile before anything else. Always be politely respectful, and include the elderly and children in this approach.

How a greeting is made (with a handshake, kiss on the cheek, etc.) varies across the region, but in all countries use of the local language when greeting someone will be appreciated.

In many Pacific Island societies staring into the eyes of the person you're meeting or speaking with is considered rude. Try to be conscious of this when interacting with others.

Meals. In some Pacific societies, an offer to share food may in fact be simply an expression of hospitality. In countries where this is the case, such an offer should courteously be declined. If your host seriously means to invite you for a meal they are likely to insist, at which time it is appropriate to accept. Refusing a serious offer to share a meal may be considered rude, so tread carefully!

Meals in many communities will begin with a prayer. In general you should not begin to eat until everyone has been served, and you have

been invited to begin; if in doubt follow the lead of others who are present. Practices regarding finishing one's food (whether to eat all that is offered, or to leave a small portion) vary from country to country, but picking at food or obviously wasting it is universally considered ill-mannered. Make sure that you express appreciation to your hosts for the food and their hospitality.

In most countries it is considered poor manners to eat while standing or walking through a village.

COMMONLY USED TERMS

As you read through this manual, you will be struck by the cultural and linguistic diversity of the Pacific Community. Where vernacular terms have been used they are italicised, with the English meaning included in brackets.

To make these guidelines easier to use and read, we make use of several standard terms (e.g. kava and taboo) that are commonly used throughout the region. In the table below the terms used in the text are in bold letters, while below them we include their equivalents in other Pacific Island languages. Vernacular equivalents are also included when the term is first used in a particular country or territory section.

Kava Yaqona 'Ava Sakau	A traditional drink with mild relaxant and tranquilliser qualities. Made from the root of the plant *Piper methysticum*, it was more traditionally used in rituals or for medicinal purposes by men, primarily chiefs in some Melanesian and Polynesian societies.
Betel nut	A nut from the tree *Areca catechu* that is mixed with lime and pepper leaves. The mild tranquilliser and relaxant effects are short term.
Scanty clothing	Refers to sleeveless tops, halter neck tops, short shorts and see-through clothing.
Lava-lava Sulu Pareo or pareau Sarong	A piece of fabric worn by both men and women. Women tie it around the waist, bust or at the neck. Men wear it around the waist, extending to just above or below the knee.

Taboo Tabu Kapu	Sacred, forbidden. Today this term is often posted on private land, indicating trespassing is forbidden. Also used to indicate fishing or other gathering may be prohibited.
Toddy	A sweet drink made by tapping the young flowers of coconut palms. Toddy can be consumed fresh, as a fermented or "sour" (alcoholic) toddy, and can be boiled and made into syrup.


USA
Northern Mariana Islands
Marshall Islands
Guam
Federated States of Micronesia
Kiribati
Palau
Papua New Guinea
Nauru
Solomon Islands
Tuvalu
Tokelau
Wallis & Futuna
Samoa
Vanuatu
American Samoa
Polynésie française
Fiji Islands
Niue
Tonga
Cook Islands
Nouvelle-Calédonie
Pitcairn Islands
Australia
New Zealand

AMERICAN SAMOA

COUNTRY INFORMATION

American Samoa consists of five principal islands and two atolls. It shares a common history, language and culture with Samoa, and has been inhabited for about 3000 years. The Samoan islands were partitioned in 1899, and today American Samoa is an unincorporated territory of the United States. The majority of American Samoans live in rural communities on the main island of Tutuila; the greatest concentration of population is around the capital, Pago Pago. American Samoans are nationals of the US, and have free entry to the US.

LANGUAGE

Samoan is the primary language in American Samoa but most residents also speak English, which is used for business and government affairs. The Samoan language is closely related to Hawaiian and other Polynesian languages.

	Samoan	English
Greeting	*Talofa* *Malo*	Hello Hi
Appreciation	*Fa'a fetai*	Thank you
Farewell	*Tofa soifua* *Fa*	Goodbye Bye

LEADERSHIP AND PROTOCOLS

Background. American Samoa is a self-governing territory of the United States that elects a non-voting representative to the US Congress. The government of American Samoa is typical of that used by American states, with an elected governor, lieutenant-governor and legislative assembly (the American Samoan Fono). The Fono consists of a Senate of 18 members and a House of Representatives of 21 members. The Senators are *matai* (chiefs), chosen by 12 county councils in accordance with Samoan custom; they serve a term of four years. The Representatives are popularly elected and serve two-year terms.

Fa'a Samoa means the Samoan way, and is frequently used in describing the lifestyle of both American Samoa and Samoa. Fa'a Samoa has inherent flexibility, which has allowed the people to withstand or absorb the influences of foreign cultures. The Samoan way of life is structured around the *aiga* (extended family) and their *matai*. A village may have any number of *matai*, depending on the number of related families in the village.

Protocols. When addressing groups in a traditional manner, address the leaders politely, and then the group.

CEREMONIES

Kava (*'ava* in Samoan) drinking ceremonies are an important part of local custom, as are council meetings and long speeches. If you are invited to a traditional kava ceremony be prepared to bring a monetary gift, as rec-

iprocity is traditional. There are many rules governing a Samoan kava ceremony, including the necessity to have a speech ready, particularly if the ceremony is held on your behalf. It is suggested that you discuss the ceremony beforehand with your Samoan host, and if possible have someone accompany you and lead you through the ceremony.

DAILY LIFE

Religion. In villages in American Samoa, *fa'a Samoa* and church services are the focus of everyday life. Prayers are made before every meeting. A priest or minister is accorded a privileged position in the village community and is equal in status to a respected *matai*. They can make village rules affecting the conduct of villagers on Sundays.

Dress. Modest dress standards apply – see the General Guidelines.

In the home. Shoes should be removed when entering a *fale* (traditional Samoan house). It is courteous to wait until the host has laid out floor mats to sit on before you enter. Sit where your host indicates. Legs should never be stretched out in front when seated on a mat. It is impolite to speak in a home while standing.

Out and about. Avoid walking through villages during the evening prayer curfew (the prayer is usually held sometime between 6 p.m. and 7 p.m.). The prayer typically lasts for 10 to 20 minutes, and is often marked at the beginning and end by a bell or the blowing of a conch shell. If you unintentionally enter a village during evening prayer, sit

down and wait quietly until the all clear is sounded.

Greetings. A simple handshake is appropriate for initial greetings or farewell. Kissing on the cheeks as a greeting is common among close friends and family members. It's acceptable to remain seated while shaking hands. It's customary to say *tofa soifua* (goodbye) rather than *talofa* (hello) when passing by someone in the evening.

Meals. Eating in Samoa is a social activity. People tend to eat together and share their food. When dining with others, wait until everyone has been served before starting your meal. A short prayer before eating is also customary.

If food is placed before you, it shouldn't be refused. Even if you are not hungry, you should eat a small amount of food so that the host is not disappointed. Simply accept graciously and eat as much as you can. You are not required to eat everything on your plate to please your hosts, and finishing your meal completely may be considered a sign that you are still hungry, resulting in an offer of more food from your host.

Most Samoan foods are eaten with the fingers. During or after a meal, a bowl of water will often be provided for washing hands. As it is important that hands are clean before eating; you may request a water bowl before the meal if one is not offered.

AUSTRALIA

COUNTRY INFORMATION

Australia is the world's smallest continent and the sixth largest country (in terms of area). Australia has six states, three mainland territories and six external territories. Australia is home to the world's oldest living culture, which is at least 60,000 years old. Australia's indigenous peoples include Aboriginal and Torres Strait Islanders; both groups were involved in trade and exchange with Pacific Islanders for many hundreds of years prior to European settlement.

European settlement of Australia began in 1788, and Australia became a federated nation of states within the British Commonwealth in 1901.

LANGUAGE

The predominant language used in Australia is English. An estimated 250 indigenous languages were spoken at the time of European settlement, but only a small fraction remain in use. Significant immigration from around the world over the last fifty years has transformed post-colonial Australia, with a multi-cultural society replacing the predominantly white, English-speaking colonial population.

LEADERSHIP AND PROTOCOLS

Background. Australia has a federal system of government, with an elected two-chamber parliament. Queen Elizabeth II is the head of state, and is represented by a Governor-General. A national government forms within the elected national parliament, and nominates a Prime Minister, who establishes an executive cabinet and ministry.

There are also six state and two territory parliamentary governments. Local government structures or services in each state and territory comprise a third level of government.

Indigenous Australians were granted the right to vote in 1967.

Protocols. Prior to European colonisation Australia was home to over 500 Aboriginal nations and territories. European colonisation and settlement has resulted in the loss of much cultural knowledge and the interruption of many traditional practices, but all indigenous Australians nevertheless retain their innate right to claim, control and enhance their heritage.

Indigenous protocols are built on respect. As the first peoples of Australia, Aboriginal peoples, Torres Strait Islanders, and the cultures of these two groups should be acknowledged, recognised and respected. Visitors should be sensitive to the lands they visit and to the connections that exist between the land and Australia's indigenous peoples.

The protocols to be used by visitors and non-indigenous people who wish to visit Aboriginal and Torres Strait Islander communities and lands vary from region to region. In remote areas (particularly in northern Australia), indigenous people have retained or regained legal ownership of their lands, and in many cases continue long-standing cultural practices. In these cases prospective visitors *must* gain permission before entering indigenous lands and communities; indigenous Australians in other areas will also appreciate the courtesy of a request to visit their lands and communities. Indigenous Land Councils represent many indigenous communities in matters relating to land and business, and can help identify indigenous people and lands in any geographic area. (The names of the elders of a community may not always be on the public record, however.) The owners or custodians of the land should always be acknowledged when speaking in a public gathering.

CEREMONIES

Indigenous communities are diverse, and cultural practices, including ceremonies, may vary from region to region. When different communities come together for national or international events, participants may perform ceremonies that are associated with their lands, stories and customs, and which are appropriate for public viewing. Indigenous Australians visiting other peoples and lands will show respect for the people and land they are visiting.

In return, as a gesture of respect for the visiting Australian indigenous peoples, it is appropriate for a hosting nation to acknowledge and recognise each of the following: the different groups making up an

Australian indigenous delegation; their elders and senior people; and the areas they come from.

Welcoming. It is appropriate to show respect for and acknowledge the traditional owners or custodians of the land and the elders of the community.

DAILY LIFE

Religion. Indigenous Australians are deeply spiritual people and have a strong connection to their land and to their family heritage.

Many indigenous Australians follow an introduced (particularly Christian) faith, while retaining their traditional spirituality, custom and lore.

Out and about. A simple handshake can be appropriate for an initial greeting or farewell. You should not be offended, however, if a handshake is either not offered or not accepted.

Extended eye contact is not considered appropriate by some indigenous Australians.

Meals. Sharing of food is considered a great virtue amongst indigenous Australians. It is important for your hosts to feel that their hospitality is appreciated.

COMMONWEALTH OF THE NORTHERN MARIANA ISLANDS

COUNTRY INFORMATION

The Commonwealth of the Northern Mariana Islands (CNMI) comprises 15 primary islands, of which five are inhabited. Evidence of human settlement dates back some 4000 years. Geographically the island chain includes Guam; the Northern Mariana Islands share Guam's history of over 300 years of colonial occupation by Spain. The islands were also colonised by Germany and Japan, and were administered by the United States until 1986, when CNMI gained its current status of internal self-government. Residents of CNMI have US citizenship, but do not vote in presidential elections, and lack voting representation in the US Congress.

The main inhabited islands are Saipan, Tinian and Rota. The capital is Saipan – there is no "capital" village. The two major indigenous groups are Chamorros and Carolinians (the former are native to the Mariana Islands, the latter are from the Caroline Islands in the Federated States of Micronesia). Other ethnic groups residing in CNMI include people of Filipino, Chinese, Japanese, German and Spanish descent. A typically Western family structure has generally been adopted but many Carolinian communities (of which there a number on Saipan) retain their matrilineal social structure.

LANGUAGE

A majority of inhabitants speak Chamorro and Carolinian at home; English is the official language, and is widely spoken.

	Chamorro	English	Carolinian	English
Greeting	*Hafa adai*	Hello or welcome	*Tiroow woomi*	Hello
Appreciation	*Si yuus maase*	Thank you	*Ghilisou*	Thank you

LEADERSHIP AND PROTOCOLS

Background. In CNMI there are no village leaders. Traditional leaders are limited to family groups, and their influence does not affect the community on a broad scale. Political leaders whom SPC staff should be aware of include the Governor, Lieutenant Governor, Senate President and House Speaker, resident CNMI representative in Washington, and island mayors. The authority of these leaders is electoral and their community roles are restricted to general governance.

Protocols. Visits to traditional leaders are not typically required in CNMI. Visits to governmental leaders are expected but who should be contacted will vary depending on the project in question. This can be determined through consultation with the SPC focal point or government agency contact.

CEREMONIES

Ceremonies may be held for SPC-related activities, or activities in which SPC plays a major role. Such ceremonies are typically hosted by an island (and in some cases a particular village); the purpose is to acknowledge a major service that has been performed. There are normally both welcoming and farewell ceremonies, with welcoming ceremonies usually the more elaborate of the two.

Welcoming ceremonies usually involve an opening prayer, speeches, an exchange of gifts, special performances, and a meal. Farewell ceremonies are similar but simpler, with the emphasis often less on ceremony and more on celebration. If the ceremony is held to acknowledge work performed by SPC then an SPC staff member would likely be requested to give a brief address.

If SPC staff make visits to authorities or attend receptions and dinners they may be called upon to say a few words, particularly if a reception is in their honour. Small gifts are also appropriate.

DAILY LIFE

Religion. Most residents of CNMI are Catholic but churches of various denominations are present. If attending a church service, general comfortable island wear (or traditional dress from one's own country) is appropriate. Fiestas call for casual clothes, while special masses or services, weddings, baptisms, and other special ceremonies may call for men to wear a tie and white shirt, or possibly a suit. Black or dark grey is usually worn at funerals.

Dress. Meetings are generally attended in long pants and a button or polo shirt. State events require ties and jackets. All other dress is generally casual. Topless bathing is illegal but there are few other taboos. Ensure you are modestly dressed when meeting or visiting with elders.

In the home. In the home, general courtesy applies. Visitors should follow the lead of their host.

Out and about. Depending upon the time of year, there are a number of village fiestas and special community events that can be attended.

At restaurants, tipping of 15%–20% is the norm.

Greetings. A kiss on the cheek, a handshake, light hugs and a smile are all appropriate means of greeting local people. Often young Chamorros and Carolinians will kiss the hands of elders upon arrival at a gathering or meeting. However, this practice is limited solely to Chamorros and Carolinians.

Meals. Offers of food should be accepted, although an offer to eat can be graciously declined without causing offence. When visiting local families remember that prayers are often said prior to meals. Eating with fingers is appropriate for many foods in CNMI, which are often prepared *pika* (very, very spicy).

COOK ISLANDS

COUNTRY INFORMATION

The Cook Islands is a country within Polynesia comprising 15 islands, and is a self-governing state in free association with New Zealand. The capital, Avarua, is located on the island of Rarotonga. The Cook Islands were settled about 2000 years ago; some *Maori* (Cook Islanders) trace their ancestry back to Samoa and Raiatea (in French Polynesia). There is also a close and strong connection between Maori in Cook Islands and Maori in New Zealand.

LANGUAGE

Most islanders are bilingual, speaking Cook Islands Maori and English; both are official languages. There is a strong similarity between the Maori languages of Cook Islands, New Zealand, and Tahiti.

	Maori	English
Greeting	*Kia orana*	Hello
Appreciation	*Meitaki maata* *Kia manuia*	Thank you very much Good luck or best wishes
Farewell	*Ka kite*	See you again (informal)

LEADERSHIP AND PROTOCOLS

Background. The Parliament of the Cook Islands has 24 members, who are popularly elected. The Cabinet of Ministers controls the executive government, and comprises the Prime Minister and up to five other Ministers, appointed from among the members of Parliament.

The holders of traditional chiefly titles from the various islands form the House of *Ariki* (chiefs). The House of Ariki considers issues relating to the welfare of Cook Islanders and advises Parliament on matters affecting customs and traditional practices. A second traditional body, the *Koutu Nui*, provides *Mataiapo* (heads of clans) and *Rangatira* (sub-chiefs) of each of the tribes an opportunity to take part in decision making. Issues relating to the development and management of the *vaka* (the three main districts on the island of Rarotonga) and the outer islands are addressed by island councils and mayors.

Protocols. If holding a workshop in the Cook Islands, it is courteous to invite both elected and traditional leaders to any formal ceremonies (leaders would include the Member of Parliament, the mayor and the traditional leader of the area). Always check with your local counterpart regarding such protocols.

CEREMONIES

If acknowledging representatives and leaders, do so in the following order: government officials; traditional leaders; religious leaders. All

formal occasions in the Cook Islands, including workshops and celebrations involving food, open and close with a prayer.

DAILY LIFE

Religion. Many of the northern (and some southern) islands observe strict religious practices. These include restrictions on Sunday activities (such as a ban on fishing or swimming in the lagoon, and avoidance of work-related activities). If a death occurs in the community, most activities (such as sports) are deferred for several days, until community leaders give the okay to recommence these activities.

Conservative dress is appropriate if attending church services, and particularly so in the northern Cook Islands. Women should not wear lavalavas to church, but instead a skirt or dress. It is customary for women to wear hats in the Cook Islands Christian Church, though this is not compulsory for visitors. Flowers can be worn any other time, but not to church.

Dress. Dress standards are typically relaxed in urban areas, but this does not hold true for meetings, workshops and conferences, when the dress is more formal. See the General Guidelines regarding dress. Standard of dress are more conservative in the outer islands than on Rarotonga and Aitutaki.

In the home. When invited to a private home, guests are not traditionally expected to bring a gift (under the custom of reciprocity the host

would then be expected to give a gift in return). This practice is fading, however, and whether it applies may depend on the nature of the invitation. When visiting observe general courtesies, as contained in the General Guidelines.

Out and about. Tipping is not practised or encouraged in the Cook Islands. In marketplaces and shops, bargaining for a "better price" is considered offensive.

Greetings. Greetings between men and women or between two women are often accompanied with a kiss on the cheek and a handshake, at both official or non-formal functions. Between men *kia orana* and a firm handshake is the norm.

Meals. Expect to be fed! Celebrating with food is common. If you are budgeting for workshops your local contacts may submit large budgets for food, as it is a customary way of hosting your opening and closing functions. Negotiate if budgets seem excessive. Often participants may contribute money for closing events, and this can be brought up during informal workshop discussions.

FEDERATED STATES OF MICRONESIA

COUNTRY INFORMATION

The Federated States of Micronesia (FSM) comprise more than 600 atolls and islands, located north of the equator in the western central Pacific. FSM is divided into four states (Pohnpei, Chuuk, Yap and Kosrae); Kosrae consists of just two islands, but each of the other states includes numerous islands and/or atolls. Each state has its own history, culture, language and traditions, and the people are likely to regard themselves as Yapese, Chuukese, Pohnpeian, or Kosraean. They prefer to be called Micronesian. In addition, people of Polynesian descent inhabit Nukuoro and Kapingamarangi atolls, which are also within FSM. Their language and cultural practices are closely akin to those of other western Polynesian islands. There are also people of European and Asian descent living in FSM, as well as various Pacific Islanders. The capital, Palikir, is located on Pohnpei.

FSM is an independent nation in free association with the United States, which assumes responsibility for defence-related issues.

LANGUAGE

There are eight officially recognised indigenous languages spoken in FSM: Yapese, Pohnpeian, Nukuoroan, Kapingamarangese, Chuukese and Kosraean. English is taught in all schools in FSM and it is used as a common language between different groups. The Nukuoroan and the Kapingamarangese languages are western Polynesian languages.

	Pohnpeian	Kosraean	Chuukese	Yapese	English
Greeting	*Kaselehlia*	*Len wo*	*Ran a'nim*	*Mogethin*	Hello
Appreciation	*Kalangan*	*Kulo*	*Kilisou*	*Kammagar*	Thank you
Apology	*Kupwur mahk*	*Sisla koluk*	*Omusano tipis*	*Siro'*	Désolé
Farewell	*Kaselehlia*	*Fwasr ku tufwa osun*	*Ran a'nim*	*Kefel*	Au revoir

LEADERSHIP AND PROTOCOLS

Background. In Yap State there are two Councils of Chiefs, referred to as *Council of Pilung* (Yap proper) and *Council of Tumol* (outer islands). In Yap the Paramount Chiefs control politics, families, relationships between villages, including properties and lands. In Yap the Paramount Chiefs are the descendants of the ruling families and the title is passed down from father to son.

In Pohnpei the traditional leaders are referred to as *Nahnmwariki* and *Nahnken* (Paramount Chiefs). Nahnmwariki and Nahnken are the descendants of the majority ruling clans and the title is passed down through the women's clans to sons There are five Nahnmwariki in Pohnpei Island and three in the outer islands. The Nahnmwariki have

a spiritual role and ensure peace among the clans and people, and equal distribution of resources and goods among all the people. Nahnmwariki and Nahnken authority varies but essentially they preside over the *Soumas en Kousapw* (Section Chiefs) and other subordinate titles.

Chuuk State does not have Paramount Chiefs but it does have lineage heads. Kosrae formerly had a similar political system to that in Pohnpei but this has been replaced by church leaders, heads of small families and modern government leaders.

Protocols. Protocols in ceremonies vary from state to state. In Pohnpei and Yap, traditional leaders are recognised before the state's head of government. Ranks for traditional leaders are similar to those used in government. Seating arrangements are according to protocol rank (Governor, Lieutenant Governor, Speaker, Chief Justice), with a special place of equal honour designated for the traditional leaders. More detailed information can be obtained from the committees coordinating such ceremonies.

FSM's national government protocols are similar to those followed by the states. The President, the Speaker and the Chief Justice are followed in rank by diplomats and traditional leaders. In seating arrangements, the same ranking applies but traditional leaders are given a special place of equal honor. The national government has been flexible in adopting US protocol practices, which require that the Head of State is accorded the highest honour.

CEREMONIES

At certain occasions (such as weddings, funerals, special services, tributes to a Nahnmwariki, or presidential or governor inauguration celebrations), a *sakau* (kava) ceremony may take place. All instructions by your hosts should be followed. You may be instructed to stand and deliver a presentation but should wait until you are asked. In Yap, Chuuk and Kosrae the ceremony may be associated with food, the chewing of betel nuts and socialising. In Kosrae, the ceremony is also associated with singing and prayers.

DAILY LIFE

Religion. The people of FSM are overwhelmingly Christian and observe strict religious practices. It is illegal to fish or swim on Sunday in Kosrae, and not recommended in the other states. If attending a church service dress should be conservative (men should not wear shorts; women should cover their shoulders, and wear a skirt or dress, preferably with the hemline at or below the knee.)

Dress. Dress is generally casual, but it is common courtesy for women to cover their thighs. See the General Guidelines.

In the home. The people of FSM are generous and welcoming towards visitors. In the home general courtesy applies, and staff members should follow the lead of their host. Gifts are not expected but are always appreciated; an appropriate gift would be a gift from your homeland (in Pohnpei kava root is often given). If no chair is offered, then sit cross-legged on the floor.

Out and about. Betel nut is chewed in Yap, while the use of kava (*sakau)* and Betel nut is common on Pohnpei. Tobacco or tobacco soaked in vodka is often added to the Betel nut mix. In both places people normally share these. It is always advisable to accept a small amount if offered, unless there are very firm reasons that you should not.

Greetings. If meeting people for the first time, a smile and handshake are sufficient.

Meals. Offers of food should always be accepted. Remember that prayers are often said prior to meals. Eating with your hands is an accepted practice in FSM, especially if a fork or spoon are not offered.

Remember!

We are all the same but we are all different

FIJI ISLANDS

COUNTRY INFORMATION

Fiji is an independent nation made up of more than 320 islands, of which one third are inhabited. Archaeological evidence indicates that the islands were first settled some 3500 years ago.

Fiji became a British colony in 1874, at which time sugar plantations were established. Some 60,000 indentured emigrants from India were brought to Fiji to work the plantations. Today Fiji's rich and diverse culture includes indigenous Fijians, Indo-Fijians, Europeans, Chinese and many other Pacific Islanders. Fiji gained political independence from Britain in 1974, and became a republic in 1987 following a coup. The capital, Suva, is located on the island of Vitu Levu.

LANGUAGE

English, Fijian and Fiji-Hindi are all official languages. Most inhabitants speak English, although Fijian and Fiji-Hindi are frequently used at home and in villages.

	Fijian	English	Fiji-Hindi	English
Greeting	*Bula* *Yadra*	Hello Good morning	*Namaste* *Iap Kaise hai*	Hello (formal) How are you? (informal)
Response to greeting			*Namaste* *Tik*	Hello Fine
Appreciation	*Vinaka (vakalevu)*	Thank you (very much)	*Dhanyabad*	Thank you
Apology	*Vosoti au* *Tilou/jilou*	I'm sorry Excuse me	*Aap mughe maaf karne*	Forgive me
Farewell	*Moce*	Goodbye	*Namaste* *Fir milega*	Goodbye We'll meet again

LEADERSHIP AND PROTOCOLS

Background. Fiji is divided into four districts and 14 provinces, each with its own council. Only indigenous Fijians are eligible to become councillors. The 14 provinces are also represented in the Great Council of Chiefs (GCC), the highest assembly of traditional chiefs of Fiji. The GCC includes a small number of specially qualified commoners, and meets at least once a year to discuss matters relating to the affairs of indigenous Fijians. The GCC appoints Fiji's Head of State (President of the Republic of the Fiji Islands) from among its chiefly members. The President, Vice President and Prime Minister are automatic members of the council.

Each province, village, and clan has a distinct head, and visitors should respect the roles of these traditional leaders, who retain significant power and importance. The *vanua* (state), *yavusa* (tribes), or *mataqali* (clan) bestow chiefs with the authority to lead, guide, govern and protect the people. Traditionally, chiefs were regarded as *tabu* (sacred) for they were the epitome of the *kalou-vu* (ancestral gods).

Protocols. The Ministry of Fijian Affairs should be contacted for advice and assistance regarding protocols, which will vary depending on the nature of one's work. When working in rural areas it is customary for visitors to visit the village chief upon arrival; in the case of SPC staff advance notice should be given of one's arrival if possible. It is normal to bring a present of dried or powdered *yaqona* (kava) root. You should ask during the welcoming ceremony (see below) for explanation of any special village protocols.

CEREMONIES

Welcoming ceremonies. Ceremonies may be simple and informal – a visit to the chief, during which the visitor offers a *sevusevu* (traditional presentation of *yaqona* plant) and explains the nature of their visit and work – or elaborate, in which case a formal yaqona ceremony would be held. If a more formal welcome is to be held, a visitor should be accompanied upon arrival by a *matanivanua* (orator) who will perform the traditional ceremony of *isevusevu* to the chief. Prior to the *isevusevu*, the accompanying orator is the person who will perform the *tama* (an announcement by the orator to the chief that he or she has

visitors). A gift of yaqona plant should be ready for presentation at the isevusevu. When shaking hands with chief, use both of your hands. After shaking hands, sit down and *cobo* (clap with cupped hands) at least several times.

Farewell ceremonies. These will also vary in size and formality. At a minimum, the visitor should visit the chief, acknowledge the village's hospitality and present a gift of yaqona.

Yaqona ceremonies. Yaqona is still central to Fijian culture and is ritually served on important occasions. A daily yaqona drinking ritual was an integral part of the old Fijian religion, and only chiefs, priests and important male elders took part. If invited to a yaqona drinking session, remember that seating is governed by seniority and rank, so sit where you are asked. In particular do not sit in front of the *tanoa* (yaqona bowl) unless you are invited to do so. Much of Fijian protocol is to be learned by observation, so be relaxed while following the lead of your guide, and learn from the example of those seated around you. The preferred protocol is to present the whole plant rather than powdered yaqona, though in a contemporary setting the latter is an acceptable substitute.

DAILY LIFE

Religion. The majority of indigenous Fijians are Christian; most Indo-Fijians are Hindu, with a Muslim minority. Conservative dress (see the General Guidelines) is appropriate when visiting a church, temple or

mosque. Shoes should be removed before entering a mosque. You may wish to seek advice from a local adherent before visiting a Hindu temple or a Muslim mosque.

Dress. Local dress varies. Often people refer to *bula* attire, which is Fiji's equivalent to Hawaii's *aloha* dress code. The General Guidelines on dress apply in Fiji. It is good manners to take off your hat while walking through a village, where only the chief is permitted to wear a hat.

In the home. Take off your shoes before entering a *bure* (traditional house), and stoop as you walk around inside. It is polite to greet everyone inside by shaking hands, but remain in a low crouched down position to show respect. Fijians traditionally do not wear shoes for a ceremony. An elder (particularly a woman) may place her cheek on yours and breathe deeply. This is an exceptional way of being greeted. If you need to stand up in a house to get something when people are sitting down, first ask permission; when you sit down again, cobo (clap with cupped hands) a few times. When moving to another place in the house, crawl or walk stooping. Avoid unnecessary noise and movement.

Sitting with outstretched legs is unacceptable; men should sit cross-legged, women with their legs to the side. Never walk in front of someone seated on the floor, instead, pass behind them and say *tilou* (excuse me).

Never place your hand on another's head (as the head is considered to be the most respected part of the anatomy) and don't sit or stand in

doorways. When you give a gift, hold it out with both hands, rather than by using just one hand. There are special ways of presenting gifts in Fiji depending on the occasion and in various areas of Fiji.

Out and about. Fijian villages are private property, so do not enter one unless you have proper permission.

Greetings. It's a Fijian custom to smile and greet a stranger, particularly in small communities. An apology is always appreciated and may be used frequently, especially when pushing your way through a crowd, touching a part of someone's body (especially the head) or passing behind or in front of someone who is seated.

Meals. An invitation to share a meal may be simply an expression of hospitality in Fiji. Whether or not you are hungry, politely decline an initial offer. If your host insists that you eat, do not refuse. It is considered rude to eat while standing or walking about the house.

While a family is eating, it is a Fijian custom to invite anyone who passes to come and eat, even if that person is a stranger. You are not obliged to eat; a smile and "*vinaka*" will suffice as a reply to mean "no, thank you".

Fijians love to eat spicy food. Please try to eat what is offered. If you are allergic to a particular food you receive, don't hesitate to let your host know.

FRENCH POLYNESIA

COUNTRY INFORMATION

French Polynesia is a French Overseas Country of France. It consists of five scattered island groups: Society Islands (including the Windward Islands and the Leeward Islands); Austral Islands; Gambier Islands; Marquesas Islands; and Tuamotu Islands. Settlement of these islands began some 1700 years ago. French colonisation began with annexation of the Marquesas Islands in 1842. Tahiti became a French colony in 1880.

LANGUAGE

The official language is French, although Tahitian is the preferred language of communications for French Polynesians. Each island group has its own language. All these languages are taught at school and Tahitian is taught at both the senior secondary schools and the University of French Polynesia.

THERE IS NO SUCH THING AS MY WAY IS BEST!

	Tahitian	English	French	English
Greeting	*Ia orana* *Eaha to'oe huru?*	Hello How are you?	*Bonjour* *Bonsoir* *Comment allez-vous?* *Comment vas-tu?*	Good morning Good afternoon or evening How are you? (formal) How are you? (informal)
Response to greeting	*Maita'i*	Fine or good	*Très bien*	Very well
Appreciation	*Mauru'uru*	Thanks	*Merci* *Merci beaucoup*	Thank you Thanks very much
Apology	*See below*		*Excusez-moi*	Excuse me
Farewell	*Parahi*	Goodbye	*Au-revoir* (formal) *Nana (informal)* *Bonsoir*	Goodbye Good evening
To say goodbye to someone who is leaving	*A hare Ia maita'I to 'oe tere*	Bye Have a good trip	*Au-revoir.* *Bon voyage*	

Note: There is no Tahitian phrase for "I'm sorry" and this feeling is expressed by an embarrassed smile. There is no Tahitian equivalent of the French word "vous" (the polite form of "you") but use of the polite form is becoming a common practice in official relations conducted in French.

LEADERSHIP AND PROTOCOLS

Background. French Polynesia is a parliamentary democracy, with a 56-member Assembly. Executive powers are held by the Council of Ministers appointed by the President. The President is chosen from among the members of the Assembly or from civil society and is elected by the Assembly members. The Economic, Social and Cultural Council, which is a purely advisory board, is the country's third most important body.

French Polynesia uses its own flag, seal and anthem in conjunction with the French national symbols. Foreign representatives can be appointed.

France is represented in French Polynesia by a High Commissioner, currently responsible for the police and justice, monetary policy, local government, tertiary education, immigration, defence and foreign affairs.

CEREMONIES

Public meetings often begin with prayers. When organising or conducting a meeting, check with your focal point to see if a prayer should be included. Seating at ceremonies is governed by seniority or rank. Wait until you are told where to sit. If a speech is given in your honour, it is courteous to respond. Always address the officials first, then the elders and then the host. You can offer a gift to your host but never in a monetary form.

DAILY LIFE

Religion. Most French Polynesians are Christians, with many denominations represented on the islands. On Sunday there are no prohibitions on activities, particularly sporting events. Most businesses are closed. When attending church services general modest clothing is the norm. Hats and white dresses are common among women but this is not an obligation.

Dress. Casual island wear is common, with dresses, *pareus* (lava-lavas), shorts, t-shirts or button shirts. When swimming, normal swimwear is allowed but women should avoid going topless.

In the home. Houses generally have a formal room reserved for greeting guests. Otherwise, you may be greeted in the garden or on the veranda. Accepting an offer of food is considered good manners. Your host will show you where to sit.

Greetings. A polite way to greet people is a simple *ia orana* or *bonjour*, together with a smile and nod of the head. You can shake hands or kiss people on both the cheeks when you meet them. Follow their lead. If a man is working and has dirty hands he may extend his wrist or elbow.

Meals. Meals are important and an invitation to share a meal should be appreciated. The traditional meal is cooked in an *'ahi ma'a* or *umu* (earth oven) and is eaten with your hands. Utensils are used for other types of meals. You are not obliged to eat everything on your plate

GUAM

COUNTRY INFORMATION

Guam, an unincorporated, non self-governing territory of the United States, is part of the Mariana archipelago, and located within Micronesia. The capital is Hagatna (formerly Agana). Guam has been inhabited for over 3000 years; the indigenous people are Chamorros, who comprise almost half of the population of some 150,000 people. Other inhabitants include people of Filipino, Chinese, Japanese, Korean, and Vietnamese descent. There are also substantial numbers of Micronesians from nearby islands. Guamanian is the accepted term used to describe residents of Guam; Guamanians hold US citizenship. In general, Guamanians of Chamorro descent prefer to be called Chamorro rather than Guamanian.

LANGUAGE

English and Chamorro are official languages.

	Chamorro	English
Greeting	*Hafa adai*	Hello, how are you?
Appreciation	*Si yu'os ma'asi*	Thank you
Farewell	*Adios*	Goodbye

LEADERSHIP AND PROTOCOLS

Background. Guam was claimed by Spain in 1565, and the island remained under Spanish control for over 300 years, until seized by the United States Navy in 1898. Those centuries of Spanish (and Catholic) influence continue to distinguish Guamanians culturally from their Micronesian neighbours, although today US customs predominate. Guam is highly developed compared to many Pacific Island countries. Social life centres on the family, the church, and politics.

Guam's legislature has 15 members who are elected by popular vote every two years. It is empowered to enact legislation on local matters, including taxation and fiscal appropriations. Executive power is vested in a civilian governor who is elected by popular vote every four years. There are 19 villages in Guam, each of which has its own mayor. The mayor is the village representative and political leader. Families who have long resided in a village gain recognition, and generally take a leading role community activities. Church activities normally dictate what happens in the village.

CEREMONIES

Traditional ceremonies and functions generally do not accompany visits to community and government leaders in Guam.

DAILY LIFE

Religion. Catholicism is the primary denomination in Guam, but many other churches are also present. If attending a church service, general comfortable island wear is appropriate.

Dress. Dress is generally causal; see the General Guidelines.

In the home. Offers of food should always be accepted in Guam. Remember that prayers are often said prior to meals.

Out and about. Once a year each village in Guam has a *fiesta* in honour of their patron saint, which culminates with a procession through the village and into the parish church. Mass is held and then the festivities begin; the celebration typically begins on Saturday evening and continues into Sunday. There are usually an array of local delicacies, fine music, and good cheer. This village-wide celebration is a time when Chamorro families reunite, and although it is considered a family occasion outsiders may attend upon invitation. For detailed information about a village fiesta, contact the Mayor's office or village administrative centre.

Tipping (15%–20%) is the norm when eating in restaurants in Guam.

Greetings. For visitors a handshake and a smile is the recommended way of greeting local people. The *man ngingi* is a traditional greeting still practised amongst the Chamorros and by those who have affiliated themselves into Chamorro culture. It is done in the same fashion as

kissing someone's hand, except instead of kissing the hand the recipient brings the hand towards the nose and slightly brushes it. As a sign of respect, Chamorro youth will greet elders in this way or with a kiss on the cheek.

Meals. Eating is an important part of Guamanian culture; appreciation for hospitality is always welcomed. There are no special practices relating to specific foods. Once food has been served, guests are usually invited or expected to eat first. Eating with fingers is sometimes acceptable depending on the food being served.

WE ALL HAVE SOMETHING TO LEARN FROM OTHERS

HAWAII

COUNTRY INFORMATION

The Hawaiian archipelago consists of eight major islands – Hawaii, Maui, Kahoolawe, Lanai, Molokai, Oahu, Kauai, and Niihau – and 124 small islands, shoals, and reefs, stretching over 1600 miles in the north central Pacific. Originally populated by Polynesians almost 2000 years ago, Hawaii was united under one government in 1819 by Kamehameha I. Hawaii was an independent nation with a constitutional monarchy until 1893, when United States interests, with the support of US troops, overthrew the Hawaiian government. Annexed to the United States in 1898 and incorporated as a territory in 1900, Hawaii became the 50th state of the United States in 1959. Many Native Hawaiians continue to oppose their present relationship to the United States, and continue to work for a redefinition of that relationship and for Hawaiian sovereignty in some form.

Hawaii's population is concentrated in the capital, Honolulu, on the island of Oahu, where over 72% of the state's 1.2 million people live. Hawaii's indigenous people make up 19% of the state's total population. Other large ethnic groups include Caucasians, Japanese, Filipinos, Chinese, and Koreans. No single ethnic group makes up a majority of the state's population. Although a Westernised social structure is prevalent, many Native Hawaiians retain the extended family or *ohana* family system, which is especially strong in rural areas.

LANGUAGE

Hawaiian and English are the official languages of the state. English is spoken throughout the islands with Hawaiian pidgin also widely spoken. The Hawaiian language, which was on the verge of extinction 30 years ago, has been revived through Hawaiian language immersion schools, *halau hula* (schools of traditional dance), and other institutions. Today, there is a continuing renaissance in the study and use of the Hawaiian language in schools, government, print media, music, and in many other aspects of Hawaiian society.

	Hawaiian	English
Greeting	Aloha	Love (hello)
Response to greeting	Ae, aloha no	Yes, love (hello) indeed
Appreciation	Mahalo	Thank you
Apology	E kala mai	Pardon me
Farewell	Aloha a hui hou	Love (goodbye) until we meet again
Response to farewell	Ae, a hui hou aku	Yes, until we meet again

LEADERSHIP AND PROTOCOLS

Background. Hawaii participates in the US national government by electing two Senators and two Representatives to the US Congress. On a state level, Hawaii has three branches of government, the executive, legislative, and judicial branches. Political leaders include the Governor, Lieutenant Governor, Senate President, and Speaker of the House. The constitutionally created Office of Hawaiian Affairs, governed by a nine-member elected board of trustees, receives funds from ceded lands — lands owned by the Hawaiian kingdom before the 1893 overthrow — for educational, cultural, and other programmes for Hawaii's native people. The state government also administers a Native Hawaiian homesteading programme, originally established by the US government, on 200,000 acres of ceded lands.

Although a small number of *kanaka* (Native Hawaiians) hold both elected and appointed positions in the governing bodies named above, kanaka often look to Native Hawaiian organisations for information, direction, and leadership. Native Hawaiians also recognise traditional leaders including *kupuna* (elders), *kahu* (priests), and cultural practitioners such as navigators, *kumu hula* (hula masters), and *kahuna laau lapaau* (medicinal experts). Finally, many Native Hawaiians recognise the symbolic leadership of members of the Kawananakoa family, descendants of the last surviving heir to the Hawaiian throne.

CEREMONIES

Hawaiians have retained, revived, or reinvented a wealth of ceremonies related to many aspects of life. Hawaiians are not uniform in their ceremonial practices; these often vary from occasion to occasion, group to group, and location to location.

With respect to ceremonial greetings and departures, Hawaiians are flexible hosts and take pride in making their guests feel an immediate sense of worth, welcome, and ease. For that reason these ceremonies are often conducted after consultation with the visiting parties. In such cases, the framework of the ceremony will be mutually agreed upon. In the absence of prior consultation, the *mea kipa* (the guest) can expect to be met with a chant of welcome followed, perhaps, by a dance and/or speech of greeting. The visitor can then respond in the manner he or she deems most appropriate (response is not, however, required), after which visitors are presented with the *lei* and *honi* (nose to nose, mouth, or cheek as dictated by the comfort level of the participants) that signal an end to the formalities.

DAILY LIFE

Religion. Many residents of Hawaii are Christians, with a wide variety of denominations represented throughout the islands. Some Native Hawaiians continue to recognise and honour traditional *akua* (gods) as well as family *aumakua* (beloved ancestors who take the form of particular animals or plants and offer protection, advice, and counsel). Current Hawaiian spiritual practices also include asking permission of and giving *hookupu* (offerings) to the appropriate deity before using a

resource, offering *oli* (chant) in honor and supplication of the aumakua and akua, and upholding hula traditions related to specific akua and to specific places associated with the akua. In recent years ceremonies such as the Makahiki celebration, honouring Lono as the god of peace, fertility, and agriculture, have been revived.

Dress. Dress in Hawaii is usually casual. Tank tops, t-shirts, shorts, and slippers are standard wear, although business and formal occasions call for somewhat dressier attire. For men, a polo or *aloha* shirt with long pants and shoes is always appropriate; variations of the traditional *muumuu* worn with sandals or shoes are equally appropriate for women. In spite of this generally relaxed dress code, many Native Hawaiians take a dim view of the wearing of scanty western clothing at *heiau* (pre-Christian places of worship) and other places of historical and/or sacred significance. Visitors to such sites are advised to dress modestly, step carefully, and behave appropriately.

In the home. Hawaiian custom requires that guests be warmly invited into the home, that they be fed and refreshed, and that they be made comfortable with conversation and kind attention. The changing circumstances of the modern world make this custom difficult to uphold (there are more "houseless" Native Hawaiians today than any other ethnicity in Hawaii), but Hawaiians in general still go out of their way to invite guests into their residences.

Shoes and slippers should always be left outside the door, neatly lined up in a row. Although not required, a *makana* (gift) shows respect for

your host; a small gift from your homeland would be an appropriate makana.

Native Hawaiians are sensitive to the handling of their possessions, particularly items of traditional significance including dance instruments, musical instruments, mats, paddles, clothing, adornments, and fishing gear. Guests are urged to avoid touching these items unless invited to do so; guests are also advised of the Hawaiian disdain for behavior that is *niele* and *mahaʻoi* (idly curious and presumptuous).

Out and about. Native Hawaiians are often passionate guardians of the few sacred places left to them. "Sacred", moreover, is a term that a Hawaiian is as likely to apply to a boulder or field of broken lava as to a heiau. Visitors are asked to seek information, advice, and a knowledgeable guide before venturing into areas of possible significance.

Native Hawaiians are sensitive to body language and may take offense, however quiet and unexpressed, at the hiding of hands behind one's back, the placing of hands on one's hips, and the folding of arms across one's chest. Hawaiians also consider the individual's head to be sacred; patting a child's head, though deemed affectionate in some cultures, is viewed with considerable discomfort by many traditionally raised Hawaiians.

Native Hawaiians revere their elders and make every effort to ensure their comfort, to seek their instruction and counsel and to demonstrate their respect and affection for them. The visitor is advised that time, itinerary, and agenda rarely apply to *kupuna* (elders); one should listen with full

attention for as long as a kupuna cares to talk, defer to a kupuna's wishes, and adjust to a kupuna's schedule. For traditionally raised Hawaiians, the senior elder is always allowed the last word. Traditionally raised Hawaiians measure themselves and their guests by the respect shown to kupuna. Gatherings of all kinds — meetings, parties, weddings, dance competitions, concerts, canoe races — frequently begin and end with prayer.

Greetings. Hawaiians nod, smile, and raise their eyebrows in recognition of one another. Hawaiian greetings take a variety of forms: handshake, hug, kiss, honi, or combinations of the four, depending on the mood and familiarity of the participants. The handshake is often viewed as the most Western and therefore least affectionate of greetings; hugs and kisses are more common in Native Hawaiian exchanges, although the nose-to-nose honi is now practiced regularly in formal circumstances. The visitor is advised to be observant and follow the lead of others in these matters.

Meals. The people of Hawaii are known for their hospitality and love of food. An offer of food should generally be accepted, even if one is not especially hungry. An offer of food may be declined, but this should be done with grace and humility. Traditional Hawaiian foods such as *laulau* (pork and fish wrapped in taro leaves), *poi* (pounded taro), *opihi* (limpets), and *poke* (raw fish with seaweed) are today difficult to obtain and often require extensive preparation, so one should feel honoured and attempt to partake wholeheartedly if these dishes are served. Hawaiians usually pray before eating; the visitor should avoid starting before the food is blessed.

KIRIBATI

COUNTRY INFORMATION

The Republic of Kiribati comprises 33 atolls and one island in two main groups: the Gilbert and Linex islands (the latter combines the former Phoenix Islands and Line Islands). All the islands in Kiribati are situated near the equator, but some 2400 miles separate the easternmost of the Linex Islands from the Gilbert Islands in the west. All the atolls are low-lying, rising no more than 3–5 m above sea level. Settlement of the islands began about 2000 years ago. The islands were declared a British protectorate in 1872; Kiribati became an independent republic in 1979. The capital is situated on the atoll of Tarawa, in the Gilbert Islands. The people of Kiribati are Micronesian and are referred to as I-Kiribati.

LANGUAGE

English and Kiribati (also called Gilbertese) are both official languages. In isolated areas, many people may speak only Kiribati and the services of an interpreter may be required.

	Kiribati	English
Greeting (informal)	*Mauri Ko na era* *Ko na era*	Blessings Where are you going?
Appreciation	*Ko bati n rabwa*	Thank you very much
Farewell	*Tiabo*	Goodbye

LEADERSHIP AND PROTOCOLS

Background. Kiribati has a 41-member *Maneaba ni Maungatabu* (House of Parliament), elected every four years. The *Beretitenti* (President) is elected from among three or four candidates nominated by the Maneaba ni Maungatabu from its ranks. The Beretitenti also chooses a 12-member cabinet from the Maneaba. The family occupies a central role in society. Large families are highly valued and I-Kiribati typically live in extended families. Adoption of children by relatives is common. The oldest man heads the household, and elders are treated with respect. Authority throughout the islands is invested in the *unimwane* (the councils of elders), who are the decision making body of each village.

Protocols. A meeting should be held with the traditional leader of the island where one is working. Contact the the island's unimwane (council of elders) to arrange the meeting, which is typically informal (seating on a mat) and does not involve a gift exchange; the purpose is to talk and exchange ideas. An interpreter will probably be required.

CEREMONIES

Welcoming ceremony. Whether a welcoming ceremony is held for SPC staff members upon their arrival in a village depends on the nature of the project and size of the team; such ceremonies are not typically held for individuals. If a ceremony is held, it may be formal or informal; speeches (by elders), prayer, a feast, and dancing may be included. An appropriate response would consist of a speech and a gift (a cash gift in an envelope is suitable).

Other ceremonies. Special occasions are celebrated with a *botaki* (feast) held in a *maneaba* (meeting house. Maneaba are the centre of community life, and there are strict traditions regarding their construction, seating arrangements, and members' duties. Every village, most churches and even some family groups have a maneaba.

A celebration being held in a maneaba requires a written invitation, delivered a few days in advance. When visiting one for the first time, it is customary to bring a *mweaka* (a customary gift comprising a block of tobacco) to be divided among the older men. For some occasions, a cash donation is expected. An amount of AUD 20–50, placed in an envelope, is generally appropriate, but check with your host. If a ceremony is being given in your honour it is likely that a formal speech will be given; you would be expected to respond. Always stand and direct your response to the unimwane.

DAILY LIFE

Religion. The majority of inhabitants of Kiribati are Catholic or Protestant; other churches are represented as well. Attendance at services is not expected but always appreciated. Conservative dress is appreciated, but hats for women and ties for men are not necessary.

Dress. Dress standards in Kiribati are informal but modest. I-Kiribati women usually wear a *tibuta* (a locally sewn blouse with short gathered sleeves and neckline), which is worn in conjunction with a lava-lava. Female visitors to Kiribati may wear a shorter skirt than is typically worn

by I-Kiribati, but if doing so it is advisable to carry a lava-lava to wrap around one's legs and feet when sitting. Small or revealing tops are not acceptable. Men typically wear loose-fitting shirts and shorts; it is permissible for men to remove their shirts. Swimwear for both men and women is modest; women usually swim in t-shirts and lava-lavas or long shorts.

In the home. The home is for casual visiting, conversation or card playing but generally not formal entertaining. If invited to a home the host may put down a clean mat and direct where to sit. A host might also call to a passer-by to join the group. It is considered rude not to immediately accept such an invitation, even if one has something else planned.

By accepting offers of refreshments, guests demonstrate their appreciation of the host's hospitality. A cigarette (hand-rolled tobacco in a pandanus leaf) is often smoked. This may be shared between the group or one offered to each guest individually. It is not impolite to refuse.

The length of a social visit depends on the host's preparations, and may be from a few minutes to a few hours over a pot of tea. Be aware that some hosts may go to a great deal of trouble to be hospitable; leaving prematurely may be considered impolite.

Arriving unannounced for a casual visit is common and is a part of daily life. On southern islands, before approaching the doorway or the *buia* (a raised platform with a thatched roof but no walls), it is customary to call out from a distance for the male of the household.

OUT AND ABOUT.

Members of the opposite sex do not display affection in public, but people of the same sex often hold hands or put their arms around the waist of a friend while walking or talking together.

To get someone's attention, I-Kiribati call out "*neiko*" (woman) or "*nao*" (man), even if the person's name is known. People address each other by their first names in informal situations. This tradition extends to children, who address their parents in this way. A person's family name is often their father's or grandfather's first name. In more formal situations, the titles *Nei* (Miss or Mrs) and *Ten* (Mr) are used before one's first name to show respect.

Greetings. People do not usually shake hands when they greet, except at official gatherings. Instead, they nod their heads upward while saying "*mauri*". Handshakes are used to send someone off (such as to study overseas) or between people who have not seen each other for some time.

Meals. I-Kiribati sit cross-legged on pandanus mats to eat. The mats are either placed on the ground or on the family's buia. Bowls of food are passed around and spoons and fingers are used for eating. Grace is offered before meals. Traditionally, men eat first, and women and children eat in a separate area after the men finish. It is good manners to eat all of the food on one's plate; it is considered a compliment to the cook if a second helping is accepted. People converse freely during a family meal, but in the maneaba people refrain from conversation until the dishes have been cleared and everyone is relaxing.

MARSHALL ISLANDS

COUNTRY INFORMATION

The Marshall Islands comprise 29 atolls (which include many islets), and 5 small separate islands. The islands were first settled about 2000 years ago. They have been ruled by Germany, Japan and the United States; today the Marshall Islands is a self-governing republic, with a Compact of Free Association with the United States. The capital is Majuro (located on Majuro Atoll). Kwajalein Atoll is the site of a large US Army base; the island of Ebeye, located within Kwajelein Atoll, is also a major population centre. The indigenous peoples are referred to as Marshallese and are of Micronesian descent. There are many Marshallese with mixed German, Chinese, Japanese and American ancestry.

LANGUAGE

Both Marshallese and English are official languages. While English is spoken widely in the schools, Marshallese is used more commonly day-to-day and during congressional sessions.

	Marshallese	English
Greeting	*Iakwe*	I love you (literal) Hello (common usage)
Appreciation	*Kommol tata*	Thank you
Apology	*Jolok bwod*	I'm sorry
Farewell	*Iakwe*	Goodbye

LEADERSHIP AND PROTOCOLS

Background. The *Nitijela* (legislature), which is elected every four years, has 33 members; the members in turn elect the President. There is also a 12-member traditional advisory council comprised of *Iroij* (traditional leaders) called Council of Iroij (Council of Chiefs), which addresses matters relating to custom and land. Each of the atolls has a local government comprised of a mayor and local government council.

Marshallese land rights are governed by the *jowi* (clan). In traditional terms, the Iroij (chiefs) have ownership of the land, while the *Alap* (land managers) ensure the *Rijerbal* (workers) are carrying out daily work on the land, including clearing, farming and construction. The Marshall Islands has a matrilineal society, with land ownership passed down by women to their children.

Protocols. The Ministry of Foreign Affairs is typically the focal point for contact with international regional organisations, and will generate meeting schedules as requested. SPC staff are encouraged to meet with local authorities before carrying out work initiatives or requesting local support and authorisation. Meetings can be coordinated through either the local senator or mayor, who will inform and gather the appropriate leaders. Alternatively, meet and discuss issues with a respected Iroij or Alap. Your hosts will appreciate a basically respectful manner.

CEREMONIES

Prayers are normally offered when opening and closing meetings, events, ceremonies and meals. Visitors may find themselves involved in local feasts, Sunday church and gatherings, birthdays, funerals, weddings or local council meetings. Follow your host's lead and inquire if you have questions.

During formal ceremonial occasions visitors are expected to sit quietly and listen. If you wish to ask questions or to speak aloud, ask permission to speak and then wait for the appropriate time to begin. If a speech is made on your behalf, then it is appropriate to give a speech in return. When making a speech a visitor can sit or stand, depending on what feels appropriate. Groups will generally sing to show their love for visitors. If you have a song, it shows great love and respect to sing your song to them as well. It is considered rude to stand above people who are sitting, or to walk over them. Out of respect bend down when passing people and walk behind them if possible.

DAILY LIFE

Religion. Most Marshallese are Christian. Be aware that Sunday is a day of rest, so refrain from work, recreation or loud activities. Prohibitions on activities are not as strictly followed on Majuro, but most people still recognise this day of rest. For attending a church meeting, normal dress standards apply: women should wear long dresses; men, long pants and a buttoned shirt.

Dress. Dress is casual but modest; see the General Guidelines.

In the home. Marshall Islanders frequently welcome visitors to their homes.

Out and about. Most atolls have a drinking code that prohibits the consumption of alcohol, and it is wise to check on this with your focal point before arrival. Alcohol is permitted in Majuro. Marshall Islanders appreciate visitors taking an interest in Marshallese customs and ways of life. While in the company of local people always be courteous and polite, but feel free to join in their conversations.

Greetings. It is appropriate to greet people with a handshake or a verbal greeting.

Meals. Prayers are always offered before meals. Accept food if it is offered; if not hungry, then eat just a small amount and take the rest with you. The act of sharing food is considered to be a sign of great respect, but it is considered offensive for commoners to share food with traditional leaders.

NAURU

COUNTRY INFORMATION

The Republic of Nauru is situated in the Central Pacific about 42 km south of the equator. The island is only 18 km in circumference, with a total land area of 21 km^2, and is the world's smallest independent republic.

Nauruans inhabited their island for many hundreds of years before it was first sighted by European in 1798. Whaling ships began visiting in the 1830s, seeking fresh water and food supplies. Germany took formal control of the island in 1888; administration was taken over by Australia in 1914, and the island was under joint Australian, British and New Zealand control until independence in 1968, save for a brief period of Japanese administration during WWII. Nauru became a member of the Commonwealth in 1999.

Phosphate mining formerly formed the cornerstone of the Nauruan economy, but the mining left the land uninhabitable and unsuited for other purposes. Phosphate mining has also had an impact on the Nauruan culture and economy, effectively transforming the culture into one that is compatible with a cash economy.

LANGUAGE

English is the official language but the Nauruan language is widely spoken. Most Nauruans are bilingual.

	Nauruan	English
Greetings	*'Mo yoran* *'Mo yekwo* *'Mo yemero* *Wo reit ed?*	Good morning Good afternoon Good evening How are you?
Response to greeting	*Omo kor*	Very good
Appreciation	*Tubwa kor*	Thank you very much
Farewell	*Ang baoen* *Ang tarowong*	Goodbye See you

LEADERSHIP AND PROTOCOLS

The Nauruan people are of Micronesian origin. The Parliament in Nauru is popularly elected, and appoints the President, who is both the executive and head of state. The island also has a Local Government Council whose members elect a head chief; the council enjoys significant responsibilities and serves as a second tier of government.

Nauruan society is matrilineal, with tribal affiliations passed down by mothers to their children.

DAILY LIFE

Religion. Both the Catholic Church and various Protestant denominations are represented on Nauru.

Dress. Casual attire (e.g. shorts, shirts and singlets) are accepted, but very short skirts are not considered appropriate. Walking in public in swimwear such as bikinis is not acceptable.

Out and about. It takes about three hours to walk around the island following the main road that encircles the island along the coast. The best time to take the walk is early in the morning or late in the evening to avoid the hot sun. Hired cars are available at various outlets. Otherwise, getting a lift on the road is very easy on Nauru.

All food (apart from fresh fish) is imported, primarily from Australia. Supplies are brought to Nauru on regular cargo ships and via Air Nauru.

BE PATIENT AND TRY NOT TO RUSH DECISIONS

NEW CALEDONIA

COUNTRY INFORMATION

New Caledonia includes the main island (Grande Terre), a group of offshore islands (Loyalty Islands), and various smaller islands located within the large barrier reef (including the Belep Islands and Isle of Pines). New Caldeonia was first settled some 6000 years ago by Melanesians (*Kanaks*), and was annexed by France in 1853. New Caledonia is a French Overseas Territory and is constitutionally part of the French Republic. New Caledonia is administratively divided into three provinces (Loyalty Islands, Northern and Southern Provinces), eight customary areas containing 341 *tribus* (Kanak communities) and 32 communes. The capital, Noumea, is located in the Southern Province.

LANGUAGE

French is the official language of New Caledonia and is widely spoken. A limited number of people speak English (it is used primarily in the tourist industry). There are over 25 distinct Kanak languages spoken in New Caledonia. In addition, Tahitian, Wallisian, Indonesian, and Vietnamese are also spoken, mainly in Noumea.

	French	English
Greeting	*Bonjour* *Bonsoir* *Comment allez-vous?* *Comment vas-tu?*	Good morning Good afternoon or evening How are you? (formal) How are you? (informal)
Response to greeting	*Très bien*	Very well
Appreciation	*Merci* *Merci beaucoup*	Thank you Thanks very much
Apology	*Excusez-moi*	Excuse me
Farewell	*Au revoir* (formal) *Tata* (informal) *Bonsoir*	Goodbye See you later Good evening

LEADERSHIP AND PROTOCOLS

Background. There are four levels of government in New Caledonia: state (France, through the French High Commissioner); national (Government of New Caledonia); provincial (Executives and Provincial Assemblies in each province); and municipal (Mayors and Municipal Councils). In addition the *Senat Coutumier* (Customary Senate) works in an advisory capacity concerning Kanak culture and identity. Each customary area elects their council, which nominates two representatives to sit in the Senat Coutumier.

Protocols. Showing respect for traditional authority is still the practice in New Caldeonia and it is important to always have authorisation from the local tribu before working in tribal areas or using tribal resources. Upon entering a village, one should meet first with the village chief. For formal events or visits welcoming and farewell ceremonies are typically held.

When an event such as a training programme is planned over two days or more, it is well accepted that those coming from town bring some food (e.g. rice, SAO biscuits, frozen chicken, etc. and soft drinks, but no alcohol). When asking permission to step on the land, the spokesperson will mention the food very briefly in their speech.

During meals visitors may see that women do not sit at the men's table (visitors are not asked to follow this custom). Sisters and brothers do abide by this rule and avoid being in the same room at the same time. If this cannot be avoided, a woman may decline to speak in front of her brother. This should be kept in mind when running training programmes or meetings. You should not hold your head higher than an elder's, and to show respect you should stoop somewhat when walking close to an elder.

CEREMONIES

Welcoming ceremony. In a welcoming ceremony a committee (composed of chiefs and elders) is gathered, usually to one side of the meeting house. The visitor stops a few metres from the group at a distance that allows each group to be heard when addressing the other. The vis-

itor sits on the floor (on a mat if provided) and presents gifts as a sign of respect for the land and its people. Traditional gifts include pieces of cloth, tobacco (raw or cigarettes), rolling paper, boxes of matches and bank notes. SPC staff should be aware that the Senat Coutumier encourages people to avoid giving tobacco or cigarettes; an alternative is to offer gifts representative of one's own culture. Note also that too much money should not be given, as the recipient may feel obliged, albeit unable, to respond appropriately.

Permission to enter and speak should first be sought; the reason for the visit is then stated. Before responding to the speech the welcoming group typically lays a piece of cloth on top of the gifts, and then answers. At the end of the speech, the staff member will pick up the fabric offered by the hosts, and the hosts will pick up the gifts offered by the visitors. The welcoming committee will then form a receiving line; the guests move along the line shaking hands.

Farewell ceremony. The hosts will make several farewell gestures: a piece of cloth to put over your shoulder (to avoid catching a cold on your way home), some cigarettes to smoke on the way home (to help think over what was said during the encounter), and a bank note (to buy a drink, which helps one remember the nice time spent together). When responding to this farewell gift, those leaving should include in their speech special thanks to the women and men who worked hard feeding all the people.

DAILY LIFE

Religion. There are many Christian denominations in New Caledonia and a respectful attitude towards the church is expected. Visitors are not required to attend services but it is appreciated, particularly in rural areas. There are no restrictions on Sunday activities in urban areas but in more traditional rural areas it is customary to refrain from work or loud activities.

Dress. Outside of Noumea the General Guidelines on dress should be followed.

In the home. It is good manners to remove your shoes before entering a Melanesian home. In the home general courtesy applies; follow the lead of your host.

Out and about. Land is important to the Kanak people, and all land is owned by someone. It is important not to enter any private land without first asking permission from the owner.

Greetings. In rural areas it is common courtesy to wave and greet passers-by, even if you're inside a vehicle going past pedestrians. Greet people by shaking hands, but out of politeness avoid staring into the eyes of the person you're meeting. Do not be offended if people do not look at you when talking with you, as it is very bad manners to look directly into the eyes of others.

Meals. Wait until everyone is present before eating, and remember that prayers are often said prior to meals. It gives Kanaks great pleasure if you eat well and enjoy their hospitality.

AOTEAROA / NEW ZEALAND

COUNTRY INFORMATION

Aotearoa (the *Mäori* name for New Zealand) means the land of the long white cloud. Aotearoa lies in the southern Pacific Ocean and consists of two main islands and a number of smaller islands. The population of Aotearoa is currently 4 million; the majority of residents are of European descent. Indigenous Mäori, who settled New Zealand at least 1200 years ago from eastern Polynesia, today represent about 16% of the population, and belong to over 50 *iwi* (tribes or clans). There is also a large population of other Pacific Islanders (6.8% of the total population). Auckland has the largest Mäori and Pacific population in the world, and there are also a growing number of immigrants from Asia and other parts of the world.

LANGUAGE

Both English and *Te Reo Mäori* (the Mäori language) are official languages and are spoken, but English is the common language. More than one dialect of Te Reo Mäori is in use in Aotearoa.

	Mäori	English
Greetings	*Kia ora* *Morena* *Tena koe* *Tena korua* *Tena koutou*	Hello Good morning A formal hello to one person A formal hello to two persons A formal hello to three or more persons
Farewell	*Haere ra* *E noho ra* *Ka kite ano*	Farewell (to someone who is leaving) Farewell (to someone who is staying) See you again

LEADERSHIP AND PROTOCOLS

Background. The government of Aotearoa is a constitutional monarchy, with Queen Elizabeth II as head of state. The democratic system of government is based on a proportional electoral system comprising a 120-seat parliament. Presently (in 2004) there are 10 Mäori members of parliament. The Treaty of Waitangi is the founding document of Aotearoa and underpins relationships between Mäori and the Crown.

Protocols. Mäori protocol and ceremonies are observed and practised on *marae*, which are located throughout the country. The marae is the meeting place for Mäori communities, and is used for formal ceremonies, *tangihanga* (funerals) and cultural and *whanau* (family) celebrations. Traditional protocols differ, with regional and local variations to the general outlines presented below. It is therefore desirable to have a guide from the marae you are visiting, from whom you can seek specific guidance. Visitors to traditional venues and events should dress

appropriately. The guidelines below assume that you are attending a formal Mäori gathering and have been informed that you are to be given a *pöwhiri* (ceremonial welcome).

CEREMONIES

Arrangements should be made to alert those at the marae regarding your anticipated time of arrival for the pöwhiri. If you are part of a large group, meet together before arriving at the marae, and only proceed to the marae when the entire group is present. If your invitation does not include a specific time, try to arrive just before lunch or dinner, but definitely not at night. If activities are taking place when you arrive (e.g. other visitors being welcomed onto the marae), wait at the gateway until informed by one of your hosts that the marae is ready to begin the pöwhiri. Arrange yourselves with women in front followed by children and then men. Proceed as a compact group, to convey the idea that you have a unified purpose. Once the pöwhiri begins there should be no talking.

If your leader is of great *mana* (prestige) he or she will be given a *wero* (ceremonial challenge). Up to three separate male challengers will approach one after the other, execute complicated movements with a *taiaha* (traditional weapon), and kneel and place carved sticks at the leader's feet. The original purpose of the *wero* was to determine whether visitors came as friend or foe. Today the *wero* serves to demonstrate the marae's high esteem for a visitor, and the physical prowess of the warrior (and by implication his marae). In response to the challenge, the male leader(s) of the visiting group picks up the dart(s)

placed before them, signalling that they have come with peaceful intentions. Visitors will continue to wait at the entrance of the marae for the *karanga* (ceremonial call of welcome).

The karanga is the welcoming call of the *kuia* (mature woman of the marae) to the visitors. It is an emotional call of welcome and an invitation to come forward onto the marae. It is also a greeting and acknowledgment of the gods, and may include a brief history of the marae for the benefit of the visitors, or a call about the reason for the gathering.

The *whakaeke* (procession onto the marae) is the formal passage of the visitors onto the marae. Leader(s) of the group move to the front, followed by the women, and then the men. Walk slowly onto the marae and then pause for a time. The pause you make is to remember the dead, and reinforces the idea that visitors who are welcomed onto a marae represent many people: they are the living link to all their past ancestors and their descendants yet to come. Your hosts will then direct you to your seats: male leader(s) in front, women behind them.

The *whaikörero* (formal speech of welcome) is a form of poetry, rich with symbolism and allusions. The speech making always begins with an elder of the host people speaking first. Depending on the protocol of the marae, either all the host speakers will speak, followed by the visitors, or the speeches will alternate from one side to the other. As a visitor you may have an opportunity to speak during the official welcoming ceremony. Women rarely speak at this part of the ceremony and messages should be given to a male in the group who will speak on their behalf. If you are

from another country your speech could include information about the nature and purpose of your visit to New Zealand, to the marae, and some information about your country and your work at home. After your speech it is customary to sing a *waiata* (song).

In the past when people attended gatherings they would customarily take a *koha,* a contribution of food or some other gift (such as mats or baskets). Today a donation of money is placed in an envelope and laid down in front of the *tangata whenua* (hosts), by the last *manuhiri* (visitor) speaker. The way that this is presented varies from place to place. By giving a koha you are showing respect to your hosts.

The *hongi* (touching of noses) is a sharing between tangata whenua and manuhiri of breath, of life force, of memories, and of activities that will be shared in the near future. The hongi is an indication that the two participants meet as equals and in peace. Proceed, leaders first, to the front of the hosts' line. Participants in the hongi shake hands and, at the same time, lightly touch noses. The ending of all the hongi signifies that the protocol of the welcoming ceremony is over: the visitors have been received by the people and have become, symbolically tangata whenua (one with them).

It is usual for refreshments to be served at this point. Prior to consumption of food and drink, an elder will bless the food with a prayer.

Things to avoid on a marae: don't wear shoes; don't take food, alcohol or cigarettes inside; don't step over people where they are lying (equally,

they should be aware of this rule and not block your passage); don't, even in jest, touch a person's head, or pass food over a person's head; don't sit on tables, or put hats or other items worn on the head on a table.

DAILY LIFE

Religion. Although Christianity is the dominant religion in New Zealand, many Mäori belong to the religions of Ratana, Tute Kohi, Ringatu and Pai Marire, which were started by *matakite* spiritual leaders and prophets in response to the changing society of Aotearoa. Members of other ethnic groups in the country follow the religion and traditions of their respective cultures.

Dress. Western-style of dress is the norm in Aotearoa. Traditional Mäori dress is worn only for formal ceremonies and cultural celebrations.

Out and about. The majority of Mäori live in urban centres and in modern western style houses. Mäori do not live in traditional *whare* or homes.

Meals. Mäori eat the same range of food as other New Zealanders. The traditional method of cooking on hot stones under the earth continues to be enjoyed by Mäori at large gatherings, *hui* and celebrations. *Hangi* consists of meat (lamb, pork and poultry) and vegetables such as potatoes, *kumara*, pumpkin and cabbage, and is served alongside fresh seafood, *paraoa* (bread), salads and fruit.

NIUE

COUNTRY INFORMATION

Niue is a raised coral atoll (the former reef and lagoon are now about 60 m above the sea level). It was settled over 1000 years ago. Niue became a British protectorate in 1900, after which it was annexed to New Zealand as part of the Cook Islands. Niue became self-governing in free association with New Zealand in 1974; New Zealand retains responsibility for Niue's external affairs and defence, and Niueans are New Zealand citizens. A small number of Samoans, Tongans, other Pacific Islanders and Europeans also live on the island.

LANGUAGE

Both English and Niuean are official languages, and most Niueans are bilingual. Business and government affairs are conducted primarily in English, while Niuean is spoken in homes and at most social events. Despite being bilingual, Niueans are appreciative when visitors attempt to speak their language.

	Niuean	English
Greeting	*Fakaalofa atu*	Love be with you
Appreciation	*Fakaaue lahi*	Thanks
Farewell	*To feleveia*	Until we meet again

LEADERSHIP AND PROTOCOLS

Background. The legislative body, called the Assembly, has 20 members (one from each village and six elected from the general population). The Assembly elects one of its members as the Premier; the Premier is head of government and together with the members of cabinet has full legislative and executive power.

Niue has 14 village councils, each with three to five councillors. The councils make most local-level decisions; there are no hereditary ranks or ruling class. The *magafaoa* (extended family) is the centre of Niuean life. Land is owned by the magafaoa, not by individuals, and land courts keep genealogical records dating back several generations in order to settle ownership disputes. Oral genealogies in various forms extend back to the first settling of the island. Magafaoa membership is patrilineal, and the head of the family is usually a man.

Protocols. Initial inquiries should be directed to the Secretary to Government, who will put SPC staff members in contact with the Chair of the Village Council of the village they will be working in. The Village Council Chair is in charge of meeting coordination and decision making.

CEREMONIES

A welcoming ceremony will typically be organised by the Village Council. It is appropriate to present a small gift, and to make a brief speech or presentation. There are no special ceremonial protocols.

DAILY LIFE

Religion. Religion greatly influences life in Niue. Most social activities are organised by, and around, churches, and the Sabbath remains important; boating, fishing, swimming, dancing, sports, business, and broadcasting are either frowned upon or prohibited on Sunday.

Dress. Casual dress is the norm, but clothes should not be revealing, short or tight fitting. Women normally swim in shorts and t-shirts.

In the home. It is polite to remove ones shoes before entering a Niuean house.

Out and about. As a sign of acknowledgement and respect it is important to say *tulou* when invading someone's personal space, such as in a crowd, or when passing behind or in front of someone who is sitting down. When passing in front of someone, crouch down a bit or at the very least, lower your head while saying *tulou*.

Greetings. Shaking hands is appropriate when greeting others.

Meals. Eating without sharing is considered to be rude in Niue, so out of politeness always offer to share food with others. Western cutlery is commonly used, although people may also eat with the fingers of the right hand.

NORFOLK ISLAND

COUNTRY INFORMATION

Norfolk Island was inhabited by indigenous Polynesian peoples until approximately 1600, when the settlement was abandoned. The island was uninhabited when discovered by Captain James Cook in 1774. Used as a penal colony from 1788 to 1855, in 1856 Norfolk Island became the home of the descendants of the Bounty mutineers, who left Pitcairn Island to live on Norfolk. Today Norfolk Island is inhabited by descendants of the Bounty mutineers and their Tahitian partners as well as settlers from other countries; the majority of the latter are from Australia, New Zealand and the United Kingdom. Norfolk Island is a self-governing external territory under the authority of the Commonwealth of Australia.

LANGUAGE

All persons in Norfolk Island speak and understand English. Those descended from the Bounty mutineers speak *Norf'k*, a mixture of old English and Tahitian.

	Norf'k	English
Greeting	*Watawieh*	How are you?
Response to greeting	*Guud thaenks*	Well, thank you.

LEADERSHIP AND PROTOCOLS

Background. The nine-member elected Legislative Assembly is chaired by a Speaker. There is a Chief Minister and three other Ministers. An Administrator (who fills a role similar to that of governor) is appointed by the Governor-General of Australia.

Protocols. The Administration of Norfolk Island or the Office of the Legislative Assembly should be contacted for advice and assistance regarding protocols, which will vary depending on the purpose of the visit.

CEREMONIES

Ceremonies vary in size and formality. Formal ceremonies are by invitation only, while invitations to other local ceremonies and activities may extend to all persons on Norfolk Island at the time these are held. Formal occasions may include the presentation of a gift to the visitor. Although a reciprocal gift is appreciated it is not expected. If the visitor intends to give a gift this should be advised prior to the function, so that a reciprocal gift can be arranged and time allowed for their presentation. Gifts need not include any specific traditional or ceremonial commodities.

DAILY LIFE

Religion. There are a number of religions represented on Norfolk Island: the Church of England, Seventh-day Adventists, Roman Catholic Church, Community Church, Uniting Church, and Jehovah's Witnesses.

Visitors are welcomed at any of the church services. Offerings are taken up during the services. Normal dress standards apply.

Dress. When attending formal functions the invitation will specify the type of dress to be worn. The dress for general meetings or informal dinners or activities is normally smart casual dress with appropriate footwear. As a general rule males do not wear hats indoors.

In the home. It is general practice to remove your shoes before entering a private home. Hospitality, including food and drink, is freely offered to visitors, and may be accepted or declined without offence.

Greetings. Greet people by shaking hands, both when first introduced and at formal gatherings. A verbal greeting is appropriate at informal gatherings. Persons who are well known to each other may greet each other with a kiss on the cheek.

Meals. An invitation to share a meal is genuine. It is not offensive to decline politely. Some families observe the protocol of saying a prayer before a meal and it is best to pause and take one's lead from your host. Island style picnics are open invitations and everyone who attends will contribute a main dish, salad, vegetable and/or dessert.

PALAU

COUNTRY INFORMATION

Palau is on the western edge of Micronesia and comprises about 300 islands, which were first settled some 3000 years ago. Palau has been administered by Spain, Germany, Japan and the United States; in 1994 it became a self-governing republic in association with the US.

Most of Palau's islands are enclosed by a barrier reef; nine are inhabited. Palau includes sixteen states. Koror is the urban centre and capital, Babeldaob the largest island. There are two distinct ethnic groups in Palau: Palauans and Southwest Islanders. All indigenous people are referred to as Palauans. There are also inhabitants of mixed American, Asian, European, and Pacific Island descent.

LANGUAGE

Palauan and English are official languages. Palauan is spoken at home and in most communities, while English is more commonly used in business and government. Schools teach both languages, so most Palauans are bilingual from an early age. Other languages spoken in Palau include Sonsorolese, Hatohobei and Japanese (primarily among Palauans born before 1940).

The terms Palau and Palauan are typically used in English; Belau is the equivalent in the Palauan language.

	Palauan	English
Greeting	*Alii*	Hello, how are you
Appreciation	*Sulang* *Ke kmal mesulang*	Thanks (informal) Thank you very much
Farewell	*Mechikung* *Ak morolung* *Aki morolung*	Goodbye (to one or more persons leaving) Goodbye (by one person leaving) Goodbye (by more than one person leaving)
Terms of respect	*Omengull* *Ngerachel* *Omelengmes* *Klaukerreu*	Respect Responsibility To place someone ahead of oneself Caring for one another

LEADERSHIP AND PROTOCOLS

Background. Palau has adopted a democratic constitution, and the government includes executive, legislative and judicial branches. The President, Vice-President and members of the National Congress are popularly elected. The *Rubekul Belau* (Council of Traditional Chiefs) advises the President on traditional matters. The *Mechesil Belau* (Association of Traditional Matriarchs) is the counterpart of the Council of Traditional Chiefs. The women hold an annual conference addressing issues of culture, custom and modernisation.

The 16 village-states elect their own governors and state legislators. The traditional chiefs are very much a part of the leadership system.

Palauan villages are organised around 10 matrilineal clans. A council of chiefs composed of men from the 10 ranking clans governs each village, and a parallel women's council has a significant role in the division and control of land and money.

Protocols. In addition to following standard protocols established between the Palauan government and SPC, staff that will be working in a village should meet with both the chief and the governor of the village-state to explain their work. The counterpart Palauan government agency will assist in making these contacts. Before meeting with a traditional leader, ask the local contact to brief you regarding the leader's title name. If a title is not known, refer to a man (or men) as *Rubak* and a woman (or women) as *Mechas.* During the meeting be respectful and observant. A handshake is a proper greeting for a chief; in the case of a matriarch, bowing one's head is appropriate. Palauans commonly use facial expressions: nodding up and down, and movement of the eyes and eyebrows.

CEREMONIES

Normally both welcome and farewell ceremonies are held for visitors working in a village. Public government functions or ceremonies generally combine Western and Palauan protocols; praying and chanting always play a part, and foodstuffs and gifts are typically exchanged between the host and the guests. In a farewell ceremony a village representative will normally present a gift on behalf of the village. Who the representative is will depend on the nature of work conducted; the representative could be a woman, a youth, or a man. SPC staff members should make a speech thanking the villagers and present a gift in return. A contribution toward

expenses may also be appropriate, and will be appreciated. If a chief or a matriarch is present it is important to know their title name and refer to the title when making a speech. Speeches are normally given first in Palauan and then translated by a village member into English. When participating in a ceremony, observe where the leaders and guests each sit. Don't partake of food before a chief or a matriarch does. Both men and women should avoid putting their back toward Rubak and Mechas, whether they are sitting or standing.

DAILY LIFE

Religion. Palau is predominantly a Christian society, and Catholic, Protestant, Seventh-day Adventist and other churches are present in Palau. *Modekngei* (a traditional religion) is still widely practised, and runs its own primary and secondary schools.

Dress. Dress standards in Palau are casual. Pants (or long shorts) and blouses are commonly worn by women; men often wear t-shirts, and in villages commonly go about their work without a shirt. Clothing worn to meetings or other functions should be more conservative (see the General Guidelines). Women should avoid showing their inner thighs when seated in a gathering.

In the home. When approaching a house, always say "*alii*" (hello). The custom in Palau is to make a guest feel at home, a custom captured by the sayings "*mokelii a songerenger, bemtuu*" ("welcome, my house is your house"). It is polite for visitors to accept offerings of food and drink.

Greetings. Nodding one's head is a common way of recognising others, and people of all ages will also simply raise their eyebrows. Handshakes are exchanged when meeting someone for the first time, or if two people have not seen each for a long while. Congratulations are also given with a handshake. When approaching someone, always say "alii". If meeting someone you do not know, show respect. Be humble in asking for a stranger's name, and do so indirectly. If you do not know their title name, always say *alii Rubak* (for men) or *alii Mechas* (for women). This applies to all people older than yourself, whether they are a title bearer or not. If you have a meeting scheduled, find out prior to the meeting who will be there and their titles and how they should be addressed.

Out and about. When passing people on the road, always step aside and let them pass first. Respect for others is important in Palauan culture. If a woman walks in front of male elders, the woman bows her head; if man walks in front of women, he bows his head. Both men and women recognise people older than they are; in turn older people recognise youth for showing respect. In Palau it is impolite to point toward a person. *Bul* is a traditional moratorium on taking and harvesting of resources. If there is a *bul* in a village, this will be indicated at the entrance to the village by young half-woven coconut leaves tied to a tree or a pole.
Tipping in restaurants in Palau is voluntary, but is accepted.

Meals. When attending village functions, guests are always served first. Be observant; however, of who begins eating first. Typically chiefs will begin first, then matriarchs, and then the general public. If you don't wish to partake of certain Palauan dishes, politely ask what a dish is, and then let your host know that you are allergic or do not eat the type of food being offered.

PAPUA NEW GUINEA

COUNTRY INFORMATION

Papua New Guinea (often abbreviated as PNG) is the largest Pacific Island nation, both in terms of land area and population. It occupies the eastern half of the island of New Guinea as well as more than 600 offshore islands. The New Guinea mainland was first settled over 40,000 years ago. Suspicions and rivalries together with the rugged, mountainous landscape helped to isolate different groups, with the result that hundreds of distinct languages and traditions developed.

New Guinea was colonised by Germany, Great Britain and Australia; the country became independent in 1975. Papua New Guinea is divided into 19 provinces and the National Capital District, and inhabitants typically distinguish themselves by the name of their home provincial areas (e.g. Kerema, Goilala, Sepik or Milne Bay). The capital, Port Moresby, is located on the southern mainland coast.

LANGUAGE

Papua New Guinea is home to over 800 languages. English is the official language for both government and education; *Tok Pisin* (Melanesian Pidgin) and *Motu* are widely spoken and regarded as national languages.

	Pidgin	Motu	English
Greeting	*Yu orait?*	*Oi namo?*	How are you?
Response to greeting	*Mi orait tasol*	*(Lau) namoherea*	I am just fine
Appreciation	*Tenk yu tru*	*Tanikiu bada herea*	Thanks very much
Farewell	*Lukim yu bihain*	*Bamahutu*	See you later

LEADERSHIP AND PROTOCOLS

Background. Members of the National Parliament, which is a single house of representatives, are popularly elected for five-year terms. The National Executive Council is composed of the Prime Minister and ministers; the independent judicial system includes the Supreme Court, National Court, and local and village courts.

Papua New Guinean society now ranges from traditional village-based life, dependent on subsistence or small-scale agriculture and fishing, to modern urban life in all provincial capitals and the National Capital. The main cities are Port Moresby, Lae, Madang, Wewak, Goroka, Mount Hagen and Rabaul.

Inheritance of land and other property may be matrilineal, patrilineal or ambilineal, depending on the region. Men generally acquire status through performance such as giving feasts and through gift exchange.

Husbands are generally acknowledged as the authority figure in the household, but exceptions may be made when a husband is absent (through death, illness or separation).

CEREMONIES

Traditional ceremonies — such as reciprocal gift giving involving pigs, yams and other goods; compensation; and reconciliation — are common in Papua New Guinea. SPC staff members would not be expected to participate in such traditional ceremonies, as many are only relevant to community residents, clans or families. In very special occasions, such as the Festival of Pacific Arts, the South Pacific Games, and state visits, gift giving is appropriate and appreciated but not expected.

DAILY LIFE

Religion. Rituals and traditional practices remain important throughout Papua New Guinea, but differ greatly from one area to another. If attending a traditional ceremony, SPC staff should act in accordance with the instructions of their local guide. Many people are Christians and participation in local church activities is accepted and welcomed.

Dress. Male visitors to traditional villages should be reasonably dressed, no matter how little clothing village men may be wearing. Men are expected to wear a shirt at all times in public, but this rule does not apply to beaches, where men are usually shirtless.

Women may wear loose skirts or dresses, with hemlines below the knee; shoulders and chests should be covered. Sheer clothing is not

acceptable. Women usually swim in shorts and a t-shirt or normal clothes.

In the home. A visitor will always be directed to a place to sit whether it be on a chair or on the floor.

Out and about. It is common to see people of the same sex holding hands in public. It is not considered acceptable, however, for husbands and wives to hold hands in public.

Chewing of betel nut is common in PNG, particularly in rural areas. If betel nut is offered, it is acceptable to decline. It is also acceptable to accept betel nuts and not chew them (they can be given to someone else later).

Meals. If invited to a home it is probable that your hosts will offer food, and it is considered polite to accept the food, even if you are not hungry or intending to eat. You can request that the food be packed so that you can take it with you when you leave.

PITCAIRN ISLANDS

COUNTRY INFORMATION

Pitcairn Islands, a British dependency, comprises four islands (Pitcairn, Oeno, Ducie and Henderson), of which only Pitcairn is inhabited. The majority of Pitcairn Islanders are descendants of British seamen (Bounty mutineers) and their Tahitian partners. Other ethnic groups include European, various Pacific Islanders and New Zealanders.

LANGUAGE

All Pitcairn Islanders speak and understand English well. Among themselves they speak Pitkern, a mixture of old English and Tahitian.

	Pitkern	English
Greeting	*Wut awaye!*	How are things?
Response to greeting	*I es gud un*	I am good

LEADERSHIP AND PROTOCOLS

Background. The official head of government (Governor of Pitcairn) is the British High Commissioner to New Zealand (based in Wellington). He is supported by a Deputy Governor (non-resident) and a Governor's Representative, who is permanently stationed on the island. The local government is managed by a 10-member Island Council which is com-

prised of an elected Mayor who serves a three-year term, the Chairman of the island's Internal Committee, four elected Councillors who serve one-year terms; the Island Secretary, one member appointed by the Governor and two non-voting, advisory members (one chosen by the Governor and one by the Council). The Island Mayor chairs the Council, and serves as the community and island spokesperson.

Protocols. SPC staff should liaise with the Governor and the Island Commissioner (both based in Wellington) and meet the Island Mayor at the commencement of a project.

CEREMONIES

Public gatherings and meetings are common on Pitcairn, and most of the adult population attends. Most public meetings (including those of the Island Council) start with the Mayor inviting the Pastor or church elder to give a blessing. Visitors arriving to assist the community in any way will normally be invited to address a public meeting and to respond to questions that may have arisen. It is not necessary to stand while giving an address.

Public dinners are frequent occasions and are often held to acknowledge or to thank a visitor for their contribution. Every household will bring a dish of food. The visitor's host family will provide the plates and utensils visitors need at these gatherings. The Pastor or an elder of the church will bless the food before the meal commences. Community members (in no particular order) will help themselves by filling their own plates. Food is typically plentiful and visitors will be encouraged to return for additional helpings.

A visitor may be presented with a carving or basket at a public dinner, as a token of the community's appreciation. Although a reciprocal gift is appreciated it is not expected. The best gifts are items that can be displayed and reflect the culture of the visitor. If it is the intention to give a gift it would be best to advise the Mayor well in advance so that such a presentation can be allowed for.

DAILY LIFE

Religion. The Seventh-day Adventist Church is the only church on Pitcairn. Although today the majority of Pitcairn Islanders are not members, most were raised in this faith, and many church customs and teachings govern daily life. Saturday is observed as the Sabbath, and no work should be carried out between sunset Friday and sunset Saturday. Most in the community do not work outside their homes during this time; some refrain from activities, including swimming. Sunday marks the beginning of the working week. Although not expected, it is always appreciated when visitors attend a church service.

Normal dress applies (see General Guidelines); visitors who normally wear traditional attire of their own country or territory to church are welcome to do so on Pitcairn. An offering is taken up during the service.

Dress. When attending meetings or when visiting for an evening meal, men and women dress casually. Footwear is optional during dinners and meetings.

In the home. There are government accommodation buildings on Pitcairn but most visitors stay with a local family. The host family is normally pre-arranged through the Island Council. The cost of accommodation is typically about USD 35 per night and includes all meals and laundry services. Many Pitcairn Islanders do not close the door to their homes, and typically no one knocks when visiting. The normal means of announcing one's arrival is to call out loudly while approaching the door. When visiting it is normal to be offered food and a drink. It is not offensive to decline politely. Alcohol is not consumed in public or at public functions, and many residents prefer not to serve alcohol. There are few smokers on Pitcairn and most would prefer that people did not smoke in their homes. Smoking is tolerated elsewhere.

Greetings. Greet people by shaking hands on first meeting and introduction. A nod and verbal greeting are appropriate in relaxed settings.

Out and about. Normally people will stop to have a chat when passing. Physical contact other than a handshake between those who are not well known to each other is rare.

Currently, everyone arriving at Pitcairn will come ashore in either a longboat or runabout. The runabout is used occasionally to disembark passengers from small yachts but those arriving on larger vessels will invariably climb down the ship's Jacob's ladder to the longboat below. Pitcairners are accustomed to assisting people from the Jacob's ladder into the longboat and it is safest to follow the advice they may give.

Meals. If invited to a meal at a private home, normal protocol is to arrive promptly at 6.00 p.m. to allow for conversation before being invited to the table. Not all homes observe the protocol of saying a prayer before a meal but it is best to pause and take one's lead from your host. When the meal is over, the host and others may work on baskets or carvings and continue this work while carrying on a conversation. They are always willing to explain their techniques and to allow visitors to participate.

Public dinners are often held in private homes to celebrate a family member's birthday. It is expected that everyone on the island who is able to will attend these public occasions. Each family normally contributes a main and dessert dish and it is normal that a small gift is given to the person celebrating the birthday, particularly if it is a child.

ALWAYS BE PREPARED FOR QUESTIONS ABOUT YOURSELF AND SPC

RAPA NUI / EASTER ISLAND

COUNTRY INFORMATION

Rapa Nui (Easter Island) is an isolated Polynesian island of volcanic origin located between the west coast of South America and Pitcairn Island.

Archaeological studies estimate that Polynesian peoples first populated this island around 400 A.D. The first inhabitants called it *Te Pito O Te Henua* (the navel of the world)and a unique culture developed, as shown by the *Moai* (large statues), and by the *Rongo Rongo* tablets, that are evidence of a written language. Beginning in the 14th century, Rapa Nui fell prey to civil war.

The Dutch arrived on Rapa Nui on Easter Day, 1722. It was annexed by Chile in 1888. Today, the country, the native inhabitants and the language (Polynesian) are all referred to as Rapa Nui.

LANGUAGE

Spanish is the official language of this province of Chile and is used by the government and schools. The local Polynesian language, Rapa Nui, is still used by most native inhabitants, but it is being replaced by Spanish.

	Rapa Nui	English
Greeting	*Ia orana* *Pehe koe* *Pehe korua*	Hello Hello to one person Hello to two or more people
Response to greeting	*Rivariva*	Fine or good
Appreciation	*Mauru'uru*	Thanks

LEADERSHIP AND PROTOCOL

Background. A local Governor represents the Chilean government. Originally, the island was divided into tribes that had their own lands and their *Ahu* (platforms) where the Moai were erected. Today, most of the inhabitants live together in a single village, Hangaroa, and the land mainly belongs to the Chilean government. The *Alcalde* (mayor) represents the local community. The village of Hangaroa is managed by the Alcalde and a municipal council.

Protocol. Show respect to the various local authorities and customs.

CEREMONIES

Important people are received by the Governor and/or the Alcalde with the presentation of flower leis and an exchange of gifts.

Welcome and departure ceremonies with dances, songs and speeches are always held together with the *Umu Tahu*, the traditional

meal, cooked in a Polynesian (earthen) oven. It symbolises blessings that bring luck to the event and to the people who are arriving or departing.

DAILY LIFE

Religion. A large number of Christian churches are represented on Rapa Nui, but the main one is Roman Catholic. Many people go to church on Sundays and generally refrain from working or taking part in noisy activities on Sundays.

Dress. People wear Western-style or Polynesian-style clothing.

In the home. It is polite to take off your shoes before entering a house. It is normal and thoughtful to bring a gift of food when visiting people who live outside the village, as it may be difficult for them to buy supplies. Other appropriate gifts include feathers, shells and local handicrafts.

Out and about. Land is very important to the Rapa Nui. You should always ask the owner for permission to enter land; be aware that land boundaries may not be marked.

The most important places are the Ahu, where the Moai are located. It is forbidden to climb or sit on them.

Greetings. In rural areas, it is normal to greet people by saying hello and waving, even if you are in a car and passing people on foot.

Handshakes are an accepted greeting; kissing is reserved for close family and friends.

Meals. People generally say grace before meals (either a Christian prayer or one in Rapa Nui to the local god *Make Make*) to give thanks for their guests being there and sharing their meal.

The Rapa Nui prefer eating with their hands from banana leaves but plates and cutlery are sometimes used. All meals are accompanied by bread, salt and lime.

BE PREPARED TO WORK OUTSIDE YOUR CUSTOMS AND COMFORT ZONE

SAMOA

COUNTRY INFORMATION

Samoa (formerly Western Samoa) lies to the west of American Samoa, with which it shares a common history, language and culture. There are two main islands, Upolu and Savai, and six smaller islets. Samoa has been inhabited for about 3000 years; Samoa and American Samoa were partitioned in 1899, and Samoa gained independence (from Britain) in 1962. The majority of the population resides in or around Apia, the capital and administrative and commercial centre, located on the island of Upolu. Samoans are Polynesian, and many live in extended families.

LANGUAGE

Samoan and English are official languages. Samoan is more widely used, but understanding of English is also widespread, even in rural villages.

	Samoan	English
Greeting	*Tālofa* *Mālō* *Mālō le Soifua*	Hello Hi It is good that you are still living
Appreciation	*Fa'a fetai*	Thank you
Farewell	*Tofā soifua* *Soifua* *Tofā*	Goodbye Polite word for goodbye Common word for goodbye

LEADERSHIP AND PROTOCOLS

Samoa's government is a parliamentary democracy that recognises local cultural practices. Executive authority is vested in the Head of State, with the government administered by the Cabinet, led by the Prime Minister. The legislative branch is composed of a 49-member Parliament; all but two seats in the Parliament are reserved for *matai* (chiefly titleholders). Samoa has an independent judiciary, including a specific court to resolve disputes over land and traditional titles. All laws passed by the Parliament require approval of the Head of State. The current Head of State, Malietoa Tanumafili II (Malietoa), holds the position for life. Upon Malietoa's death, the parliament will elect his successors for five-year terms.

At the local level, *fa'a Samoa* (Samoan culture or way of life) is based on *fa'a matai*, a system of government that has a matai, governing an entire *aiga* (extended family). Matai are chosen by members of the aiga. A typical Samoan village is made up of a number of families. A matai represents his or her aiga; together the matai of a *nu'u* (village) form a council called a *fono,* which governs the affairs of the village, considers traditional judicial issues and ensures customs are observed. Each matai is responsible for the labour, activities, well-being and housing of his family, including anyone who is related to the matai by birth, marriage, or adoption.

Family members are obliged to share their food and other possessions with other members of their aiga. Land is held in trusteeship in the name of the matai.

CEREMONIES

Kava (*'ava* in Samoan) ceremonies are important rituals in Samoa. Every meeting of matai and many government gatherings are preceded by a kava ceremony. If a traditional kava ceremony is held to honour SPC or your project, bring a monetary gift, as reciprocity is traditional. There are many rules governing a traditional kava ceremony, and you will be expected to make a speech. If possible ensure you are accompanied by a local Samoan contact who can lead you through the ceremony. Discuss the ceremony beforehand with your host.

DAILY LIFE

Religion. Religion is an important part of Samoan life and the Sunday services are considered important events. Almost all shops are closed on Sunday; visitors should behave quietly and travel slowly through villages.

Dress. Dress is modest, with shorts not normally worn by women. Follow the General Guidelines.

In the home. Visitors are not invited to enter a Samoan *fale* (home) until the host has laid out floor mats to sit on. In less traditional homes, chairs are used instead of mats. Shoes should be removed when entering a fale. When invited into a fale, sit where the host indicates. Sit cross-legged or cover your legs. Your legs should never be stretched out in front of you.

Young children are taught not to bother adults and are usually supervised by older children. Any adult may freely scold or discipline a child when necessary. Discipline within the home is generally strict and children are taught to respect authority.

Out and about. Avoid walking through villages during the evening prayer curfew (the prayer is usually held sometime between 6 p.m. and 7 p.m.). The prayer typically lasts for 10 to 20 minutes, and is often marked at the beginning and end by a bell or the blowing of a conch shell. If you unintentionally enter a village during evening prayer, sit down and wait quietly until the all-clear is sounded.

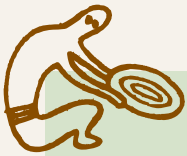
Tipping is not customary but is becoming more common.

Greetings. A simple handshake is appropriate for initial greetings or farewell. The handshake in Samoa is a single pump motion rather than the repeated up and down motion. Kissing on the cheeks as a greeting is common among close friends and family members. It is acceptable to remain seated while shaking hands. It is customary to say "*tofa soifua*" (goodbye) rather than "*talofa*" (hello) when passing by someone in the evening.

Meals. Eating in Samoa is a social activity. People tend to eat together and share their food. When dining with others, wait until everyone has been served before starting your meal. A short prayer before eating is also customary.

If food is placed before you, it should not be refused. Even if you are not hungry, you should eat a small amount of food so that the host is not disappointed. Simply accept graciously and eat as much as you can. You are not required to eat everything on your plate, and in fact finishing your meal completely may be considered a sign that you are still hungry and result in your host offering more food. Always thank your host after you have eaten. It is important for guests to make their hosts feel that their hospitality is appreciated.

Most Samoan foods are eaten with the fingers. During or after a meal, a bowl of water will often be provided for washing hands. As it is important that hands are clean before eating, you may request a water bowl before the meal if one is not offered.



SPEAKING LOUDER
DOES NOT HELP UNDERSTANDING

SOLOMON ISLANDS

COUNTRY INFORMATION

Solomon Islands consists of some 900 islands, including a double chain of six large islands. The islands were first settled some 10,000 years ago. The islands became a British protectorate in 1893 at the urging of missionaries, and became an independent nation in 1978. The main islands are Guadalcanal (home of the capital, Honiara), Malaita, Santa Isabel, Choiseul, Makira and the New Georgia Group. Melanesians make up the majority of the population, although there are smaller Polynesian, Micronesian, Chinese and European communities. At the local level Solomon Islanders prefer to describe themselves by their provincial or tribal name (e.g. Bellonese or Malaitan). They also accept being called Solomon Islanders.

LANGUAGE

English is the official language of Solomon Islands but Solomons Islands Pijin is the lingua franca for the majority of people. There are 63 distinct languages in the country, with numerous local dialects.

	Solomon Islands Pijin	English
Greeting	*Yu hao?*	How are you?
Response to greeting	*Oraet nomoa*	Just fine
Appreciation	*Tanggio*	Thanks you
Farewell	*Lukim iu moa*	See you again

LEADERSHIP AND PROTOCOLS

Background. The national parliament comprises 50 members elected for a four-year term. The Prime Minister is elected by an absolute majority of the members of Parliament. In addition to the national government, there are nine provincial assemblies, each led by a Premier. The Ministry of Provincial Government and Rural Development is responsible at the national level for the issue of the role of traditional chiefs.

Protocols. SPC staff members should make initial contact through the national government. The national or provincial government will provide staff with appropriate contact information for village leaders, and advise on protocols for contacts with traditional leaders, which vary between provinces.

Make arrangement to see village leaders before arrival if possible. If this is not feasible, ask to see or talk to the local leader upon your arrival. Depending on the situation, this may be a chief, church pastor, priest or village elder. The village leader may decide to consult with other influential villagers before making a final decision on important issues affecting the village. A small gift (such as food or tobacco) is appropriate when meeting the leader.

CEREMONIES

Welcoming. A meeting or gathering may be called to welcome a visitor; the type and size of the ceremony will depend on the importance of the project to the lives of villagers. Your host will guide you as to where to sit. It is expected that you will respond to any welcoming speeches or remarks.

DAILY LIFE

Religion. There are various Christian churches in Solomon Islands, while some inhabitants practice indigenous beliefs. Visitors are welcome to attend church services but it is not required. Saturday and Sunday are set aside as days of worship and rest. Limited activity is the norm, but protocol varies from one village to the next; inquire locally regarding appropriate Sunday behaviour for the area you are in.

Dress. Casual clothing such as shorts, shirts and slippers are generally acceptable throughout the Solomons. For more formal meetings pants and casual button shirts are suitable for men, and long skirts or dresses for women. In general a woman's clothes should cover the knees. Tight fitting or short clothing is considered disrespectful and will attract unwanted attention.

In the home. When visiting a home, follow the lead of your host or guide. Sitting on the floor is common, as many rural and settlement homes may not have chairs. Sit as directed. It is disrespectful to step over somebody's

outstretched legs, especially those of older people. Excuse yourself when passing, giving them an opportunity to shift for you. If you are invited to stay in the home of a Solomon Islander, a suitable gift might include tobacco or alternatively *taiyo* (canned tuna) and rice. Any food purchased should be left with your host on your departure.

Out and about. Once you have been introduced to a village community, you may wander freely, but it is recommended that a guide or local person accompany you. It is common to see people of the same sex holding hands. In public, moderate forms of affection such as hugging and holding hands with your partner are acceptable.

Do not take photographs of people without first asking permission. This does not apply when taking general photographs of public events, market places or festivals. However, if you want to take a photo of an individual at such an event, you should ask permission.

Meals. Food sharing is an important part of daily life; be gracious and polite when accepting food. Do not begin eating until those around you have started, unless you have been invited to eat first. Always wait to see if a blessing will be offered before starting. It is polite to eat everything on your plate, but feel free to say "I'm full." If you can't eat everything, offer your leftovers to your host.

TOKELAU

COUNTRY INFORMATION

Tokelau comprises three small atolls, Atafu, Nukunonu and Fakaofo. Settled some 1000 years ago, the islands became a British protectorate in 1889, with New Zealand assuming administrative responsibility in 1925. Today Tokelau is a non-self-governing territory under New Zealand administration. Tokelauans are New Zealand citizens. Tokelau is one of the Pacific Community's least accessible countries and can be reached only by ship.

LANGUAGE

Tokelauan is a Polynesian language similar to Samoan. Tokelauan is the official language, and is spoken in everyday life. English can be used for basic necessities but if making a presentation in Tokelau it is best to use an interpreter.

	Tokelauan	English
Greeting	*Talofa ni* *Malo ni*	Hello Hi
Request	*Fakamolemole*	Please
Appreciation	*Fakafetai*	Thank you
Apology	*Tulou*	Excuse me
Farewell	*Tofa*	Goodbye Bye

LEADERSHIP AND PROTOCOLS

Background. There are a number of groups and decision making bodies in Tokelau. Collectively the islands are governed by the general *Fono*, which is composed of 21 elected delegates from the three atolls. When the Fono is not in session, the islands are governed by the six-member council of the ongoing Government of Tokelau, made up of the three *Faipule* (chiefs of each island's council of elders) and three *Pulenuku* (mayors), who are elected by each of the three islands.

Faka-Tokelau, the Tokelauan way of life, is centred on family and community. There is a complex social and economic order based on the values of community and sharing; Faka-Tokelau remains strong despite the pressure of external influences. The *Taululega* (council of elders) on each island is composed of representatives of village families, and plays a large role in community development, customary practices and local village issues. They are the highest village authority. Village leadership includes the Pulenuku (mayor) and the Faipule. The Taupulega directs community activities, with the Pulenuku assisting to achieve its aims and goals.

Protocols. In addressing a member of the council of Faipule, "*Aliki Faipule*" is placed before the individual's name. When addressing an individual elder, one could place the name *taumatua* (elder) or *te uluhina* (literally, grey hair) before the name of the elder. When referring to the Taupulega, one could use the name *te kau uluhina* (literally, the grey hairs) instead of using "Taupulega".

CEREMONIES

A formal welcoming ceremony will almost certainly be held in your honour. You will be directed where to sit, normally at the front of the gathering. A green coconut is presented together with a garland. When everyone has a drinking coconut a prayer is offered; you can then drink your coconut. A welcoming speech from an elder normally follows. You will be prompted when to respond, before the conclusion of all the welcoming speeches. When making a speech it is not bad manners to do your speech sitting on your chair or on your mat. It is common practice on Fakaofo and Nukunonu atolls to begin a welcome by offering guests a kava ceremony (*kava o kava*).

During ceremonies, always sit cross-legged on the floor mat, although a woman may extend one leg to her side and tuck the other under it. Otherwise, except during formal speeches in the *maneapa* (community hall), it is acceptable to stretch your legs straight out.

DAILY LIFE

Religion. Religion is a large part of Tokelauan life, and Sunday service is an important event. On Sunday, depending on which island you are on, residents and visitors may be expected to behave quietly and not work. On Nukunonu atoll it is possible to go for a picnic or play games on a Sunday. If attending a church service, women should wear a skirt reaching at least below the knees, rather than pants. Men should wear a collared shirt.

Dress. Skimpy clothing, especially shorts for women, is not recommended in villages and will cause offence. Shorts should be covered or replaced by a lava-lava. Most Tokelauans wear clothes that cover their thighs when swimming.

In the home. Visitors should not enter a Tokelauan home unless invited. In less traditional homes, chairs are used instead of mats. Shoes should be removed when entering a *fale* (house). When invited into a fale, sit where the host indicates. Unless sitting on chairs, sit cross-legged or cover your legs. Legs may also be tucked in behind but should never be stretched out in front. It is impolite to speak to someone in a home while standing.

Young children are taught not to bother adults and are usually supervised by older children. Any adult may freely scold or discipline any child when necessary. Discipline within the home is generally strict; children are taught to respect authority and the elderly.

Out and about. Avoid walking through villages during the evening prayer curfew (the prayer is usually held sometime between 6 p.m. and 7 p.m.). The prayer typically lasts for 10 to 20 minutes, and is often marked at the beginning and end by a bell or the beating of a *lali* (wooden drum). If you unintentionally enter a village during evening prayer, sit down and wait quietly until the all-clear is sounded.

Greetings. A simple handshake is appropriate for initial greetings or farewell. Kissing on the cheeks as a greeting is common among close

friends and family members. It is acceptable to remain seated while shaking hands. *Tulou* (excuse me) is used whenever walking through groups of people or walking near people who are sitting.

Always ask permission before taking photos.

Meals. Eating in Tokelau is a social activity. People tend to eat together and share their food. When dining with others, wait until everyone has been served before starting your meal. A short prayer before eating is also customary. If food is placed before you, accept graciously and eat as much as you can.

THINK ART!
ADAPTABLE, RESPECT, TOLERANCE

TONGA

COUNTRY INFORMATION

The independent Kingdom of Tonga consists of three main island groups and many smaller islands. Tonga has been inhabited for close to 3000 years. The country declared itself an independent constitutional monarchy in 1875, and retains that status today, making it the oldest (and last remaining) Polynesian monarchy. Tonga is the only Pacific nation never brought under foreign rule. The capital, Nuku'alofa, is located on the island of Tongatapu, where about two thirds of the people reside. About 98% of the population is of Tongan descent, with small minorities of other Pacific Islanders and Europeans.

LANGUAGE

Tongan is the primary language but English is widely taught in schools and used in government. On more isolated islands, English is less spoken.

	Tongan	English
Greeting	*Malo e lelei* *Fefe hake?*	Hello How are you?
Response to greeting	*Sai pe*	Fine, thanks
Appreciation	*Malo*	Thank you
Apology	*Tulou*	Excuse me
Farewell	*Alu a* *Nofo a*	Goodbye (to one leaving) Goodbye (to one staying)

LEADERSHIP AND PROTOCOLS

Background. The Tongan government is highly centralised and tradition plays an important role. King Taufa'ahau is a direct descendant of the Tui Tonga (original ruler of Tonga who held both spiritual and temporal power). The King appoints a council of 10 ministers, which also serves as the privy council (the highest governing body). The elected legislature includes commoners but a majority of members are elected from among the nobility (hereditary chiefs). District and town officers are elected every three years. Their powers are limited, and devolve from the central government.

In Tonga, the basic social unit is the extended family. Parents are effectively assisted by their extended family in rearing the children and children may have several places to call home.

Protocols. The standard procedure for SPC staff working in Tonga is to first contact the Department of Foreign Affairs. An officer will introduce you to the director of the government ministry involved in your project, who will then make introductions to appropriate community leaders.

CEREMONIES

Welcoming ceremony. A ceremony will typically be held to welcome SPC staff to a village, and will include a prayer by a minister and words of welcome from local leaders. Staff will be expected to give a speech, but no gifts are expected.

Ceremonies involving royalty. When in the presence of royalty who are standing, courtesy requires that you physically lower yourself to demonstrate respect. At any gathering at which royalty is to be present, everyone else must be seated before the royalty arrives. Once they are seated, no guests may be admitted or seated. In this case, punctuality is absolutely necessary. To address royalty you must have a degree of competence in the language used for nobility.

DAILY LIFE

Religion. The Christian faith is very important in Tonga, with various forms of the Wesleyan Church being the most popular denomination. Tongan churches enjoy a strong influence over their congregations. Sundays are legally proclaimed to be a day of rest; primary activities are attending church, eating and sleeping. Modest, conservative dress is appropriate when attending church.

Dress. Modest dress is required by law; see the General Guidelines at the beginning of this volume.

In the home. Unexpected guests are usually welcomed, although if a family feels their house is not adequately furnished or cleaned they may be reluctant to invite a visitor in. Visitors should remove their shoes upon entering a house, and are often directed to the best seats in the house. In a traditional home, men sit cross-legged on the floor and women sit with both legs tucked behind them to one side. Children are kept out of the way as much as possible. Hosts usually offer refresh-

ments such as water, coconut, *otai* (a mixture of cut fruit), or soda. A complimentary speech from departing guests is welcomed and appreciated by the family.

Tongans generally enjoy giving and receiving personal compliments. Guests may compliment the home or family, but should avoid admiring any one object too specifically (the host may feel obliged to offer the item as a gift). Tongans welcome but do not expect gifts from guests and gifts are not opened in front of the giver.

Flowers are suitable gifts on special occasions such as weddings or funerals, but other items may be more appropriate when visiting a home socially. Honoured or new guests may be given a gift by hosts when they leave. It is a significant insult to decline such offers, which may include fruit, tapa cloth, or handicrafts.

Greetings. It is appropriate to greet people with either a handshake or a verbal greeting. Men often hold the handshake for several seconds during a brief conversation. Tongans customarily call acquaintances by their first names. People meeting for the first time often use titles and family names to show respect. If professional titles are not used, *Tangata'eiki* (Mr), *Fine'eiki* (Mrs), and *Ta'ahine* (Miss) are appropriate.

Meals. Urban households often have dining tables and other furniture but on outer islands sitting on woven mats is more common. People traditionally ate with their fingers, but knives and forks are now commonly used. Conversation is typically kept to a minimum while eating.

TUVALU

COUNTRY INFORMATION

Tuvalu (formerly known as the Ellice Islands) includes four atolls and five islands. The islands were originally settled by migrants from Samoa, Tonga and Kiribati. Tuvalu was part of Britain's Gilbert and Ellice Islands Colony until 1975, and is today an independent state and member of the Commonwealth. Tuvalu is one of the world's most isolated and smallest independent nations. One third of the country's inhabitants live on the main island, Funafuti Atoll; the other eight atolls and islands all have a single village. Most Tuvaluans are Polynesians; the remainder are of mixed Polynesian, European, and Micronesian descent.

LANGUAGE

Tuvaluan and English are the nation's official languages, but most people speak Tuvaluan on a daily basis. It is related to several languages in the region, including Samoan and Tongan. The language spoken on Nui Atoll is related to Kiribati (Gilbertese). English is used by government departments.

	Tuvaluan	English
Greeting	*Talofa*	Hello
Appreciation	*Fakafetai*	Thank you
Farewell	*Tofa*	Goodbye

LEADERSHIP AND PROTOCOLS

Background. Tuvalu has an elected parliament with 12 members, and the Prime Minister is chosen from among them. Elected island councils provide local government on the outer islands; Funafuti has an elected town council. Each of Tuvalu's eight inhabited islands, based around a single village, has a distinct sense of community and identity. Traditional councils of chiefs operate in tandem with the established government and are the supreme authorities on matters of custom. Under the Falekaupule Act (1997), increased autonomy was given to the island councils.

Protocols. The contact in Tuvalu for any official visits is the Office of Foreign Affairs. The Office of Foreign Affairs in turn will notify the appropriate ministries regarding an official visit.

Should an SPC staff member want to meet with traditional leaders or the *Falekaupule* (traditional elders), the Ministry of Home Affairs will be responsible for contacting the Secretaries of *Kaupules* (island councils) to prepare for the visit. A gift to present to the Falekaupule is culturally acceptable but not expected.

CEREMONIES

When an official is invited to a Falekaupule feast, it is appropriate to present a small gift (money is acceptable). If the occasion is held to honour the visitor, a traditional gift will be presented to him or her, and so a more impressive reciprocal gift is appropriate.

Seating within any *Falekaupule* (traditional meeting house) is cross-legged and everyone is requested to comply. It is bad manners to stretch one's legs forward, especially if seated in the inner posts of the Falekaupule, unless allowed by the *Tukumuna* (traditional master of ceremonies).

Whenever a meeting or function is in progress within the Falekaupule one may walk by or watch from a reasonable distant. Riding or driving a vehicle close to the Falekaupule during those times shows a lack of respect. If you are in a village during a traditional celebration, you will be welcomed and encouraged to join in the festivities.

DAILY LIFE

Religion. Community life, especially on outer islands, revolves around religion. The pastor is one of the most important men on each island, and is supported by the villagers, who provide him with food and money, and build and maintain his home.

A typical village day begins and ends with family prayer. Sunday church services are held at various times and are well attended. Virtually no work is performed on Sundays, and people are expected to behave quietly and to travel slowly through villages.

Dress. Modest dress is appropriate; see the General Guidelines.

In the home. Traditional timber-framed houses do not have permanent walls but instead use lowering shutters. The open design means visitors rarely need to knock to announce their presence. It is customary to first remove any footwear, and then to enter and sit down on the *mekei* (pandanus mat). If a mat is not laid down, a visitor should wait for one to be spread out. If it is necessary to walk past someone who is sitting or lying down, say "*tulou*" (excuse me) to apologise for being above the level of the person's head. Also say tulou when reaching for something above another person's head. Hosts normally offer guests fresh toddy, or share green drinking coconuts or tea. If it happens to be mealtime, guests are invited to eat.

Greetings. The Tuvaluan people have an open, respectful relationship with visitors. When greeting locals a simple "*talofa*" is appreciated. Shaking hands is appropriate but is considered a more formal way of greeting people. Kissing in public is frowned upon, especially in the outer islands.

Meals. It is acceptable to politely decline an invitation to eat if you have already eaten. If your hosts insist, then accept graciously. If a friend or relative passes by the house during mealtime, someone in the house might call out "*Vau o kai!*" ("Stop and eat with us!"). The passerby will stop and chat briefly but does not normally stay to eat. Always wait for a prayer to be offered before eating. As a guest you will be normally be invited to start eating first. Because fresh water is scarce, coconut juice is an essential beverage. Toddy made from coconuts is a primary source of vitamin C, especially when fresh. It can also be made into syrup for cooking or fermented as an alcoholic beverage.

VANUATU

COUNTRY INFORMATION

Vanuatu is an archipelago that includes 12 large islands and 70 smaller islets. The islands were settled some 3200 years ago. For most of the 20th century the islands were administered by a joint French-British Condominium, which saw the use of two official languages (French and English) and dual administrations. Independence was declared in 1980. The capital (Port Vila) is situated on the island of Efate. The people of Vanuatu are mostly Melanesian, although there is significant Polynesian influence on many islands in terms of language, physical appearance and social structure. There are also inhabitants of European, Vietnamese, Chinese and other Pacific Islander descent. Citizens of Vanuatu are called ni-Vanuatu (meaning "of Vanuatu").

LANGUAGE

Vanuatu is linguistically diverse, with at least 105 different local languages. English, French and Bislama (an English-based pidgin) are all official languages. Most rural ni-Vanuatu speak Bislama along with their mother tongue.

	Bislama	English
Greeting	*Halo* *Olsem wanem?*	Hello How are you?
Appreciation	*Tenk yu tumas*	Thank you very much
Apology	*Sori tumas*	Very sorry
Farewell	*Lukim yu*	See you

LEADERSHIP AND PROTOCOLS

Background. There is an elected assembly (Parliament), which in turn elects the Prime Minister, who holds executive power. The head of state is the President. Vanuatu is divided into six provinces, each of which includes three or more islands. The *Malvatumauri* (National Council of Chiefs) is elected by district councils, and has its own president. The *Malvatumauri* has the power to discuss all matters relating to custom and tradition, and makes recommendations relating to the preservation of ni-Vanuatu language and culture.

Women can attain significant status in their communities and in some islands in the north of Vanuatu can become chiefs. A ni-Vanuatu chief acts as a justice of the peace and as spokesperson for each village. Most chiefs are chosen by consensus or elected, although in some areas the position is ascribed. Chiefs are the head of their communities and also the gateway to the community for all outsiders.

Protocols. SPC's official contact within the government of Vanuatu will advise the Malvatumauri of confirmed projects, and will inform the appropriate authorities in the provinces. On arrival in a village SPC staff should meet first with the chief, or in some areas the assistant to the chief, who can advise on matters of protocol and will accompany a visitor when meeting with the chief. The chief will refer staff to village experts if special expertise on a certain issue is required.

CEREMONIES

Welcoming ceremony. The chief of the village will gather people into a *Nakamal* (meeting house) or community hall and very briefly inform them of your visit and project. Your hosts will give you time to stand and speak, so observe and wait for your cue. Normal words of gratitude and acknowledgement are appreciated. On this occasion it may be appropriate to present the chief with a small gift which should in some way represent you or your people or institution. In a traditional welcoming ceremony, kava or coconut juice is normally offered to guests. You are under no obligation to drink but it is considered polite if you do.

Farewell ceremony. The village will usually hold a ceremony involving food, and you may receive a gift. The chief will deliver a thank-you speech, and you should give appropriate acknowledgements and thanks; another gift may be appropriate.

Kava ceremony. The kava ceremony is an important part of Vanuatu custom. If you are invited to a ceremony, it is customary to drink the kava all at once. If you feel you cannot finish your share you can dis-

cretely tip it off to the side. If you do not drink you should touch the cup of kava to indicate that you have symbolically drunk it.

DAILY LIFE

Religion. Virtually all large villages have their own church. In some areas an entire village will belong to one particular denomination. If a village is divided between two or more faiths or religions (e.g. two Christian denominations or a Christian religion and a traditional religion), it is usual for the village to be physically divided, usually spatially, so that the two groups worship in separate areas. Most denominations worship on Sunday, although the Seventh-day Adventists worship on Friday evenings and Saturdays. You should respect the restrictions on work or recreation on the day relevant to the community you are visiting. There is no obligation to attend church services, but as a visitor you are welcome to participate.

Dress. In villages it is fine for men to remove their shirts when working or when it is hot. Women wearing shorts in villages was formerly prohibited but is now more common; it is still frowned upon by some elders, however. Female visitors are advised to wear dresses. Bathing suits, shorts and skimpy clothes should be restricted to designated tourist areas. Shorts and t-shirts or halter tops are appropriate swimwear in rural areas.

In the home. Visitors are generally welcome in the home unless particular ceremonies or practices are taking place. In this respect follow the

advice of your guide. Men may opt to sit on a chair or stool or any object that takes the form of a seat. Women usually sit on the ground, but this may vary depending on the village. Your host will normally guide you where to sit. When sitting on the ground you may sit in the position that is most natural and comfortable for you. Gift giving is not expected but is appreciated in any form. If food is offered, try to eat what you are given; it is appreciated.

Out and about. Once a village community has accepted your presence, you are free to wander around at your own pleasure. It is recommended, however, that a guide or local person accompany you for your first few days and when you are visiting other villages. Sticks set in the ground and bearing leaves of the *namele* plant (a fern, which is a symbol of peace, and is depicted on Vanuatu's flag) indicate a *tabu*, so when encountering these always ask about the tabu. This is a local method used to preserve and restrict access to fruit trees and some bush areas.

Greetings. A simple handshake is appropriate for an initial greeting or farewell, and is accompanied by a smile and a few words.

Meals. In Vanuatu, prayers are always said before meals, so it is best to wait for the host before beginning a meal. Generosity with food is considered a great virtue. It is important for your hosts to feel that their hospitality is highly appreciated. Utensils and plates will always be provided; however, it is polite to eat with your hands if leaves for serving food are made available.

WALLIS AND FUTUNA

COUNTRY INFORMATION

Wallis and Futuna comprises two groups of islands of volcanic origin. Located about 240 km apart, these two archipelagos are part of the central Pacific. The Wallis group consists of the main island of Wallis (Uvea), whose highest point is only 145 m above sea level, and more than 20 surrounding *motu* (small islands on the barrier reef). The Futuna group includes Alofi (currently uninhabited) and the main island of Futuna, which rises some 700 m above sea level. Futuna is today an important pilgrimage site, where people come to pray to the first Roman Catholic martyr saint in the Pacific Islands, Father Pierre Louis Marie Chanel.

Wallis and Futuna have been an overseas territory of France since 29 July 1961. Wallisians and Futunans are Polynesians. Wallis has cultural ties with Tonga and Futuna with Samoa. The current population (2003 census) is some 14,944 people. Two thirds of the inhabitants live on Wallis, the other one third on Futuna. Mata-Utu, the Territory's political, business and administrative centre and largest city, is located on Uvea. Some 20,000 Wallisians and Futunans live in New Caledonia.

LANGUAGE

French is the official language, but the indigenous languages, Wallisian and Futunan, are widely spoken. The Wallisian language is closely related to Tongan, while Futunan shares many linguistic characteristics

with Samoan. English-speaking staff will need interpretation assistance if they do not have a working knowledge of either French or one of these two languages.

	Wallisian	English	Futunan	English
Greeting	*Malo te ma'uli* *Malo si'i kataki*	Hello (until noon) Hello (rest of day)	*Malo le ma'uli* *Malo le kataki*	Hello (until noon) Hello (rest of day)
Pour prendre congé	*Silou or tulou*	Excuse me, pardon me	*Tilou or tulou*	Excuse me, pardon me
Farewell	*Alula* *Olola* *Nofola* *Nonofola*	Goodbye to one person leaving Goodbye to two or more leaving Goodbye to one person staying Goodbye to two or more staying	*Anola* *Nofola*	Goodbye to one or more leaving Goodbye to one or more staying

LEADERSHIP AND PROTOCOLS

Background. Executive power lies with the French Government. The Territory of Wallis and Futuna is governed by the Prefect, who is the Chief Administrator and Head of the Territory. The Prefect is assisted

by the Territorial Council on which the three kings of Wallis and Futuna serve as ex officio members. As Chief Administrator, the Prefect is also the head of the three administrative districts corresponding to the three kingdoms of Uvea, Alo and Sigave. Matters related to defence and maritime affairs are under the direct jurisdiction of the French High Commission in New Caledonia

Legislative power lies with the Territorial Assembly, whose 20 members are elected by universal suffrage for terms of five years. One Deputy and one Senator represent the Territory in the French National Assembly and Senate.

The traditional chiefs represent the customary power. The *Hau* or King of Uvea has the title of *Lavelua* and is assisted by a council of seven chiefs called the *Fa'u*. On Futuna, the *Tuiagaifo* of Alo and the *Tuisigave* of Sigave, also called the *Keletaon,* are each assisted by a Fa'u composed of five customary chiefs. The members of these Fa'u are now called customary ministers. The customary institutions still retain much power in the Territory's social life and organisation. Customary law is enforced by the customary chiefs; the French Government guarantees the populations of Wallis and Futuna liberty in the practice of their religion and respect for their beliefs and customs as long as these are not in contradiction with French law. In addition, French law applies in the Territory in legal matters and there is a judge of first instance in Mata'Utu.

Protocol. Protocol visits are important for SPC staff working in Wallis and Futuna. Visits to both the appropriate government official (in the office of the Prefect or administration) and the traditional leadership are always appreciated. Any visits relating to fisheries, land, agriculture, etc. must include presentations to the traditional rulers. Women are usually not present during discussions and meetings unless accompanying the visiting group, or directly involved in the issues being discussed.

CEREMONIES

District and village festivals provide an opportunity to keep traditions such as the kava ceremony alive. This ceremony can only be held if it is accompanied by a traditional presentation of food items. Once the ceremony is over, these items are redistributed to the chiefs and the population attending the ceremony. No moving in or out or smoking or noise are allowed during the ceremony. Hats should not be worn. When paying a courtesy visit to the one of the kings or chiefs, one should bring along a kava root or other gift This physical item symbolises your respect, and opens the door of the chief's dwelling to you.

DAILY LIFE

The social life of Wallisians and Futunans is based on a system of mutual exchange that allows people to live together as a community on the basis of mutual aid, sharing and respect.

Religion. The Catholic Church is the main denomination in the country. Proper modest dress should be worn when attending services or taking part in religious ceremonies.

Dress. Modest dress standards apply; see the General Guidelines. Swimwear should not be worn when walking about on the islands, in the hotels or any other public places.

Wallisians and Futunans wear both traditional costumes, mainly *manous* (lava-lavas), and Western-style clothes. Garlands, made in the traditional way by women, are worn every day. Garlands of fragrant local flowers are used to welcome guests. As a sign of respect, during official ceremonies or when visiting chiefs, Wallisians wear a belt of plant fibres called *ta'ovala* around their waists.

In the home. Unexpected guests are always welcomed. It is common practice to welcome and meet with visitors on the veranda of a house.

Greetings. When greeting each other, men shake hands. Men and women greet by kissing each other on the cheek. When meeting people, visitors are expected to shake hands with everyone present. If a man is working and has dirty hands, he may extend his wrist or elbow. A smile and nod of the head are also acceptable. For the King of Wallis, the official greeting protocol is different.

Meals. Families usually eat their meals together. When invited it is common practice to bring a gift. The guest is served first, and the host last. You should wait until the blessing has been said before eating.