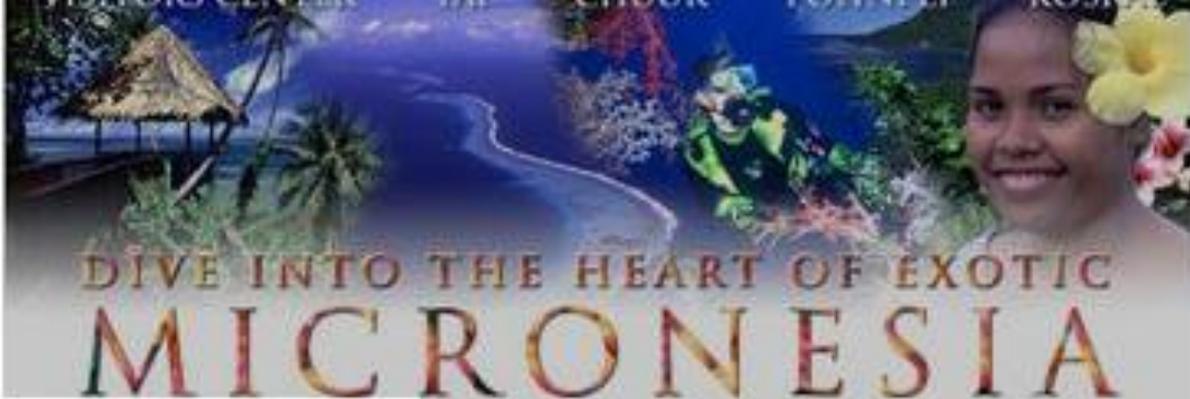




KASELEHLIE

**MICRONESIA, THE FEDERATED STATES
OF MICRONESIA (FSM) AND POHNPEI**



DIVE INTO THE HEART OF EXOTIC MICRONESIA

Welcome to the Heart of Micronesia! This is your best source for planning your Micro-FSM Vacation. Click through and explore what to do, where to go, unique experiences, and the best deals to the Federated States of Micronesia (FSM) - **Chuuk**, **Kosrae**, **Pohnpei** & **Yap**. And if you've been privileged to visit us before, tell us about your experience by completing this [survey](#).

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WHAT'S HOT AND SPECIAL

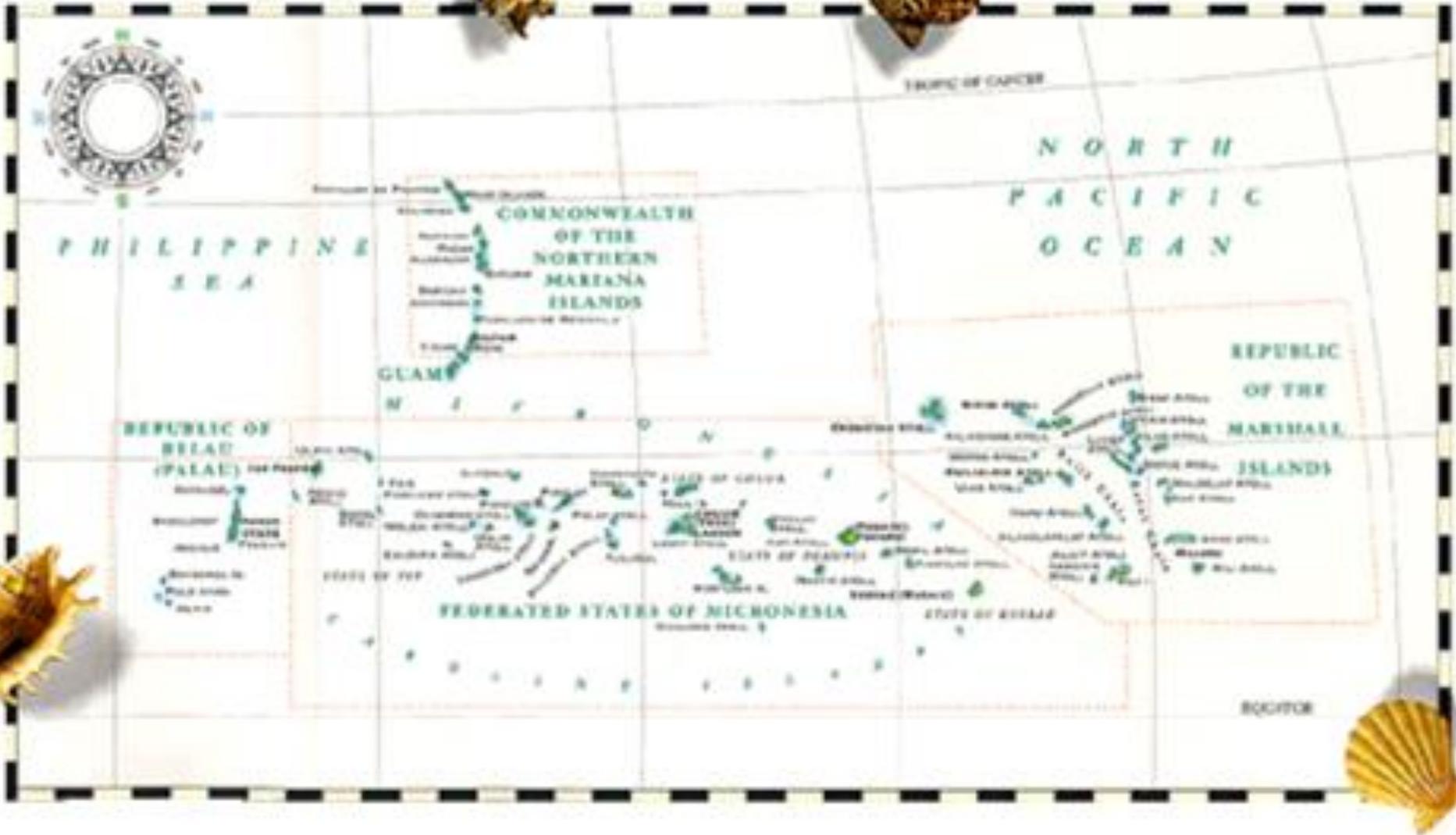


Federated States of Micronesia



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MAP OF MICRONESIA



MICRONESIA

- ✘ Micro~nesia – Tiny Islands
- ✘ Total Area: 3.4m sq. miles (8.8m sq. km)
- ✘ 1,300 miles – north to south (2,100 km)
- ✘ 2,600 miles – east to west (4,200 km)
- ✘ Equivalent to the continental US
- ✘ Land mass of only 1,000 sq. miles (2,600 sq. km)
- ✘ The former Trust Territories of the Pacific Islands, Micronesia includes the Republic of the Marshall Islands, Federated States of Micronesia, Commonwealth of the Northern Mariana Islands, and the Republic of Belau. Also included in the geographical region are Guam, an unincorporated territory of the USA and the independent nations of Nauru and Kirbati.

FEDERATED STATES OF MICRONESIA

- ✘ The Federated States of Micronesia (FSM) is an independent sovereign island nation and a United States associated state consisting of four states – from west to east, Yap, Chuuk, Pohnpei and Kosrae – that are spread across the Western Pacific Ocean.
- ✘ The FSM was formerly a part of the Trust Territory of the Pacific Islands (TTPI), a United Nations Trust Territory under U.S. administration, but it formed its own constitutional government on May 10, 1979, becoming a sovereign state after independence was attained on November 3, 1986 under a Compact of Free Association with the United States.
- ✘ Palikir, located on Pohnpei, is the capital of the FSM.

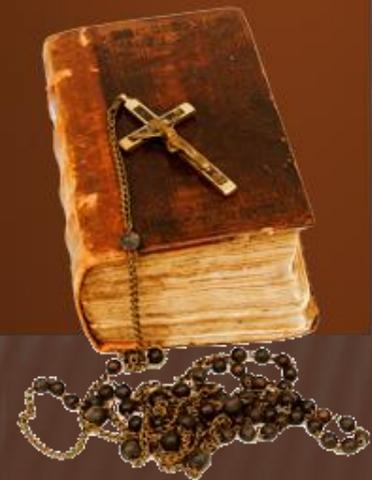


POHNPEI, FSM



- ✘ Area: 130 sq. miles (336.7 sq. km)
- ✘ Population: 34,000 (2010 Census)
- ✘ Pohnpei Island is the largest, highest, most populous, and most developed single island in the FSM.

CULTURE, TRADITIONS AND RELIGION



POHNPEI IS KNOWN AS A MELTING POT

✦ Ethnicity:

- ✦ Pohnpeians-
- ✦ Chuukese-
- ✦ Filipinos-
- ✦ Others-

✦ Religion:

- ✦ Protestant-
- ✦ Catholic-
- ✦ Mormon-
- ✦ Others-



HISTORY OF CHRISTIANITY IN POHNPEI

- 1852-Protestant missionaries from Boston, Massachusetts arrived on Pohnpei on the ship, **The Morning Star**, based on a request from first World Council of Churches President Esther in Hawaii.
- A church was established but eventually burned down due to the introduction of chicken pox.
- Eventually, the protestant church took hold and many were converted to Christianity.



HOW ARE THE LOCAL CUSTOMS INFLUENCED BY RELIGION

- In social activities, religion prevails
- Importance and values of religion plays a priority
 - Story of Nanmarki who converted to Christianity. Out on a canoe and saw a man reading under a tree. Tried to shoot the man with his rifle but the gun wouldn't work. Fired the rifle in the air and it worked fine. Tried three times but the gun wouldn't fire at the man reading under a tree. Paddled in and asked the man who he was and what he was reading. The man answered that his name was Joseph and he was reading the Bible. The Nanmarki then threw his gun away and said that your God is now my God and he converted to Christianity.

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- Rituals performed by Nanmarki's are viewed as worship to God. These rituals connect the people to God through the prayers of thanksgiving and offerings. Current law and traditions allow for the worship of God through public prayers, offerings, etc. and anyone can practice their religion without fear of retribution from others.



THE ROLE OF THE NANMARKI IN THE COMMUNITY

- King
- Traditions surrounding the Nanmarki
 - Still recognized as traditional leader even with the “new” government
 - Revered by people as their king
 - Customs regarding the people and Nanmarki
- Nanmarki’s role in the community
 - Maintain peace, harmony, unity
 - Perform community rituals dealing with harvests from the sky, ground and water

SOCIAL AND POLITICAL ORGANIZATION

SOCIAL ORGANIZATION

- ✘ Pohnpeian society is ordered by consideration of rank and status, which derive from clan Membership and from individual merit. The traditional distinction between noble and commoner has been softened. Education, employment, travel, and material wealth have become increasingly important determinants of modern status.

POLITICAL ORGANIZATION

- ✘ Although it is a member of the Federated States of Micronesia and has a modern local Government that includes an elected governor, his administration, and a popularly chosen state legislature, Pohnpei retains its indigenous system of political organization. The island is divided into five separate chiefdoms that also serve as municipalities for modern governmental purposes; each is governed by two distinct chiefly lines. At the head of the primary ruling line of titles is the nahnmwarki or paramount chief. The nahnken, a "talking" or administrative chief, leads the second line of ruling titles. Different clans control the two title lines in each of the five chiefdoms.

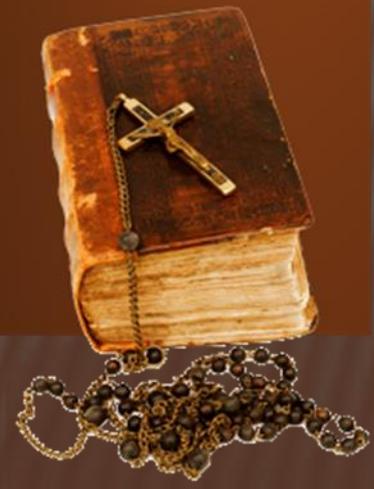
POLITICAL ORGANIZATION (CONTINUED)

- ✘ In theory, the senior male Members of the ruling clans succeed to the titles of nahnmwarki and nahnken. In actuality, political maneuvering, circumstance, and personal skills affect succession. Each chiefdom or wehi is composed of smaller administrative sections called kousapw. Each kousapw is governed by two lines of title holders that, in effect, mirror those of the larger chiefdom. A kousapw is, in turn, divided into smaller farmsteads known as peliensapw). Traditionally, the chiefs' most direct source of power was their claim to jurisdiction over all land contained within their chiefdom. More than a century and a half of intensified contact with the larger world has worked to diminish the actual power of the island's chiefly system.

SOCIAL CONTROL.

- ✘ On Pohnpei, social control is maintained through subscription to cultural values and practices that stress deference, reserve, and accommodation. Wahu, or respect, is a fundamental value that characterizes personal relationships today. A fear of social embarrassment leads Pohnpeians to behave with a reserve known as mahk. In times of stress, Pohnpeians are expected to evidence a patience called kanengamah. When grievous offense is given, Pohnpeians seek reconciliation through a ceremony called a tohmw. This ceremony usually includes formal apologies and offerings of sakau to the offended parties and their chiefs, family heads, and clan leaders. Pohnpeians also honor, Somewhat selectively, a Western system of courts and laws.

RELIGION



RELIGIOUS BELIEFS

- ✘ Prior to the arrival of foreign missionaries, there existed an elaborate system of religious beliefs. Beneath an order of paramount deities, there were lesser spirits called eniwohs that directed the movements of the land, sky, and sea. The spirits of the deceased, especially chiefs, were thought to involve themselves in the affairs of the living. Varying beliefs in different areas added to the complexity of Pohnpei's religious system. Nowadays, the island is divided equally between Roman Catholicism and a number of Protestant denominations, the largest of which is the Congregational church. While Christianity has displaced much of this system of indigenous beliefs, most Pohnpeians today still admit to the existence of local spirits and to the efficacy of sorcery.

RELIGIOUS PRACTITIONERS

- ✘ In the past, priests called samworo mediated between men and gods through a complex collection of rituals and prayers. Sorcery for both constructive and harmful purposes was practiced. Today, American Jesuit missionaries, with the help of local deacons, direct the affairs of the Catholic church. Most Protestant churches are headed by Pohnpeian pastors.

CEREMONIES

- ✘ Pohnpeians today follow the Christian Religious calendar. Formerly, there were religious ceremonies at sacred spots about the island to worship local deities, to secure the bounty of the land and sea, and to ensure success for a variety of human endeavors. These ceremonies often were conducted upon stone altars called pei.

CONCLUSION

Peace, harmony and unity in the Pohnpeian community are fostered and promoted through local traditions and customs based on the teachings and acceptance of Christianity that are supported by current governmental laws.

