Galue fakatasi o toku fakai
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Galue fakatasi o toku fakai

Level 2

in te agana Tuvalu
Introduction

Climate change is a global threat and the greatest challenge to human wellbeing and survival. The Pacific Islands are especially vulnerable to its impacts, which have become visible in people's daily lives. Climate change education and adaptation are essential to Pacific Islanders and should become a topic of discussion in every classroom and every home. Helping people of all ages to understand climate change is important, because without the right knowledge, we cannot imagine the best solutions.

Along with other books in the Pacific Climate Readers series, this book aims to build the foundational knowledge required for understanding climate change impacts and adaptation options in different Pacific Island settings. By exploring island ecology, health, hygiene, and traditional knowledge within the diverse and dynamic contexts of Pacific communities, this series of readers helps children interpret and navigate the complexities of a changing world.

This series was made possible by the Australian Government’s Australia Pacific Climate Partnership (APCP) working with Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) on a programme called Accelerating Climate Education (ACE) for the Pacific. The goal of this initiative is to empower through knowledge and to inspire educators and students throughout the Pacific to lead meaningful climate action within their own schools, homes, and communities. Working together is the best way to move forward with hope for a safe, healthy, and sustainable future.
Language note

The early readers in this series were initially developed in English and then translated into different Pacific Island languages. The translated versions were published and distributed for local use in countries and territories across Polynesia, Melanesia, and Micronesia. This version of the book was created for Tuvalu.

Please note that as explained on the following page, this book has several parts. Only the narrative part – the book’s main story – is presented in te ggana Tuvalu. The other parts of the book, being intended primarily for teachers and educators, remain in English.

The fundamental need to have materials in the local language was brought to the limelight by partners and stakeholders directly working with students in different communities. It is our hope that more materials will become available in indigenous languages to effectively pass on key messages for climate change education to children of all levels in schools and in communities throughout the Pacific Islands.

How to use this book

Like other books in this series, this climate reader has several parts to support the learning of the reader.

a) The informational narrative (story): Children can read the story by themselves, take turns to read as a small group, and/or listen to it being read by an older child, parent, educator, or another adult.

b) Learning outcomes: This is what the reader should be able to know and do after reading the book.

c) Interactive prompts for deeper discussions on topics raised in the narrative: These help parents and educators encourage children to think more about the story and research more about it, especially by talking to elders and local experts in the community.

d) Facts and tips related to the topic: These help parents and educators create projects, assignments, outdoor activities, and other educational opportunities in which children will take on roles similar to the story characters and follow practical advice to engage in learning through play.
Toku igoa ko Manu.
Tenei ko toku tuagane ko Mere, mo toku fakataina ko Lagi.
Matou e fiafia o galue i te motou fatoaga. Au e fiafia o ‘toki lakau kaina mo vesiapolo.

Mere e uke ana pulalakau e ‘toki ne ia. Lagi e fiafia o ‘toki a lakau foliki.
A matou e ‘kai ki fuaga lakau o te ola lei mo vesiapolo fōu mai i te motou fatoaga. A Mere e ‘fili ne ia a fou mo ula fakagaligali ki pula mai ana fatoaga. Lagi e ‘toki ne ia a lakau foliki mānogi malosi mo fai meakai, i vāsia o vesiapolo ke tuli keatea ne latou manu foliki e ‘kai kae fakamasei ne latou a lakau.
E isi se saienisi fafine poto ne vau ki te motou akoga i te aso nei kae fakamatala mai ne ia mea tau mafulifuliga o tau o aso. Ne fakaasi mai ne ia me i tau o aso ko gasolo loa o mafulifuli.

E isi ne koga e mafai o ‘poko i ei a tau la – taimi leva e seai ne vaiua e ‘to i ei. Nisi koga e mafai o fepaki mo lofiaga – mafai ko ‘to uke a vaiua e ‘to i se taimi toetoe.

E isi ne koga e mafai o gasolo o vela kae mafai foki o uke a matagi malosi.

Te levolo o te ‘tai ko fanaka, ko kaina foki a tafātai, kae ko suataia foki nīsi lauкеle.
Ne fai‘pati matou ki pokotiaga ka mafai o pokotia i ei motou fatoaga mai mafulifuliga konei. Kae ko au ne fai, “Au ne ‘toki sāle aku vesiapolol faka'tau ki matematēga o te ‘tau mo tau o aso kaue nei la ko kese?”

“Ne fai mai foki toku tupuna fafine me i te aute e manakogina ne ia vai uke ke ola lei. Kafai la ko mu‘tana a vaiua ka fakasūsū la ne au pefea?” muna Mere.

“Au ko manavase i lakau foliki fakamanogi meakai mo lakau o vaivao ka se ola lei mafai ko fanaka te vela o aso,” ne faopoopo mai a Lagi.
Te motou okooga ki fale, ‘tele loa matou o onōno ki omotou fatoaga. Matou e fia iloa ne matou me e lei loa.

Matou te fiafia o ‘kilo atu me i lakau mo vesiapolo e ‘tu mai loa. Ko ‘pula gali mai aka loa a lakau a Mere, mo lakau foliki fakamanogi meakai mo lakau fai masaki a Lagi e tumau loa, te mānogi gali mai.

Kae ko matou e lagona loa te sapolepole. E iloa ne matou me i fakaasiga a te saienisi ne mea ‘tonu loa i olotou matematēga ne fai kae ne lagona foki ne matou a tino ma‘tua e sautala ki te mafulifuliga o tau o aso.
I te afiafi tena, tait se maua ne matou o ‘kai i meakai gali ne fakatoka mai mo matou.

Tela ne fanoi matou ke olo matou o sautala mo tino matuatua kola ne fakaakoako mai ne latou te ‘tokiiga o fatoaga.

Ne ‘tautō matou ke foki mai matou mai mua o te taimi moe.
Fakaoko fakavave loa matou ki te fale o te motou faka-mātua ko Luisa. Kae i te motou okōga, tai sē ‘kafi aka loa o fai’pati i te omotou manavase.
Ne faiʻpati fakalei mai a te motou faka-mātua ko Luisa kia matou.

Fakatoka mai ne ia motou ipu 'ti vela, ki laulakau mai tena fatoaga. I te taimi ko mafanafana lei a motou ipu o inu, kae ko toka foki motou mānava, mo motou mafaufau.

Fakasolosolo taki tokotasi ei matou o fakaasi a motou mea ne tauloto mai i te saienisi mo omotou mafaufauga ki motou fatoaga.
I oku mafaufauga loa, “E mata e ‘tau nei o ‘fuli te vaega ‘tokiiga o vesiapolo mo lakau kaina ona ko te mafufuliiga o ‘tau o aso? E mata a te suataia o te laukele ka fakamasei ki fuaga lakau ‘fua i lalo o te laukele?”

“Au e manavase ki aku pulalaku ma se lava a vai mo fakaola,” muna Mere.

“Neā la ‘tou mea ka fai ko te mea ke ola lei a lakau fakamanogi meakai mafai ko seai ne vai, kae ko fanaka loa te vela ki luga?” ne toe fesili mai a Lagi.
Ne fakaasi mai ne te faka-mātua o matou ko Luisa a mea ne lavae ne ia kae fai mai foki ana mafaufauga.

“Ao, e tamaliki. E tonu a te fakaasiga a te saienisi. A te gasuega o tau o aso ko mafulifuli. Ko kese a aso nei mai aso koi foliki ei au pena mo koutou. Ne masino loa a tau o vaitaimi o vaiua mo tau o vaitaimi o aso la, kae mafai foki loa o iloa me ka pefea te ‘tau o te aso. Matou ne tau’tali loa ki gasolōga masani o tau o aso, mo galue matou i e i motou fatoaga.

Kae nei, e isi ne taima ko ‘to lotu a vaiua i taimi se fakamoemoegina, io me fia a masina e seai loa se vaiua e ‘to i taimi e mānako tatou ki ei.”

“Nea ou mafaufauga neā ‘tou mea e ‘tau o fai?” ne fesili a Lagi.
Kae ko te faka-mātua ko Luisa, ne fakasoko atu loa,

“E keseke se a mea a tino e taumafai o fai. Kae i taku faka’tau, tasi o agaiga tāua ke fai ne tatou ko te ‘toki ne tatou ke uke a vaega lakau keseke se. Tena uiga, ke tokikitikoi loa ke uke a vaega lakau keseke se e mafai o ‘toki.

Te fatoaga tela e mu’tana a vaega lakau i ei ka mafai o pokotia ne fakalavelave. Kae ko te fatoaga tela e uke a vaega futi mo mei, mo nīsī lakau kaina a kola e ‘fua i lalo o te laukele, mo vaega lakau kaina fai lau mo lakau fakamanogi meakai mo lakau o vaiao ka sili te aoga mo agai atu ki pokotiaga konei.

Me kafai e oko ki tau o aso vaiua io me ko aso o tau la kae vela, ka isī ne lakau e ola lei atu ilō nīsī lakau io me ka isī ne vaegā o lakau e mafai o mate. Ka leva ifo, ko iloa ei ne tatou a vaega lakau kaina kola e ola lei i tau o aso keseke se.”
I te sautalaga leva a matou tenei, kae fakaleo aka ne Lagi ana mafauauga. “E se uke a vaega lakau kesekese e ola i ‘tou fatoaga, kae e mafai ne tatou o kamata se fatoaga ma te fakai kātoa! E ‘kafi ne te fakai o ‘toki a vaega lakau kesekese ke mafai o lavea ne tatou me ko vaega fea e ola lei i vāega tau kesekese. Ko fakaaogā fakatasi ei ne tatou a pulalakau mo lakau fakamanogi meakai, lakau fai vaiao mo vesiapolo!”

I te suā aso ne fakaasi ne matou te mafauauga o Lagi ke fai se fatoaga ma te fakai, ki te motou faiakoga mo motou taugasoa i te akoga. Ne fakamāina ne matou me i te fatoaga a te fakai, se auala e uke ei a vaega kesekese o vaega lakau kaina e ‘toki ke maua ei meakai mo te ola lei, e ui te mafulifuli o tau o aso.
Ne olo te motou vasega mo te motou faiakoga o matamata i te fakai kātoa. Ne lavea ne matou te koga lasi mai tua o te ofisa o te fakai. “Oi!” ne poi aka a Mere, “Tenei loa te koga gali ke ‘toki ei te fatoaga a te fakai.”

“Ao,” ne lago atu a Lagi. “E lasi ‘ki te koga e avanoa kae malu, me pono ne te fale a te matagi.”
I te motou okōga ki te ofisa o te fakai, ne fakamāina ne matou ki te ofisa pule a te mafaufauga ke isi se fatoaga ma te fakai.

Ne fakalogologo fakelei mai a ia mea loa ko sili mai, “Koutou la ne tamaliki fua. E mafai pefea ne koutou o faite se fatoaga ia koutou loa?”
Ne mānava fakalei au kae tali atu, “Te ofisa pule, te mea nei se fatoaga a te fakai. Matou e akai ki te fakai kātoa ke fesoasoani kae ke galue fakatasi. E tofu te tino ia tatou mo vaega kesekese o vesiapolo mo fuagalakau mo pulalakau mo lakau fakamanogi meakai mo lakau vaiao, e ‘toki ne tatou. Kafai e aumai fakatasi tatou mo tou vaegā lakau o ‘toki i se koga e tasi, ka lavea eī ne tatou me ko lakau fea ka ola lei i mafulifuliga o tau o aso. Tena ka mafai eī ne tatou o tausi a fuataga io me ne kaulā io me ne uli mai lakau konā o vaevae ki tino katoa.”
“Au e māina i te uke o vaega lakau,” muna te ofisa pule. “Au e manavase i manu ma fakamasei ne latou te fatoaga.”

Ne sisi aka te lima o Mere kae fai atu, “Te ofisa pule, matou e mafai o akai ki tino o te fakai ke fesoasoani ki te puīga o te fatoaga ke se oko mai ki e i a manu.”

“Kae ko te fakasūsūga, kōi ka onōno ki te tausīga ke maua a mea katoa e manakogina ke ola lei a lakau?” ne tali mai te ofisa pule.
Ne fai mai te motou faiakoga, “Te ofisa pule, ka fakasolosolo ne au aku tamaliki akoga ke tausi kae onōno fakalei ki te fatoaga. Ka akoako ne au latou ke fakasoa a galuega katoa ‘e manakogina ke tausi ei te fatoaga. Ko mafai ei ne latou o akai ki tino o te fakai ke ‘kau mai o fesoasoani ki te tausīga o te fatoaga.’

“Ko lei la, e gali ‘ki te mafaufauga tenei. Fakamoleole ko aumai la te fakasolōga o mea e fai mana toka.”

Ko oko loa te motou fiafia tela ne faka‘tau ‘pa-lima matou kae kalaga fiafia.
I te motou fokiga ki te akoga, te motou faiakoga ne fai mai ke fakaagā fakalei omotou taimi ke faite fakalei te fatoaga.

Muamua, ne fakatu ne matou se aso e kamata ei te fatoaga. Oti, faite ei a potukauga galue. Te potukau e tasi e galue ki te faitega o pepa fakamāina e uiga ki te fatoaga ki tino o te fakai. Te sua potukau e galue ki te fakasolōga o tino galue ki te toe fakaleiga o mea mana masei. Sua potukau e galue ki te fakamauāga o kope mo mea faigaluega e manakogina.

Vaiaso mai tua ifo, matou ne saga loa o galue ki ei!

Ne tauloto ne matou mai tino matuatua mo tino ‘toki lakau a vaegā o lakau kola e ‘toki ne latou, kae ne akai ne matou, ke tufa mai ne fuaga mo kaulā mo uli mai ia latou ke ‘toki ne matou. Ne fakamailoga ne matou te koga ke pui kae fakapatino foki te koga ka ‘toki ei a lakau lasi. A te omotou faka-mātua ko Luisa ne lasi tena fesoasoani me ne talai atu ne ia ki ana taugasoa katoa te mea tenei.
I te aso tonu ne kamata ei te fakamoemoega tenei, a tino katoa ne oko mai o fesoasoani.

Te sitoa togi kope fai fatoaga ne fakameālofa mai ne ia a mea mo fai te pui, tela ne fesoasoani nīsi tino o te fakai o fakatu, mo puipui te fatoaga mai manu.

Nīsi tino ne faite te fale fakamalumalu mo tausi fakalei i ei a kope mo mea fai galuega.

Sūa potukau ne faka’piki ne latou te tane vai i tafa o te fale fakamalumalu mo ‘faka’tali a vaiua mo fakasūsū te fatoaga.

Ne fakatoka foki se koga mo fakapala a kaiao.

Mo te sua potukau ko kamata o ‘toki lakau mo fai te amatagi.
Tenei se fakāsiga o te galue fakatasi o te motou fakai. Kafai e oko mai a fakalavelave, matou e maopōpo tasi o iloilo fakatasi te fakalavelave.

Ne oko matou ki se fakatokaga gali ka ne galue fakatasi matou ki ei. Tenei te auala e tasi e mafai ne se fakai o fakaaogā mo agai atu ei a pokotiaga o mafulifuliga o tau o aso.
Learning outcomes

This is a story about working as a team to solve problems. Manu, Mere, and Lagi invite friends and community members to help create a garden for everyone. Their idea brings the community to work together toward the common goal of improving food security. Changing their idea into reality is not easy. Though Manu, Mere, and Lagi face challenges, they reach their goal thanks to being able to inspire many people to work together.

Community teamwork is an integral part of the Pacific Island way of life and culture. For generations, Pacific Islanders have relied on this ancient solution and tackled challenges together. Today, the Pacific Islands are among the places most threatened by climate change. Being able to act together as teams and as communities, whether thanks to age-old traditions or new ideas, makes us more resilient to climate change.

After reading this book, children will be able to:

1. Realise that solving problems as a team is a better approach than acting just as individuals,

2. Recognise that teamwork is a strategy for climate change mitigation/adaptation, and

3. Develop positive feelings towards science-based climate change research.
Interactive prompts

Educators, caregivers, and parents can use these guiding questions to kick off discussions with students. The discussions are intended to support the students’ deeper understanding of the story by helping them reflect on what they read, and by encouraging them to find out more.

1. Climate change is very real and can be scary. In this story, Manu, Mere, and Lagi were frightened by what they heard about climate change. They went to talk to Aunty Luisa about their feelings and thoughts. Whom do you talk to about your feelings? What are some of the things you can do to act positively on these feelings?

2. In this story, the community comes together to create a garden. There are many other ways in which communities can work together. What are some of the ways in which your community works together? Are there community-based projects that support farmers in adapting to climate change?

3. There is a saying that “many hands makes light work”. How do you understand this? Can you use examples from the book to explain this better? Have you encountered a situation in your life when something was very difficult for you working alone, but easier when you tackled it together with family members or friends?

4. Manu, Mere, and Lagi are avid gardeners. That is one reason why they decided to get help in creating a community garden as a way to adapt to changing climate. What are you excited or passionate about? How can you use your interests to help your community and address climate change?

5. Talk to an elder in your community about their observations of weather and climate. Have they noticed any changes in rainfall? What about fruiting seasons, have they observed any changes? What about fishing, have they noticed any changes in the number or species of fish found on the reefs and in the open ocean? How do you think climate change is impacting the marine resources?
Tips

Ideas for community projects to mitigate and adapt to climate change:

**Tree planting.** Planting trees is a great climate change mitigation activity.

- Trees, especially hardwood trees, help to draw down carbon from the atmosphere.
- Trees help to keep the ground cooler and provide habitats for other living organisms.
- Trees help the rain to enter soil and move deeper underground. That helps recharge the groundwater supply and reduces the risk of floods and landslides.
- Trees help control erosion and keep the soil from getting washed away into rivers and onto coral reefs.
- Planting native trees can help perpetuate cultural practices in the community.
- Endemic trees are trees that are only found on certain islands and nowhere else in the world. Learn about the endemic trees present on your island and plant more.

**Energy conservation.** Conserving energy contributes to decreasing dependence on fossil fuel.

- Communities can work together to create a plan to save energy.
- Invest in renewable and sustainable energy resources such as hydro, wind, solar, coconut oil, and ocean waves.
- Commit to turning off lights and fans or air-conditioners when not in use.
- Walk, or bike, or sail, instead of driving or using a motor on a boat.
- Practise carpooling and use public transportation where available.
Eat locally grown and harvested foods. This decreases dependency on imported food which relies on fossil fuels to be shipped or flown into the island.

- Purchase fresh fruits and vegetables from a local market.
- Grow your own fruits and vegetables.
- Barter your extra fruits and vegetables with friends and neighbours.
- Preserve fruits and vegetables to ensure there is enough food throughout the year and during emergencies.
About this book

This book is a part of the Pacific Climate Readers, a series of early readers created specifically for children in the Pacific Islands. The place-based focus on Pacific Island landscapes, local flora and fauna, and the island way of life helps students to explore new concepts within familiar contexts. While providing engaging and relatable literacy materials that children and educators can use to promote reading and comprehension skills, these books’ Pacific Island focus on themes such as ecology, communities, health, and hygiene also allows students to develop fundamentals of climate literacy and refine their critical thinking, problem solving, and understanding of adaptive solutions.

The individual titles in the series are interrelated and grouped in three levels, with higher level books building on the lower level ones. To date, the Pacific Climate Readers include:

- **How I take care of myself and others** looks at ways to take care of oneself and others including steps and resources used while promoting drinking clean water and eating healthy local food.
- **Welcome to our garden** cultivates understanding of the need to maintain local agriculture and food security even during changing climate.
- **Teamwork in my community** highlights the importance of working together as a community to build climate resilience.
- **Our high island adventure** explores high islands in the Pacific, their key habitats, how they are interconnected, and what challenges they face.
- **Our atoll adventure** explores atolls and other low-lying islands, reiterating the interconnection of different habitats and promoting the need to protect and conserve island resources.

This series was made possible by the Australian Government’s Accelerating Climate Education (ACE) for the Pacific programme, an initiative of the Australia Pacific Climate Partnership (APCP) implemented in partnership with Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ).

About the publisher

Island Research & Education Initiative (iREi) is a non-profit organisation dedicated to upholding the unique environmental and cultural legacies of islands and island peoples. We are based in Micronesia, but our work spans the entire Pacific. Our core activity is to assist educational authorities in creating locally relevant school resources, particularly in indigenous languages. That grants the children of Pacific Islands place-based tools they can relate to and positively reinforces their adventures in the world of learning. iREi can be contacted at irei@islandresearch.org
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Although the authors have taken all reasonable care in preparing this book, we make no warranty about the accuracy or completeness of its content and, to maximum extent permitted, disclaim all liability from its use.

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Errata

Please note that this book is an electronic publication only. It may contain errors, particularly in the main story presented in ggana Tuvalu. If you identify any problems with spellings, grammar, or anything else, please let us know at irei@islandresearch.org and we will make the necessary corrections and update the book.
This is a story about working as a team to solve problems. Manu, Mere, and Lagi invite friends and community members to help create a garden for everyone. Their idea brings the community to work together toward the common goal of improving food security. Changing their idea into reality is not easy. Though Manu, Mere, and Lagi face challenges, they reach their goal thanks to being able to inspire many people to work together.