Ara kakamwakuri ae raka arona n te aba maungaunga
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Ara kakamwakuri ae raka arona n te aba maunanga / by Island Research & Education Initiative. -- Palikir, Pohnpei : Island Research & Education Initiative, 2022.
58 p. : col. ill. ; 14 × 14 cm.
“Pacific Climate Readers.”
Translation of: Our high island adventure.
PL6245.Z4A73 2022
499.5286--dc23
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 Kiribati.

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 taetae ni Kiribati. 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.
Arau bon Nei Sera ao bon aio taraan abau. I tei iaon maungan abau n te aro bwa ko na kona n noora raoi tamaroan au kaawa n taraana ma ieta.
Iaon maungana ao I kona n noora ae raroa.
I tabe n tarataraa te kaibuke ae e na roko iai ai mwaneu ae Samu.
Samu e bon nako ma n te aba ae e uarereke man rinano.
Ngke e a tabe ni uakaan te kaibuke ma te tabo n rooroo ao I a karaurau n ruo rikaaki man te maunga are I tei iai. Aio ai bon tibwa ana moantai Samu n roko i abau. I rang n ingainga n kan nooria ao n kamauria

I karaua n katoka mwaen rooana aika a karoaki ma n taian uee aika a boiarara ao n kamauria. Ti aki toki n kakaraoa aei n taainako bwa bon katein abara.
E bon karaoaki te amwarake n butimwaai nakon Samu. A bon rang kangkang kanara bwa bon amwaraken abara n aron te mai, te ika, te banana ao ai nimara te moimoto.

“Iai te bwai ae ko nooria ae e kakamataku?” I titiraki.

“I bon tuai man nonori aroka aika a kona n maiu i taari.” E taetae ma te mimi Samu.

“Sera, I taku bwa e kakawaki ae ko kaira Samu bwa E na mamataku. Ko a kabwarabwarai naba nakoina taekan aroka akekei,” e tuangai tamau.
Ti moana mwanangara ribuakon taian tongo aika a rang n mwaiti. "Aroka aikai a ataaki n araia ae te tongo." I kabwarabwarai aroka nakon Samu.

I reita au kabwarabwara nakon Samu. "E bon rang ni manena te tongo bwa e totokoa kanakin mataniwin te aba. E bon totokoa naba baarekan te aba bwa e na aki raanga nako taari are a na kona n mate iai rakai."
Inanon nakonakora ribuakon taian tongo ao ti a kaitibo ma ai tamau.

I titiraki nakon ai tamau. “Ko kona n kabwarabwara bwa tera ae ko karaoia?”

“I bon tuai n nonora te tongo mai imwaina,” e taetae Samu ni kaota kukureina.

“Karaki ao mauri Samu” e kaeka ai tamau. “I tabe n akawa ao n kakaea ara katairiki te ika ke tentabena. A bon rang n rawata marin taari aika a maeka ikai. E riki te tongo bwa nneia marin taari n kaabung ao ni kamanoia. Iika a uarereke a kona ni kamanoia ribuakon waakan te tongo.”
Te bwai ae e kananokawaki bon taian maange ake a kona n bae ibuakon wakaan te tongo. Ibukina bwa ti ataa kakawakin te tongo, e rang n kakawaki bwa ti na buoka tararuan maiuraoina. Ti aki toki n rikoi maange ake ti noori n te tongo ao n uoti rikaaki nakon mwengara.

Imwiina ao ti a manga bon reita mwanangara.
“Noora te rua n taorooro aei Samu,” I kotea nanon te rua. “I bon rang tatangira te taorooro, riki baana ngkana e kaburoaki ma te ranniben.”

“I bon rang n tatangira naba ngai te taororo, I taku bwa e rang n kangkang riki bukina.” E kaeka Samu.

“E taekinna tinau bwa e rang n kakawaki ae iai am rua n taororo ibukin tanian maium,” I reitia n karakina arora are e rang kakawaki iroura te taororo bwa ti totoka iai kabooan amwarake aika a iokinibwaiaki.
Ti a manga kaitibo ma temanna te tia ununiki. E rang n tabetabe n ribana ao tauna bukin arokana.

I kabwarabwara Samu nakon ai tinau. “I kaneweaba Samu bwa ai tibwa ana moan tai n roko i abara aei.”
“Kanga iai nooran te kaokoro ae I nooria n kabotauaki ma ake i abau.” E kaota ae e nooria Samu.

“E rang n eti am taratara” E kaeka te tia ununiki. “A bon kona n kakaokoro tein arokara ma bon titebo te kanganga ae ti kaitara mangaia. E a rikirake iabutin taari n te aro are e a rotaki ao n tabe n tarika te ran. Ribanakin bukin arokam n te baanikai e na kona n kauarekea rikiraken mwatin te taoro n te tano.”

Ti tiku teutana ao n buokia n taon bukin arokana.
Ti kaitaua te tia ununiki ao ti a manga reita riki mwanangara. Ti a manga roko n te tabo ae moan te mwaiti iai aeka n aroka iai n aron uanikai, banikai ma bukinikai, ao rengarenganan kuuka naba. E bon rang n mimi iai Samu.

“E bon rang n tamaroa aron te ununiki aei. Bon te nne n aroka ae e karaoaki irouia aomata. A tararuaia ao a bon uniki aroka.”
Ti noora te aine temanna n karaoi arokana uanikai ma banikai. Ngke ti roko irouna ao e rang kukurei ao e anganiira kanara banana.

E rang kukurei ni kaitibo Samu ma ai tinau.

“Aio au moantai n roko i abam aei ao I rang n kan ongora rongorongona.”

“Te aba aio bon abaja kain au utu,” e kaeka.

“Ti uniki aeka n aroka aika a kakaokoro n aron uanikai, banikai ao aroka riki tabeua. Iai aroka tabeua aika a manena ibukin bwai n aoraki ao a bon kona naba n totoko maan aika a urubwai nakon aroka. Kain aikai, a reke maura mai iai, te nuunikai ao bon totokoan naba te ang ae korakora. Ibukina bwa e rang n mwaiti arokau aika a kakaokoro, n tain te kakarau ma te mautakataka, iai aroka aika a kona n kaitara te kabuebue ao iai aika a kona n kaitara korakoran te karau.” E rangi ni ibouobuoki aei bwa e a bon tatauraoi naba te amwarake ibukin ara utu.”
“N te tai aei ao I kanakoi aroka aika a aki riai n mena ikai. A kona n aranaki ke n taraaki aroka aikai bwa a urubwai. A bon rang n kai maiu ao n urubwai nakon arokau aika a manena.”

E kaoti nakoira aika a urubwai ao n riai n kanakoaki. Ti tiku irarikina ao n buokia n kanako aroka aikai.

Ti bon rang n kukurei ao n kamoamoa ngke ti buokia. E a manga anganiira riki kanara taian banana imwain ae ti a manga reita mwanangara.
N rokora n teuana te karaanga ae mam, man uarereke ao e bon rang n mimi iai Samu. “I bon tuai ma n noora te karaanga bwa bon akea I abau.”

“E rang n boou naba aio nakoim!” I reita au kabwarabwara ngke ti tabe n nakonako.

“E bon rang n kakawaki iroura te karaanga bwa e bon reke iai te ran ibukiia kaain ara kaawa ao taan ununik. Bon nneia naba ni maeka iika ake a maiu n te ran ao bon maan riki tabeu.”
Ti reita mwanangara ao ti noori takaneinei irarikin te karaanga.

“E rang n taraa n aki itiaki matan te ran aei n kabotauaki ma marawa,” e taekina are e nooria Samu.

Man ae e raroa ao I kona n noora temanna te unumwane. E taraa n iai baika e rikorikoi. Ti nako n kawaria ao n anganna kanana banana ake ti ouoti.

“Kam bati n rabwa ataei, I riki n roko ikai bwa I rikorikoi arokau aika I kamanenai ibukin te bwai n aoraki. Ao tera ae kam karoaia ikai?”

“Ti roko ikai bwa I kaneweaba ai mwaneu aei bwa e a bon tibwa roko ikai ao ana moantai naba n noora te aba ae bubura n aron aei. A bon rang n mwaiti bwaai aika a boou irouna.”
“Tera ngkanne ae ko karaoia ma arokam ke am ati akanne?”
E titiraki Samu

“Nakomai irai bwa n a kaotia nakoim.” E kauka ana bwaoki ae e onrake n aroka aika a uarereke inanon mwangko n kabwebwe. “I kabwebwei taian ati ake I rikoi n te buakonikai ao n tararuai n au auti. Nakomai nooria bwa I uniki iaa ao ibukin tera.”
E kairiira ribuakon aroka n kawai ao aroka aika a rang n bubura. E bon rang n manguroro ao n aomwaimwai.

E bon rang n maiuraoi n te aro are a maiu aroka aika a uarereke iaon taian aroka ake bubura. E bon rang korakora boin taian kai ma tangitangia maan.
Inanon mwanangara ao e aki toki n kabwarabwarai aeka n aroka ma bonganaia.

‘E rang n manena te aroka bwa e taua te tano n wakaana,” e kabwarabwara te unimwane. “N taai akekei ao a bon rang n mwaiti aroka ake a bubura ma e kananokawaki n taai aikai bwa e a kanganga ae ko na nooria. Aeka n aroka akanne aika I aki toki n nako n rikorikoi atiia ke bwebweia.”
Inanon ara tai n nakonako ao ti kona n noora te oota imarenan taian aroka. N rokoia iai ao ti a noori boton aroka imwin koreaia.

“Ai kananokawakira, tera ae e riki ikai?” I titiraki.

“A koreaki aroka aikai bwa a kamanenaki ibukin katean taian auti ao a mwaiti riki. I kataia ni kawaekoa n uniki onean mwia imwain manga rokon te karau are e na kona n manga uotanako tanon te tabo aei. Ngkana akea te aroka ao e na kona n mwaing te tano ao n roko n taian n karaanga ao n karekea te bokaboka n te karaanga. I taku bwa kam a bon tia n noori taabo tabeua aika e aki raoiroi taran ranin te karanga iai?”

“Eng, I a tia ao ngkai I a ataia bwa e kanga n riki,” e kaeka Samu.
Ti buoka te unimwane n uniki arokana ake a tibwa bwebwe. Ngke Ti kateboi ao ti iangoia bwa a na riki bwa aroka aika a maiuraoi ao n bubura. N te taina ao e na kona n manga riki te tabo ae e itiaki aei bwa teuana te buakonikai.
“Natiu! Kam a mena ia?” E tatarua tamau ngke e otinako ma n te buakonikai.

“Tamau! Ti mena ikai, nakomai noora te bwai ae ti karaoia” I kaeka nakon temau.

“E rang n tamaroa! Ataei, kam n tia n karaoa te bwai ae e rang kakawaki ibukin abara.” E rairaki n taraa te unimwane, “ko bati n rabwa ngkai ko a tia n reiakiniia au ataei aikai. Airi ma natiu bwa ti na uaia n amwarake ni mwengara.”
“Samu, I rang kukurei ngkai e reke ara tai n uaia n mamataku ao n neweaba. E rang n reke au tai n noori taabo aika I a tia n aki rang n tabe iai. Titebo ma e a rikirake riki tangiran abau. E reke reireiau ae e kakawaki bwa n a kabanea riki au tai n tararua raoiroin ao tamaroan abau. Ko rang n bati n rabwa n rokom irarikira!”

“Ko bati n rabwa, Sera, ni mwanangara ae e rang n kaunga. Au kantaninga bwa e na kona n manga reke riki ara tai n raaun n aron aei. Nooria, I tako bwa ti riai n manga nako abau imwiina.”
Learning outcomes

In this story, Sera welcomes her cousin, Samu, for his first visit to her island. Sera takes Samu on a journey through several ecosystems found on high islands in the Pacific. In each ecosystem, Sera and Samu meet someone who is engaging in some activity there and learn new things from them. Together, they learn how different parts of the island are being impacted by various threats and what they can do to help.

Pacific Islands are threatened by climate change and many associated problems, including sea level rise, coastal erosion, soil salinisation, pollution, deforestation, and damage to coastal environments. To best address these challenges now and in the future, it is important that we understand how different ecosystems are connected and how they relate to each other, and how each is important to the health of our islands and our way of life as Pacific Islanders.

After reading this book, children will be able to:

1. Identify different types of ecosystems found on high islands and learn to recognise them in their own surroundings,
2. Recognise how different ecosystems are interconnected,
3. Identify different resources that each ecosystem provides,
4. Describe actions for resource conservation and protection from climate change, and
5. Understand the need to protect and conserve island ecosystems to increase the capacity to adapt to climate change.
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. Sera and Samu walked through different ecosystems on the island. Can you name some of them? How are these ecosystems similar to those on your island? How are they different?

2. Sera and Samu learn about changes in ecosystems on their island. Are there signs of impacts of climate change on ecosystems on your island? If yes, what measures has the community taken to protect the ecosystem?

3. If you could join Sera and Samu on their trip around the island, which ecosystem would you want to explore most and why?

4. Think about the ecosystems on your own island. Can you name them? What activities can you do in these ecosystems?

5. Mangroves naturally break waves and wind. Their roots trap sediment and prevent it from spreading out too far into the ocean. If there are mangroves on your island, find out more about them by asking elders or community members. Discuss where they are located and why they grow in those areas. Ask the elders for the local names of mangroves. Find out how they use mangroves in their daily lives and if they are noticing any impacts of climate change on mangroves?

6. Taro and other root crops, such as cassava, yams, and sweet potato, are important staple foods for Pacific Islanders. What local root crops do you and your family consume? How do you cook or preserve these foods? Ask an elder about the different varieties of these crops. Ask them if they have noticed any changes in growing these crops over the past ten years. If so, did they need to modify the growing times and practices to adapt to those changes?

7. What are some of the practices Sera and Samu learned from the farmers they met on the way that helped with food security? What are some of the practices that the farmers used to adapt to climate change? Ask an elder or community member if they know other practices that can improve food security and assist in adapting to changing climate.
Prevent pollution. People do not think about where their rubbish goes. Rubbish sometimes ends up in pristine ecosystems where an animal that does not know what it is eats the rubbish. Chemicals from the rubbish end up seeping into the ground or going into the ocean. Some rubbish ends up on the coral reef, covering and killing the corals. Think about how you can reduce the amount of rubbish by reusing or recycling more of the things you have.

Eat locally grown and harvested foods. High islands have such a diversity of ecosystems and therefore can sustain many kinds of plants for food, drink, and medicine. Planting protects the soil and reduces impacts of climate change. Eating locally grown food makes you less dependent on imported food and is much better for you. Locally grown food is fresher, healthier, and supports a resilient food system.

Tips

Actions that help protect the land and environment on high islands:

Practise conservation and prevent clearing of forests. Many Pacific islands used to be covered with beautiful and dense forests that have largely been cut down. Large, ancient forests usually survive only in high parts of the island, far from coastal areas and villages. Those upland forests have tall, old trees, and many smaller plants. They are habitats for insects, birds, bats, and other animals. Some organisms that live only in upland forests are endemic – they are not found anywhere else in the world.

Protect mangroves. Many coastal areas in the Pacific have mangrove swamps that connect the land and the sea. The mangroves protect the land from storms, waves, and floods. They make the shore more resistant to erosion. The mangroves protect the sea from sediments and pollution that may run off from the land. They improve water quality and keep coral reefs safe. Mangroves are important habitat and nursery areas for many animals, including reef fish. They also act as carbon sinks, which means that they help against climate change.
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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The production of these climate readers is supported by the Australian Government. The perspectives and recommendations expressed in this book are those of the authors, and do not necessarily reflect the views of the Australian Government nor GIZ International Service as implementing partner.

Errata

Please note that this book is an electronic publication only. It may contain errors, particularly in the main story presented in taetae ni Kiribati. 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.
Our high island adventure series is created specifically for children in the Pacific Islands. The place-based focus on Pacific Island landscapes, environments, and the island way of life helps students to explore new concepts within familiar contexts.

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