O le tafaoga i le mātou motu mauāluga e faʻavae mai mauga mu
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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 Sāmoa.

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 gagana fa’a Sāmoa. 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.
O lo’u īgoa o Sera, i totonu o lo’u nu’u e i ai le mauga, na ou a’e mai ai, ina ia e iloa mai le matagofie o lo’u motu.
O luga o lenei mauga, e mamao lau va’ai, mà e tatau ona iloa atu le va’a o lo’o sau ai lo’u tausoga o Samu.

O Samu e sau mai le motu e fa’avae mai amu.
Ua taula le va’a, na ou sau i lalo ma le mauga ma lo’u fa’aeteete. Ua ou fiafia lava e fa'afeiloa’i atu ia Samu i lona ulua’i asiasi mai ai i lo’u motu.

So’o se mālo lava e asiasi mai i le mātou motu, e fa’aula e fa’afeiloa’i ai, lea na ou saunia ai ula fugālā’au manogi mō lo’u tausoga.
Ua fa'afeiloa'i atu le mātou aiga ia Samu ma fai le tausamiga, o ulu, i’a, fa'i ma niu. Ua ou fesili atu ia Samu, pe fia matamata auā o lo'o tilotilo solo i le mātou si'osi'omaga.

Ua tusi le lima o Samu ma fa'apea, “O le taimi muamua lenei ua ou va'ai atu ai i lā'au o lo'o ola mai totonu o le vai.”

Ua fautua atu le Tamā o Sera, “E tatau ona lua o ma ē fa’aali ma fa'amatala ia Samu lā'au ese'ese, atonu e i ai isi lā'au o le a fou i lana va'ai.
Ua ofo Samu a’o amata le mā savaliga i le togātogo. Ua ou fa'amatala, “o a’a o le lā’au o le togo o lo’o lālā a’e, lea e iloa atu.”

Ua ou fa'amatala atu fo’i ia Samu, “O le togātogo e puipuia le palapala mai le tafia e le galu. E fa'apena fo’i ona puipuia le ā’au amu mai vai palapalā mai le ele’ele.”
Ua fa'agasolo le mā saviliga i le togātogo, ae mā va’aia loa le uso o lo’u Tamā. Ua ou vala’au atu i ai, pe mafai ona ia fa’amata la Samu po’o le a lana galuega o lo’o fai.

“O le ulua’i taimi lenei ua ou va’ai ai i se togātogo,” o le vala’au lea a Samu.

Ua fa’afeiloa’i mai le uso o lo’u Tamā ia Samu, ma fa’amata lana galuega o lo’o fai, “O lea e sāilli ni i’a ma ni pa’a mō le tausamiga o le afiafi. O i’a láiti ma manu o le sami, e fiafia e lalafi i le togātogo i le lavelave o ona a’a, e puipuia ai lātou mai o lātou fili.”
O le fa’anoanoaga, o lapisi o lo’o ūpeūpea i le togātogo. Ua fa’atino le mā galuega o le āoina o le lapisi, auā lea ua mā mālamalama i le tāua o le togātogo.

Ua mā fa’aatofa atu i le uso o lo’u Tamā ma fa’aaauau le mā savaliga.
“Samu, va’ai i le ma’umaga talo, o lo’u fiafia ia e ai le talo ma le lu’au.”

“Ou te fiafia fo’i i le talo, mā ou te manatu, e manaia lava le tofo o fua o fa’aeleleaga mai lalo o le palapala,” o le tali mai lea a Samu.

“O le tala a lo’u Tinā, o le ma’umaga talo, o le tasi o mea’ai tauā i totonu o le mātou motu. E fa’atelē lava ma’umaga ina ia aua ne’i fa’alagolago i mea’ai o lo’o aumai i totonu i le mātou motu.”
O la’u tali atu lea ia Samu.
Ua mā feiloaʻi atu i le faifaʻatoaga o loʻo galue i lana maʻumaga. O loʻo ufiufi le eleʻele faʻataʻamilo i talo i laulāʻau ma launiu.

Ua ou faʻailoa atu i le uso o loʻu Tinā loʻu tautosaga o Samu, o lona uluaʻi asiasi mai lea i le tātou motu.
O le maitau a Samu, “E ese foliga va’aia o le talo lea, mai talo o lo’o maua i lona motu fa’avae mai amu.”

Ua tali atu le faifa’atoaga ia Samu, “Lelei tele lau maitau. E ui na ese’e se ituaiga talo i tātou motu, ae tutusa fa’afitaui. Ua si’si’i le ta’i ona o fesuaiga o le tau, mā ua o’ona pe mai le suāvai o le palapala. E aogā tele le ufiufi o le ele’ele i lau o lā’au ma launiu, e fa’amafiafa ai le palapala ma taofi ai le fa’ateleina o le masima.”

Ua mā fesoasoani i le ufiufiina o talo o le ma’umaga.
Ua fa'amavae atu i le faifa'atoaga ma fa'agasolo le mā savaliga. Ua taunu'u atu i le vāega o lo'o i ai fuālā'au aina, fuālā'au aina suāmalie ma lá'au fa'amanogi mea'ai, ma ofo ai Samu i le tele o ituaiga lá'au ese'ese.

“O le vāega lea ua tāua o le fa'atoaga-vaomatua. O le vaomatua na galu'ea'ina ma totō e tagata. E tausi lelei e tagata ma fa'aola fa'atasi ai so'o se ituaiga lá'au.”
O lo'o i ai se Tinā o lo'o galue i lana togālā'au aina, ua tu'uina mai ia māua ni fa'i pula. Ona ou fa'ailoa atu lea o lo'u tausoga o Samu.

“O lo'u ulua'i taimi lenei ua asiasi mai ai i là outou motu, pe mafai ona e fa'amatala mai ia te a'u lau togālā'au fa'amolemole.” O le ausagi atu lea a Samu.

Ua tali le Tinā, “O le fanua lenei a le mātou aiga. E totō fa'atasi ma fa'aola fuālā'au aina suāmalie, fuālā'au aina ma lā'au fa'amanogi mea'ai.

O lā'au fa'amanogi mea'ai, e puipuia fuālā'au aina mai iniseti fa'alāfuā.

O lā'au tetele, e lē gata ina maua ai mea'ai, e fa'amāmā le agi malosi o le savili ma fa'amalumalu i isi lā'au totō.

O le mafua'aga o le totō fa'atasi o ituaiga lā'au ese'ese, auā a vevela pe mátu le tau, o lo'o i ai lā'au ese'ese e puipuia isi lā'au. E fesoasoani tele i le mātou aiga ina i a maua pea mea'ai i aso ta'itasi.”
Ua fa'amatala fo‘i e le Tinā, “O lenei aso, ou te lē o sau e selesele ni fua o fa’aele’eleaga mō mea’ai. O lea e vele ese lā’au o lo’o fa’alavelave i lā’au totō. O ituaiga lā’au fa’alavelave ia, e vave le ola sosolo ma fa’atamaia ai lā’au totō.

Ua fa’asino mai e le Tinā lā’au fa’alavelave ia, ona mā fesoasoani lea e veleina ese.

Ua toe tu’uina mai e le Tinā isi fa’i pula ma fa’agasolo loa le mā savaliga ma le fiafia tele.
Ua ofo Samu ina ua mā taunu’u atu i le vaitafe ma fa’aapea, “E leai ni vaitafe i le mātou motu, o le ulua’i taimi lea ua ou va’ai ai i se vaitafe.”

“O se va’aiga fou fo’i lea ia te oe, e tāua le vaitafe i le mātou motu. E tafe ma maua ai suāvai i totonu o le nu’u fa’aapea fa’atoaga. E fa'apena fo’i ona ola ai i’a vai ma isi meaola.” O la’u tali atu lea ia Samu.
Ua faʻagasolo le mā salaliga agaʻi i luga, ma taunuʻu ai i se tasi o ālia. Ua faʻapea Samu, “E enaʻena le lanu o le ālia, e lē pei o le lanu moana o le sami.”

Ua mā vaʻaia se Tamā matua o loʻo āo laulāʻau, ona mā agaʻi loa lea i ai, ma tuʻuina atu i ai ni faʻi pula. Ua faʻafetai mai le Tamā matua ia māua. “O a lua mea o fai iʻinei? O aʻu lea e ao laʻau ma fatu laʻau mō vaifofō.”

Ua ou tali atu i le Tamā, “O lea e faʻamatamata loʻu tausoga o Samu i le tātou motu, ma maua ai ni aʻoaʻoga fou.”
Ua fesili Samu, “O le a le aogā o fatu lá‘au o lo‘o e āoina?”

Ua fa‘ali mai e le Tamā matua le pusā o lo‘o i ai ni lá‘au totō, o lo‘o ola mai i totonu o ipu ma fa‘apea, “Ou te totōina fatu lá‘au mai le vaomatua ma fa’amili i totonu o la‘u fale lá‘au i autafa o lo‘u fale,”

“Omai tātou ő e fa‘aali atu ia oulua le mafua‘aga ou te totōina ma fa‘aola aī nei lá‘au.”
Ua mā mulimuli i le Tamā matua ma aga'i atu i se vaomatua matagofie, o lo'o tumu i lā'au tetele ma le mātutua. O le vaomatua e paologia ma susū le palapala.

E sosolo le limu ma lā'au e leai gi fugālā'au e sosolo mai lā'au tetele ma tautau mai i lālā. E magoni i le magoni o lā'au fa'atasi ai ma le tagi o manulele ma iniseti.
Ua faʻasino mai e le Tamā matua lā'au eseʻese ma le faʻaaogāina aʻo mātou savavali i totonu o le vaomatua.

Ua faʻasoa le Tamā matua, “O aʻa o nei lāʻau tetele, e taofia le palapala, o le tasi lea o le aogā o nei lāʻau. O le faʻanoanoaga, o lāʻau tetele sa tele i aso anamua, ua seăseă ona maua i aso nei. O fatu lāʻau nei o lāʻau tetele, lea ou te āoina.”
Ua mātou va‘aia le mālamalama mai o le tasi o vāega o le vaomatua, ua nā o ogālā‘au o lā‘au tetele a‘ua leai ni lā‘au.

“O le a le mea ua tupu i‘ine?” ua ou fesili atu i le Tamā matua.

“Ua fa‘asoa le Tamā matua, “E tu‘u i lalo e tagata lā‘au tetele e gaosi ai laupapa. O lea ou te naunau e vave ona totō lā‘au i‘inei a‘o le‘i timuga. O lā‘au e taofia le palapala mai le tafia atu i le vaitafe, ma palapalā ai le suāvai o lo‘o fa‘aaogāina e le mātou nu‘u. Masalo na lua va‘aia le vaitafe ua lanu enaena a?”

Ua lue le ulu a Samu ma fa‘apea, “Sa‘o, na ou va‘ai ua enaena, a‘o lea ua ou iloa le mafua‘aga.”
Ua mā fesoasoani i le Tamā matua i le toe totōina o lā‘au fou mō le vaomatua. O lā‘au fou, e lāiti ma fa’aeteete le tu‘uina i lalo o le palapala. A‘o nei lā‘au, o le a tupu tele ma malosi ma toe avea ai lenei avanoa ma vaomatua i le lumana‘i.
Ua taumanuō loʻu Tamā i le togāvao, “Laʻu fanau e, o fea oulua?”

“Tamā, o lea mā te iʻinei, vaʻai i le galuega o loʻo mā faia.” O laʻu tali atu lea.

Ua tali mai loʻu Tamā, “Matuaʻi lelei tele laʻu fanau, ua oulua faʻatino se galuega tāua mō le tātou motu.” Ua faʻafetai loʻu Tāma i le Tāma matua mō le aʻoaʻoga mō māua ma talosaga e mātou tē ō mō se tausamiga i le mātou fale.

Ua mātou toe agaʻi i le mātou nuʻu, mā toe asā autafa o vaitafe, o le vaomatuʻa ma maʻumaga ma mātou taunuʻu atu ai i le mātou fale i le fa’aiʻuga o le togātogo.
“Samu, ua ou fiafia lava ua tā ē fa’atasi i le tā tafaoga i lo’u motu. O isi vāega na ou fa’ailoa atu ia te oe, sa ou manatu māmā i ai. Ua fa’ateleina ai le pele ia te a’u o lo’u motu. Ua a’oa’oina fo’i a’u, pe fa’apesea ona puipui lo’u motu ia maua pea le soifua maloloina ma saogalemu.”

Ua ou ata’ata ma fa’apea atu, “Fa’afetai le asiasi mai ia te a’u Samu!”

Ua tali Samu, “Fa’afetai Sera, oka se matagofie o le tā tafaoga. Talosia le lumana’i, e i ai se aso e toe alu ai se tā tafaoga. Oi! O le isi aso o le tā tafaoga tā te toe ē fa’atasi ai, o lo’u motu!”
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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Errata

Please note that this book is an electronic publication only. It may contain errors, particularly in the main story presented in gagana fa’a Sāmoa. 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.
PACIFIC CLIMATE READERS 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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