



# **Book I**

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**Year II**



**Social  
Studies**



# Social Studies

Year 11 Book One



GOVERNMENT OF SAMOA  
DEPARTMENT OF EDUCATION



## Acknowledgements

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Tamasese and his committee outside the Mau office at Vaimosa (1929)  
by Alfred John Tattersall: ref. PA1-o-795-49

Mau members coming to Apia from bush for Fono (1930): ref. PA1-o-795-14-4

New Zealand marines transporting Mau prisoners (1930): ref. PA1-o-795-12-1

60 Mau prisoners arrive from coast at dawn (1930): ref. PA1-o-795-17-1

The head of the procession of a thousand women of the Samoan Mau movement (1930):  
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A women's Mau procession at Vaimosa (1930): ref. PA1-o-795-25-1

Mau parade along Beach Road in Apia, Samoa, on Black Saturday  
(25 December 1929), by Alfred John Tattersall: ref. 1/2-019638

The lying in state of High Chief Tamasese (1930), by Alfred John Tattersall:  
ref. PA1-o-795-16

The funeral of Tamasese (1930): ref. PA1-o-795-15

The leaders of the women's Mau; Mrs Tuimaliifano, Mrs Tamasese, Mrs Nelson, Mrs  
Faumuina (1929): ref. PA1-o-795-05

Men with a catch of turtles, Samoa (ca. 1900s): ref. PAColl-3062-3-07

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# Unit 1: FOR BETTER OR FOR WORSE

## Introduction

Most of the children born in Samoa are born into a *family*. When they are old enough, their families may take them to *church*. When children become five or six years old, they go to *school*. They will leave school when they are old enough and get a job to earn money to help their families. Earning money and spending money is part of the *economy* of our country. When they are twenty-one years old, they will be able to vote for the political party that they want for *government*.

The Family, the Church, the School, the Economy, the Government — these are all social institutions. They are a very important part of the lives of people in a society. In the first topic of this unit, we will be learning about social institutions, and sharing ideas about how they influence our lives.

In the second topic, we will study one social institution very closely — and that is schooling, or the education system. We are going to learn about the ways that education in the United States of America was **segregated**, between 1860 and 1960, and why black people were not allowed to go to school with white people. We will learn about how African American (black) people felt about this — their views and opinions.

In the third topic, we will study the ways that black people worked hard, with the support of many white people, to change the education system so that they could have **equality** with white people.

Unit objectives

At the end of this unit, you will be able to :

- Explain what a social institution is, and recognise and name types of social institutions.
- Describe the ways that social institutions are reviewed.
- Make conclusions about the ways social institutions can be changed.

Topic 1 What Are Social Institutions?

Social institutions are groups of people that work together for the same goal or purpose. These groups do not do work just for themselves. The **specialised** activities that they organise and **operate** help other people in society.

Social institutions are systems. A system is made up of different parts that are connected together. When all the parts are working well together, then the system is serving the needs of the people in society. Systems have inputs (things that go into the system). Changes happen to things in the system (because of the activities that happen in it). Then there are outputs, which are the things that come out of the system. These are the results of what happens in the system. Figure 1.1 is a diagram that can help you to understand this idea.

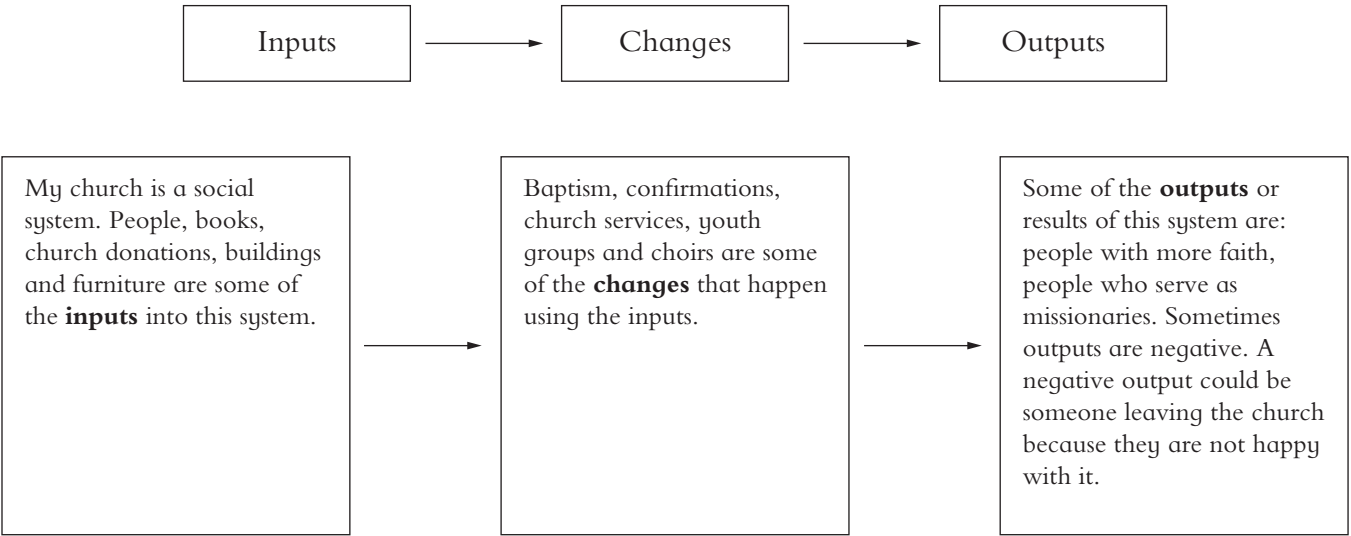


Figure 1.1  
*Social institutions are systems.*

Social scientists say that there are five main social institutions. Figure 1.2 is a star diagram that uses photographs to **represent** each institution.



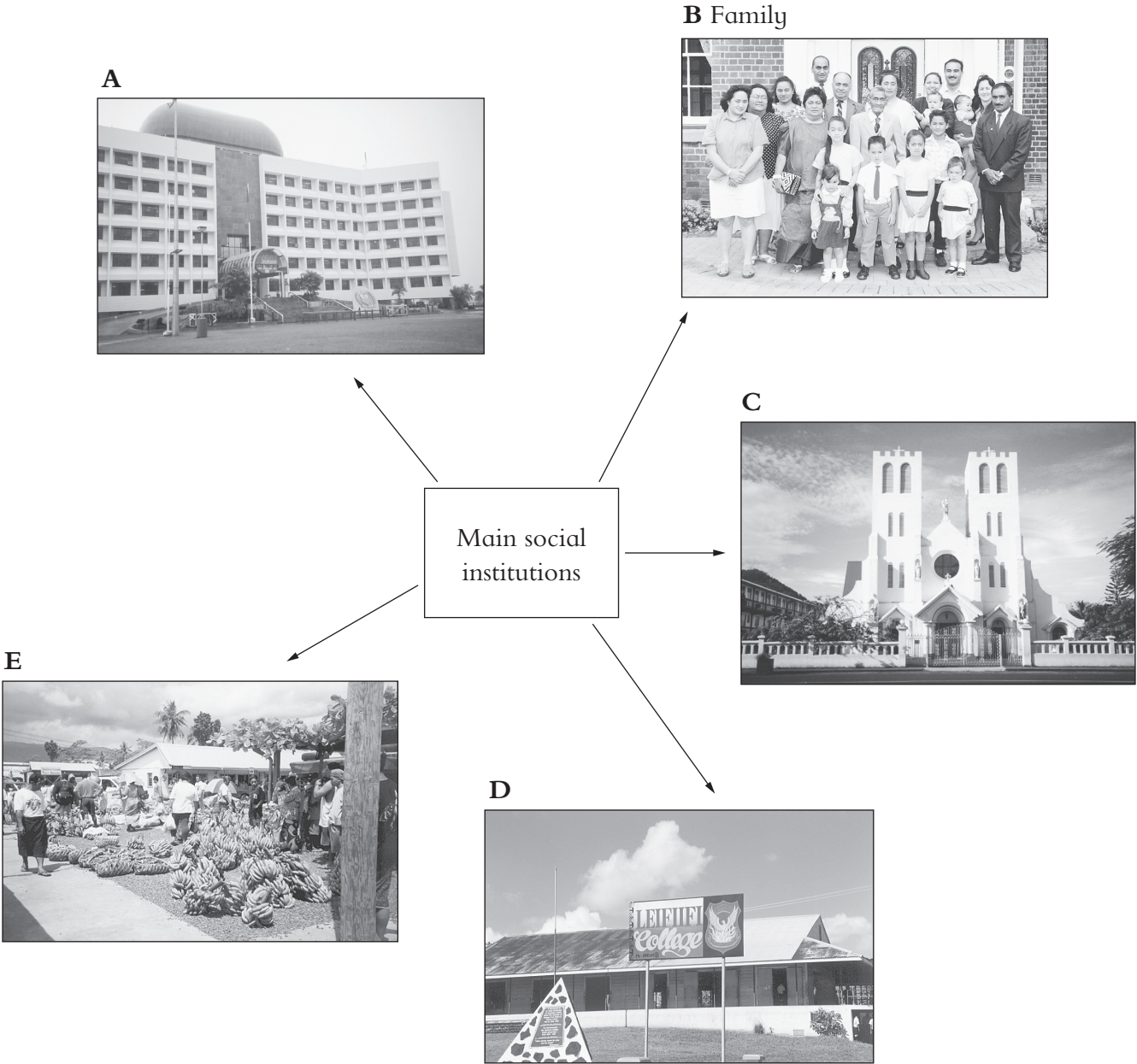


Figure 1.2  
*Main types of social institution.*

**Activity 1****Social Institutions**

1. Study the star diagram (Figure 1.2) carefully. Name each type of social institution, as **represented** by the photos. One has been done for you.
2. Education is a social institution. Social institutions are systems. In this activity, you and your class will try and think about education as a system. You will need Figure 1.1 to help you.
  - a. Work in small groups of three to four students. Discuss these questions. Make sure someone in the group records your group's answers.
    - What is an extended family?
    - What are the inputs into a family in Samoa?
    - What are some of the changes or activities that happen in the extended family?
    - What are the outputs of a Samoan extended family?
  - b. After you have worked together and talked about the questions, join with the rest of the class. Share your group's answers and ideas with the rest of the class. Listen carefully to other groups.
  - c. After the class discussion, return to your group.
    - Does anyone in the group want to change any of the answers and ideas?
    - Talk about your answers and ideas. Make sure everyone agrees before changing your group's records.
  - d. On a large sheet of paper, work together with your group members to draw a diagram like the one in Figure 1.1. You must include examples of inputs, changes and outputs in the diagram. You may use key words or draw pictures to represent your group's ideas.
  - e. Working on your own, choose another social institution from the diagram in Figure 1.2. Think about what the inputs, changes and outputs are. In your exercise book, design or draw a diagram like Figure 1.1 to show how this social institution is a system.

**Did you know?**

The oldest social institution is the family. Early in human history, throughout the world, it was the family that took care of many important activities for groups of people. The family was the economy — it was the work of families to grow food, hunt for food and to make things that people needed or wanted. The family was the government or the institution that made important decisions for everyone and **governed** members' behaviour. The family provided the education and religious beliefs.

Over time, societies grew and lifestyles changed. This was mainly because of new technology. For example, on the continents of Asia, Africa and Europe, groups of humans discovered that seeds could be planted and crops grown. Tools were invented to help break ground and loosen the soil for planting. As a result, they did not have to travel around to search for food in the forest. Some groups of people discovered how to **domesticate** animals. This means they learned how to tame animals like sheep, cows and goats, and to keep them close by to where they lived. These groups did not have to hunt for meat every day.

Changes in the ways that people could feed themselves led to groups of people settling down to live in one place. They did not have to move around from place to place to look for food. They could stay in one place and grow more food — so more people lived together. People began to specialise — some families grew food and traded fruit and vegetables for meat with the families who raised only animals. Some people did not plant or raise animals — they became specialists in making and fixing tools and clothes. They traded these for food.

Groups of people became larger in number. The groups became societies. Many of the activities that families did before societies were formed, became organised and managed by specialised groups and organisations in society, for example government, schools and churches.

**Activity 2****Mini-Test**

Read the information file about the history of social institutions carefully. Are there words that you do not know or understand? Use a dictionary to help you to find out what the words mean.

Here is a short answer mini-test, to check your knowledge of Topic 1: but — here are the rules for this test!

- Your teacher will read each question out.
- You only have 60 seconds to write an answer.
- When the test is over, your teacher will read out the answers to each question.
- Someone else in class must mark your test.
- Each correctly answered question is worth one mark.
- Calculate the total for your test — a mark out of eight.
- Go back into your groups. Count the totals of each group member.

*e.g. If there are four people in your group, and three people got seven marks and one person got five, then add these together.*

$$7 \times 3 = 21 + 5 = 26 \text{ marks total.}$$

- The group that wins is the group with the highest total score.

**Mini-test Time**

1. What is a social institution?
2. How many types of social institutions are there?
3. Name three types of social institutions.
4. Name the three parts of a system.
5. Early in human history, which institution was the only social institution?
6. Over time, the groups of people grew and changed. What was the main reason for the changes?
7. People began to specialise. Name one way that some families specialised.
8. Over time, groups became societies. Specialised groups were formed in these societies. Give two examples of these specialised groups.

**Topic 2****The Institutions That Influenced Black American Lives**

Do you know anything about the history of black Americans in the United States of America? Copy this learning map into your exercise book. You will need one whole page. Remember to present your work neatly!

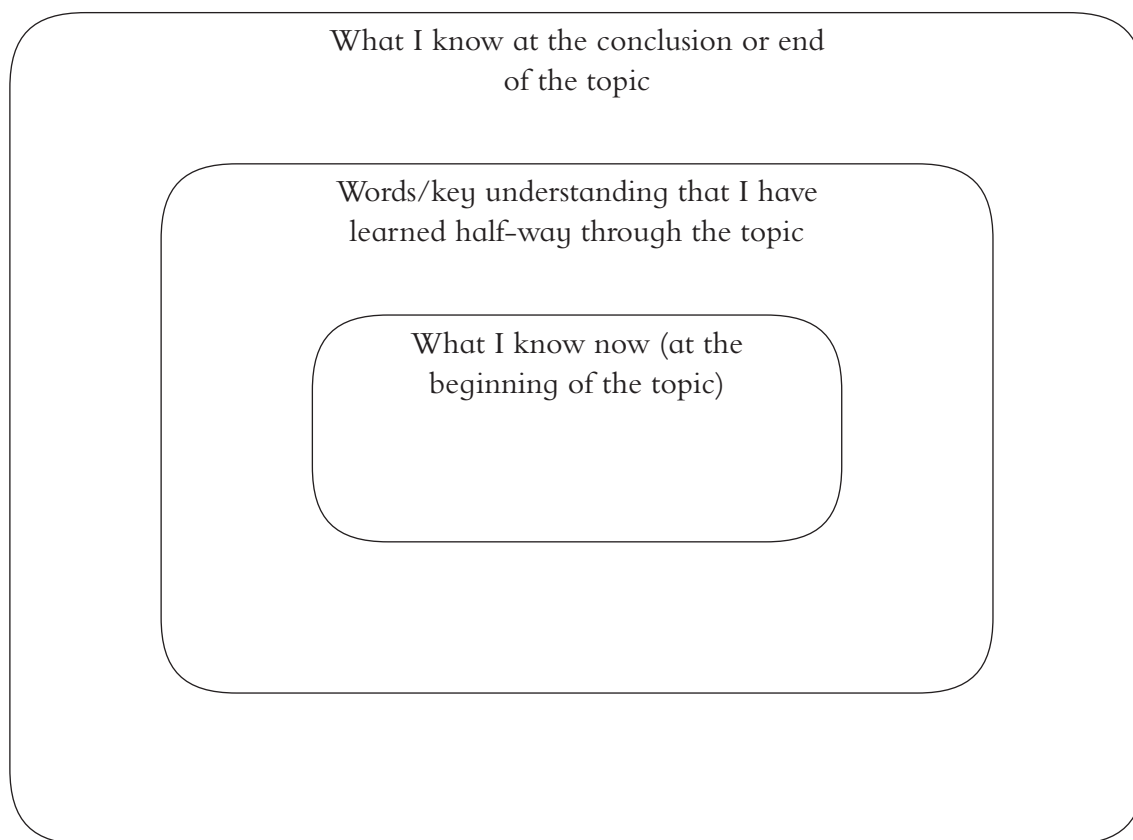


Figure 1.3

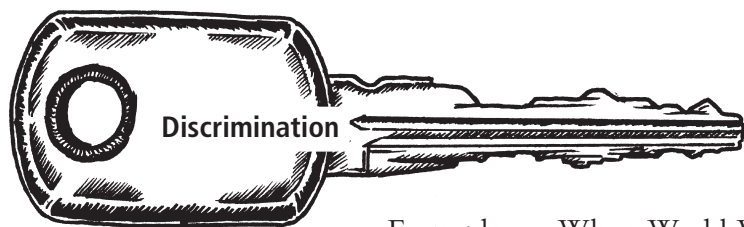
*My learning map of the black civil rights movement.*

1. **Think** about what you know now about the history of black Americans. Think of questions to help you: when, why, where, who, what and how.
2. **Pair** up with someone else in class. Tell each other what you know about the history of black Americans.
3. **Share** with each other the information or knowledge that you have found from thinking on your own, and talking in pairs in a class discussion.

Go to your learning maps. Record in the centre of the map, the things that you know now about black Americans and their history in the United States of America.

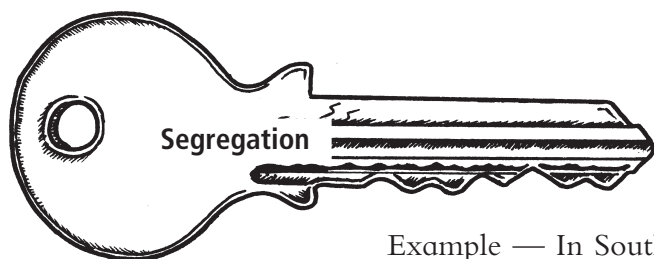


Before we learn about the different social institutions that have been important to black Americans, we need to (i) understand some key words, and (ii) study some history.



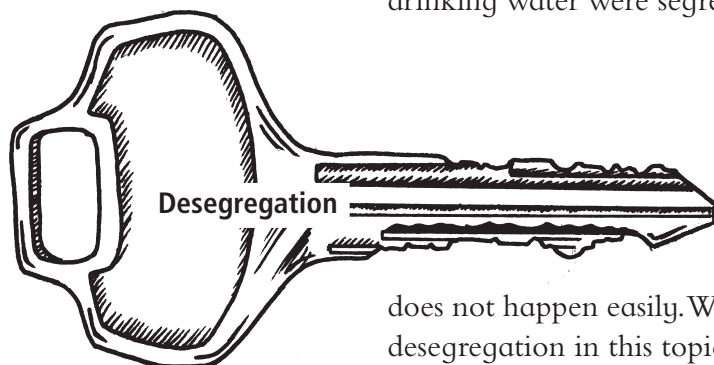
Discrimination is when someone is treated unfairly because of his or her **race**, or **gender**.

Example — When World War I began, New Zealand took control of Samoa from Germany. The New Zealand authorities took German men from their Samoan wives and families and put them in prison until the war ended.



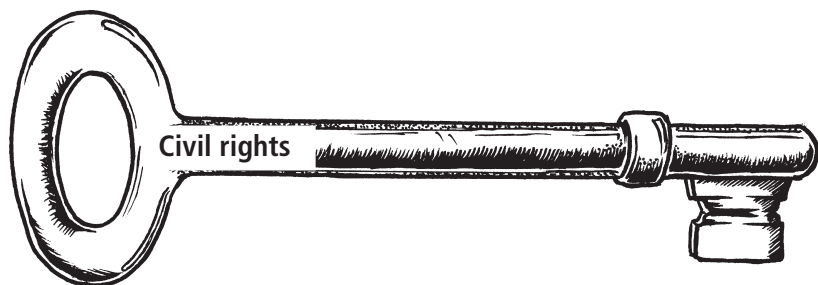
Segregation is when people are kept apart or separated because of their race.

Example — In South Africa, before 1992, black people lived in separate neighbourhoods. They did not live in the same places as white people. They did not go to the same schools or travel in the same buses. Even the taps for drinking water were segregated.



Desegregation is when segregation is stopped, and people from different races are able to live, work and go to school in the same places. This

does not happen easily. We will be looking at some important examples of desegregation in this topic.



Civil rights are the rights of citizens of a country to **political** and **social equality** and freedom.

Example 1 — The people of East Timor voted in a **referendum** that they wanted to be independent from Indonesia. The Indonesian army and **militia** groups that supported Indonesia attacked the people of East Timor. Many people were killed and churches, government buildings and schools destroyed.

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Sometimes when people are discriminated against, their civil rights are taken away.

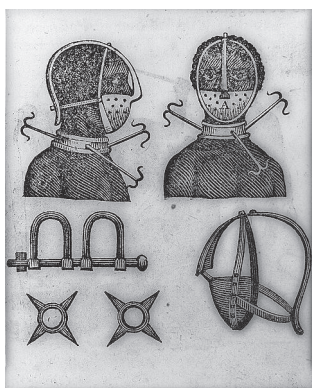
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Example 2 — For many years, Afghanistan was governed by the Taleban. They were Islamic religious leaders. The Taleban made rules to control women's behaviour. Women had to cover themselves from head to toe when they went outside their homes. Girls were not allowed to go to school and get an education. Women were not allowed to work and earn money. Women were not allowed to move outside on the streets without a male relative to look after and be with them. Men did not have the same rules to follow as women.

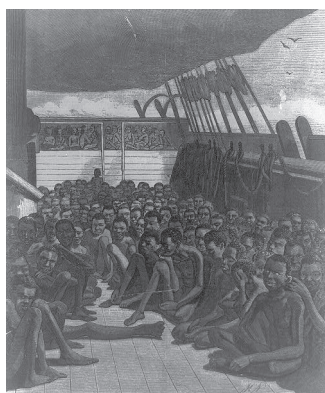
### Activity 3

### Interpreting Information

Carefully read through each of the African American History fact sheets. Answer the questions that follow. Your teacher may have other questions and activities for you to do, using the different fact sheets.



Iron mask, collar and leg shackles — used to control slaves.



African slaves on the slave ship Wildfire.

Source: Library of Congress

#### Fact Sheet One: African American History

### Slaves and slavery in America

From 1619–1803 thousands of African people were forced to leave their homes in Africa. They were shipped across the Atlantic Ocean to the eastern coast of North America, and were sold to white settlers as slaves. It has been calculated that between 400 000 and 1 000 000 African men, women and children were moved across to America in this way. They never got the chance to return to their homelands and to their families.

Slavery is when people are forced to become the property of other people. They are used for their labour. Many landowners in the southern parts of North America wanted to have slaves because they needed strong workers to work on their farms and plantation. Slaves were cheap — and the landowners did not have to pay them wages. Landowners bought and sold slaves at special markets in the same way that pigs, chickens and other animals are sold.

The slave trade was legal in America. Slavery was legal for many, many years. In fact, Virginia (one of the states in the south) passed a law that made the children of slave-women, slaves as well. So becoming a slave happened in two ways — to be caught and forced to America on a slave ship; or, to be born to slave parents.

The main reason why slavery is a part of the history of the United States of America is because the white people who bought and sold African people did not believe they were the same or equal to white people. The white people that hunted for black people in Africa, and sold them in America did not believe it was wrong to do this.

**Fact Sheet One: Questions**

1. What is slavery?
2. When did slavery happen in America?
3. Why did white people living in America want slaves?
4. Write sentences to describe what life as a slave was like. Use these words in your sentences: *rights, powerless, property, labour, treatment*.

**Fact Sheet Two: African American History****Government in the USA**

People from Great Britain migrated to the eastern coastline of North America in the 1600s and 1700s. By 1740, there were 13 British colonies. They were named: Georgia, South Carolina, North Carolina, Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts and New Hampshire. The colonies were still part of Great Britain — but they also governed themselves in many ways.

But the colonies wanted to be completely independent from Britain. Britain taxed its colonies a lot of money, and this was hard for the people who lived in the colonies. They knew that it would be better to work together to get their independence. Working together as a bigger country gave them more security and strength, than being small colonies on their own.

In 1776, the colonies of America signed the Declaration of Independence. This was to tell Great Britain that they wanted to be independent of that country. Britain did not agree and sent its army to fight the colonial armies. Britain lost this war and accepted the new independent country called the United States of America in 1783.

The new country of the United States developed a special system of government for itself. It had two levels. The colonies still wanted to be independent, but also wanted to keep the power and protection of being together as one country. A constitution was written — this contained all the important rights and responsibilities of the people and the government. Then a national system of government was formed — it is known as the federal government. The President of the United States is the leader of the federal government.

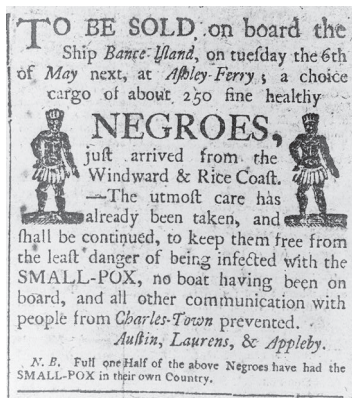
Each colony became a state — and each had its own government. They have their own laws. But while states may have different laws, they must all obey the federal laws. They vote for and elect people to represent them in the federal government. The USA has grown since then — there are now 50 states that are spread across the American continent, including Alaska and Hawai'i.



Figure 1.4  
*The British colonies of North America, 1750.*

### Fact Sheet Two: Questions

1. What were the names of the British colonies in North America in 1740?
2. When did the colonies become independent from Great Britain?
3. What was the name of this newly independent nation?
4. How many levels of government did this new nation or country have? What are the levels of government called?
5. What did each colony become when the new nation was made?



Notice of slaves for sale.



Slaves being inspected by potential buyers.



Fugitive slaves.

### Fact Sheet Three: The American Civil War

## The American Civil War, 1861–1865

A very serious **conflict** developed between the Northern states of the United States of America and the Southern states. The slavery that was legal in the South was one of the reasons for the conflict. But there were other problems between the two areas of the country. There were economic and political problems. Soon, because the disagreements were becoming very serious, the Southern states wanted to secede from the United States. This means that they decided to leave and form their own nation, known as the Confederacy — but the Northern states would not allow this to happen.

War broke out between the two areas. The name ‘Civil War’ has become widely used to describe this period in the United States’ history, but this name is not accurate. In the South, the war was called the War between the States. Other names that have been given to this war by historians are: the War of the Rebellion, the War of Secession, and the War for Southern Independence.

When the war was finally over, Abraham Lincoln (the President of the USA and leader of the Union) was **assassinated**. The Southern states were forced by the victorious North to make some changes. One of these was about slavery — it was **abolished**. After some time, the Southern states were allowed back into the Union.

It has been estimated that more Americans died in this war than any other before it or after it (including World War II).

### Fact Sheet Three: Questions

1. When did the American Civil War begin?
2. What are two other names for this war?
3. Who fought in the war? Who was the war between?
4. What was one of the reasons for this war?
5. Use your own words to explain the meanings of these words: *abolish*, *conflict*, *victorious*, *secede*. You must include examples from the fact sheet to support your explanation.



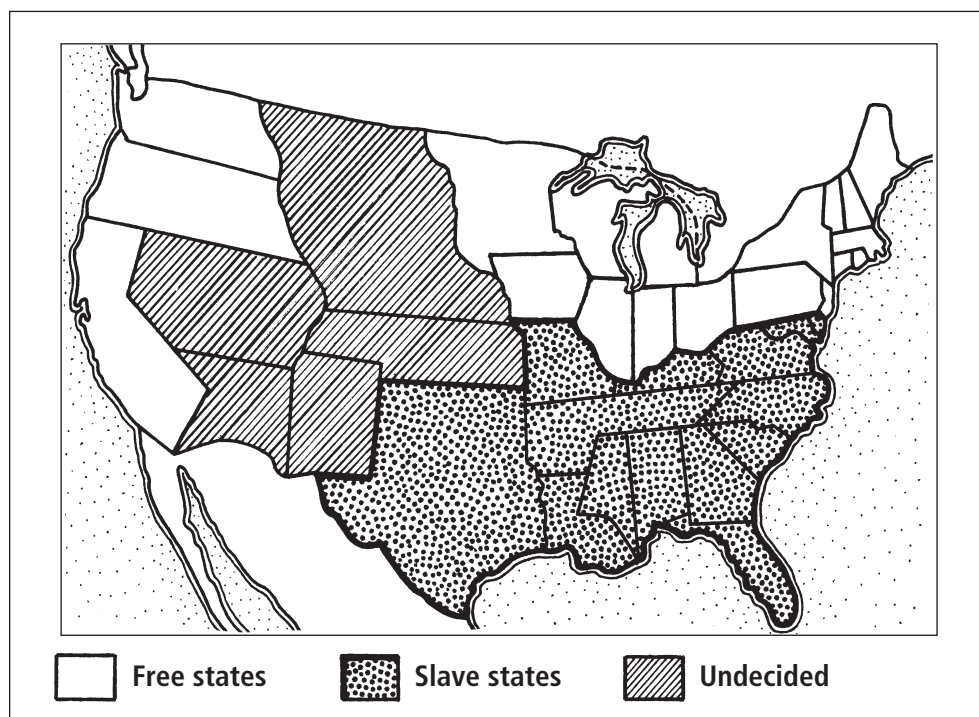


Figure 1.5  
Map of North America, 1856, showing the states involved in the Civil War.



White ladies only:  
segregation.



Segregation at the  
railway.

#### Fact Sheet Four: The 'Jim Crow' Laws

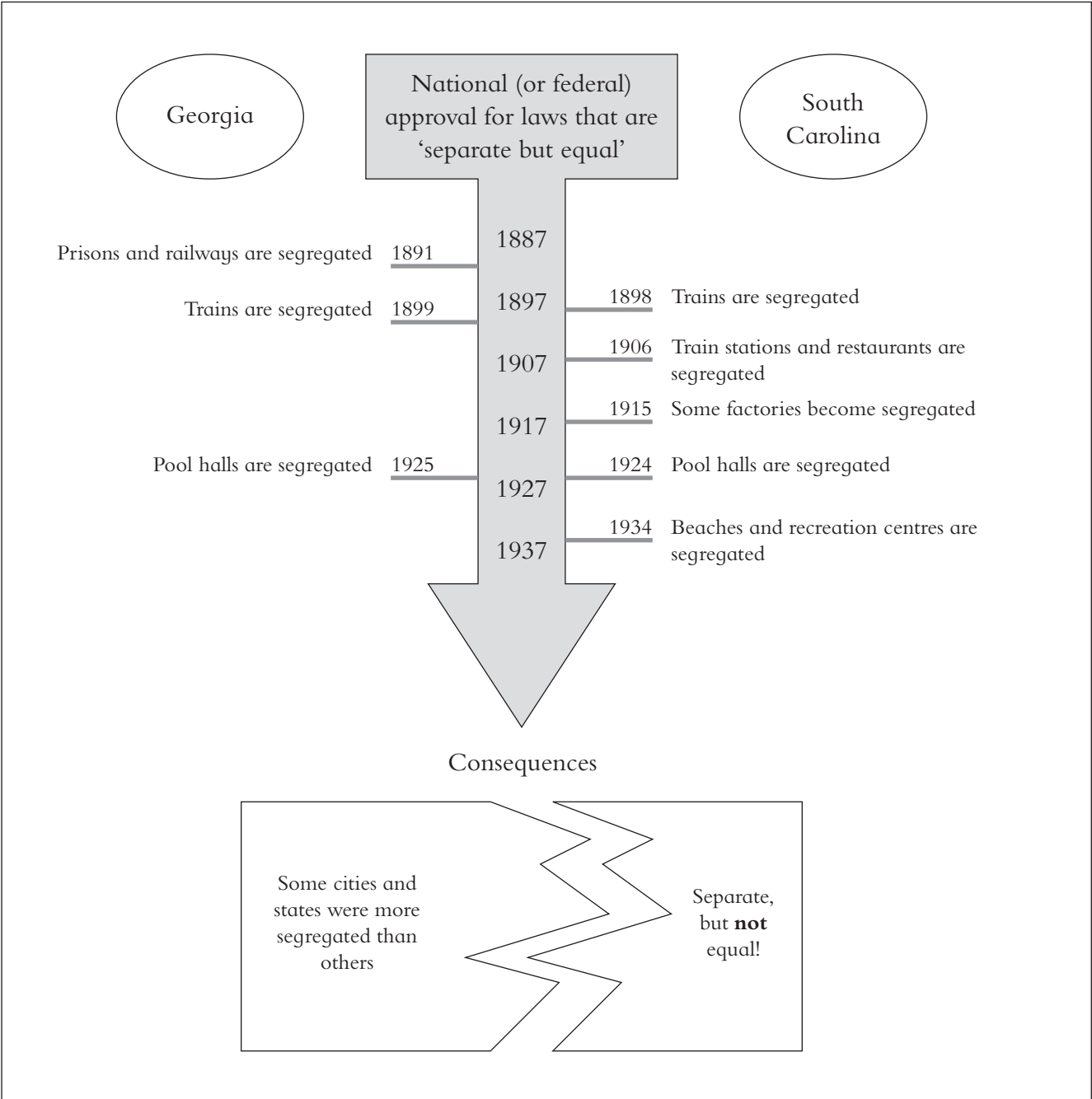
### The 'Jim Crow' Laws, 1880s–1970

There are two levels of government in the United States — state and federal. The southern states began to segregate blacks from whites using state and local laws. These laws were known as the 'Jim Crow' laws.

These laws were put in place over a period of about 30 years — 1890–1920. They did not happen all at once.

Jim Crow was the name of a character in a minstrel song. Minstrels were groups of singers that travelled around the country **entertaining** people. Jim Crow was a white man who painted himself and **pretended** to be a black man.

The Jim Crow laws discriminated against black people. They lost many of the rights that were given to them after the Civil War. Railways and buses, public waiting rooms, restaurants, hotels, theatres, public parks, schools, hospitals and even work places — were all segregated. The institutions (*e.g. Schools and education*) and public services for black people were not the same quality and standard as the services and institutions for white people. Signs showing public services that only black people could use had the word 'Colored' in them. Signs for services that only white people could use had the word 'White' in them.



**Fact Sheet Four: Questions**

1. What did the Jim Crow laws legalise?
2. Where in the United States were these laws made and practised?
3. How did these laws discriminate against black people?
4. Name one example of an institution that was segregated.
5. Name three examples of services that were segregated.

## Fact Sheet Five: The NAACP

## The NAACP: the National Association for the Advancement of Colored People



William E.B. Du Bois

The National Association for the Advancement of Colored People (NAACP) was organised to work for improvements in the social and political lives of African American people. Many African members became members — as did many white people who supported the causes of the NAACP

The goal of the NAACP was to work towards ending racial discrimination and segregation. The NAACP was formed in 1910. When it was first organised, it was led by eight well-known and respected people. Seven were white, and one was black. The name of this black leader was William E.B. Du Bois.

William Du Bois became the editor of the NAACP's newsletter. It was called *The Crisis*. *The Crisis* reported stories, views and opinions about what was happening between black and white people in the United States and other parts of the world.

Most of the work the NAACP did in its first few years was to fight against lynching. The NAACP was very successful with this. For example, in 1911 there were 71 **lynchings** in the USA: sixty three of these were black people. By the 1950s, lynching had stopped.

The NAACP published newspapers and pamphlets to give people **accurate** information about what was happening to black people in different parts of the USA. It organised boycotts and protest marches to press for change. It took people, schools and other groups to court. The NAACP tried to challenge laws that disadvantaged blacks. It paid for good lawyers.

### Fact Sheet Five: Questions

1. What does 'NAACP' stand for?
2. When was this organisation formed?
3. Why was this organisation formed?
4. Name one important black leader from the NAACP.
5. Describe at least three of the activities of the NAACP (that is, write sentences to explain what this organisation did for black people).

**Activity 4****Drawing A Graphic Timeline**

This chart has information about important events in black American history, before the 1930s.

1502	Africans arrive for the first time in North America.
1619–1803	Africans are forced to come to America, and are sold as slaves. This trade is legal.
1787	A group called the Free African Society is formed.
1791	The government of the United States makes a change to its constitution. This is called the Fifth Amendment, and it says ‘no person shall be deprived of life, liberty or property without due process of law’.
1803–1860	Africans are smuggled into America — this trade is illegal.
1827	A special magazine against slavery is written and published in New York — it is called <i>Freedom’s Journal</i> .
1829	An anti-slavery pamphlet is written and published — it is called <i>Walker’s Appeal</i> .
1831	Another anti-slavery magazine called <i>The Liberator</i> is written and published.
1833	A group called the Anti-Slavery Society is organised in the city of Philadelphia. The members of this group are free blacks, and whites.
1834	A school for black children, called Prudence Cradwell School for Negroes, is attacked by white people and forced to close.
1838	The first black magazine written by black people for black people is published in New York city. Its name is the <i>Mirror of Liberty</i> .
1861–1865	War breaks out between the northern free states and the southern slave-owning states of the United States. It is the Civil War. Slavery is one of the reasons why the war is fought.
1865	The national government of the United States makes a change to the constitution, called the Thirteenth Amendment. This makes slavery illegal. All slaves are free.
1866	The government of the United States passes the Civil Rights Act — this gives black people the same civil rights as white people.
1868	The national government gives all black people living in the United States citizenship.
1870	Black men are given the right to vote in the elections. White men have been allowed to vote since the USA became a nation.
1920	All women, including black women, are given the right to vote in the elections.

You are to draw a history highway showing these events in the chart. You will need a double page in your exercise book. Or, your teacher may want you to present this timeline as a big poster, on a large piece of paper.

Your history highway must include pictures, drawings or symbols of each event. Do your work neatly — and, if possible, include lots of colour!

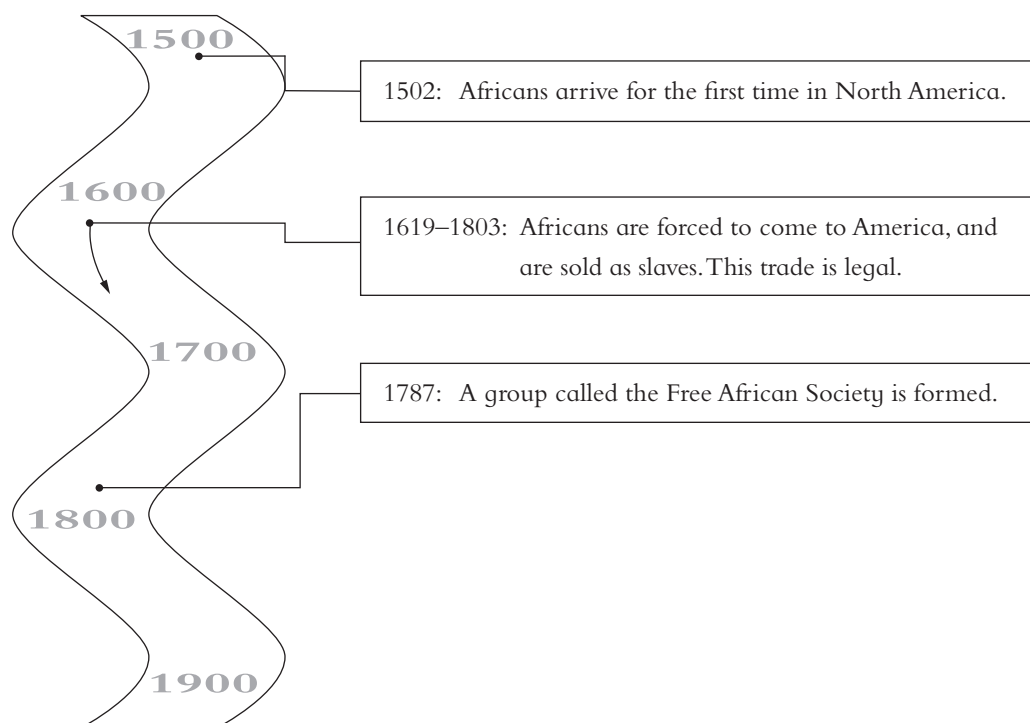


Figure 1.4  
*African American history timeline (incomplete).*

## Reviewing Social Institutions

When people believe that a system or an institution is acting unfairly, and treating people badly, they may try to pressure for a review of that system or institution. A review is when people look at the way things are done to see if things need to change.

Some people may believe a review is not needed — they believe that things are good just as they are. Nothing needs to change.

Sometimes groups in a society do not agree with the way a system is run, or with the way social institutions, such as the government, treat them. Groups that are not treated fairly by an institution may not have much power. The groups that do have power, and like the way things are, will not agree to a review. The weaker groups may try different ways to persuade, or even force, the powerful groups to change their minds.

### Let's pretend . . .

**STOP!**

Imagine you are the parents of the black students who attend a school called Prudence Cradwell School for Negroes. Many white people do not believe that black people should learn to read or write. A white woman who disagrees with this point of view has set up a school. You have tried to save money to pay the school fees. You want your children to have the education that you do not have. One morning, in 1834, an angry mob of white men attack the school. You are so frightened for your children's safety that you do not let them go to back to the school. The school closes down.



1. Why do you want your children to go to school?
2. Why can't your children go to school any more?
3. Why can't you find a black teacher to teach your children?
4. What can you and the other parents do about this situation?
5. Which group is the powerful group, in this society?
6. Which group is the weaker, powerless group in this society?
7. Which institution is not treating people equally?
8. Draw a cartoon strip to show the story. Use speech and thought bubbles to show how parents, students, the angry white men and the teacher, Miss Cradwell, think and feel. Use at least three frames in your cartoon strip to tell this story.

## Activity 5

## Interpreting Information

Think about your history highway. Ask yourself these questions and write your answers in your exercise book.

1. When did groups of people begin to protest against slavery?
2. What were the names of these anti-slavery groups? Who belonged to these groups?
3. What were some of the names of the special magazines and newspapers that were printed? What was similar or the same about these names?
4. What are civil rights? When did black people in the USA get some of these civil rights?
5. Write a list of the anti-slavery groups and organisations that were formed, and when they were formed.
6. Write a list of the different magazines that were started, and when they were started.
7. Did all people living in the United States support or agree with slavery? What was one way that people used to show their point of view about slavery?
8. Which institution had the power to change or abolish slavery at this time?
9. Write a generalisation about some of the things that were done to review slavery as a system before 1865 in the United States of America.
10. Write a sentence to describe some of the changes that the federal government made for black people and their civil rights, between 1866–1926. Do you think these changes were enough?

# The Black Civil Rights News

## Little girl's lawyers fight against segregated schooling!

Topeka, Kansas, 1955

Volume 1, Issue 1

Linda Brown was a little girl — she was only nine years old. She was not allowed to go to the primary school that was close to her house because she was black. Her father thought this was wrong. The nearest school for black children was far away — too far for a little girl to walk to safely.

Linda's father went to the NAACP. They took his case to the Supreme (national or federal) Court in 1955. They challenged the legality of the state law that allowed segregated schooling.

The Judge made his decision. He ruled that segregation of schooling was illegal under the constitution of the United States. He said that all schools in the USA must desegregate as fast as possible.

Thurgood Marshall is the black lawyer from the NAACP that worked on Linda Brown's court case. He was the NAACP's main lawyer from 1938–1961. He took more than 30 cases to the Supreme Court. His most famous court case was Linda Brown's. This court case was called *Brown versus the Board of Education of Topeka, Kansas*.

### Inside this issue:

Social institutions that were important before 1970	2
Education is important to African Americans	2
Black university students organise a sit-in	3
Rosa Parks and the bus boycott protest	3
Huge protest march in Washington D.C.	3
The life of Martin Luther King	4
Violence against civil rights protesters	4

### Mississippi Schools in the 1940s:

- Black teachers were paid less than white teachers.
- There were hardly any secondary schools for black students. Only 10 per cent of secondary schools in the south were for blacks.
- Eighty-three out of 565 of public libraries allowed black people to use them.
- Textbooks in black schools did not have information about voting, elections and democracy.

## Freedom riders (1960), freedom summer (1963)

**1960:** A civil rights group called the Congress of Racial Equality (CORE) asked university students (black and white) to volunteer to go on special bus trips. They wanted to **test a new law** that made segregation illegal on buses travelling between states. CORE wanted to see if people could travel this way safely. One of the first groups of 'freedom riders' had problems. A mob of angry whites opposed to civil rights, set the riders' bus on fire.

**1963:** Civil rights groups worked hard to help black people to **register to vote**. This is because in some states in the south, there were laws that said only people who could read and write could register to vote. In some areas, black adults could not do this because of their poor schooling when they were young.

## Important social institutions before 1970

### Montgomery, Alabama

Today (September 2002) we have asked Mrs Alberta Smith, an African American teacher, this question:

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What were the most important institutions for Black Americans, before 1970?

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**Mrs Smith:** *Government* — the federal government and the state government are important institutions to black people. This is because for so many years, these governments did not protect us or look after us. Government has the power to make our lives good or bad. Another institution that is very important to black people is *education*. During slavery, we did not get schooling. After slavery, it was very hard for many black people, especially in the South, to get any schooling. If they did, it was not the same standard as the schools for white children. Education is important because it can help us to make our lives better.

The other institutions that are very important to black people are our own institutions — these are our families and our churches.

Our families and our churches helped us to stay united and strong during times of slavery, racism, segregation and danger. In our families, we learned who we are, and to be proud to be black.

In our churches, we learned to believe in and serve God, and to be proud to be black. Many of the leaders of the civil rights movement were our church leaders, for example, Rev. Martin Luther King. In our churches, we planned and prepared for protest marches and other actions.

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What type of education is the best one for our African American people?

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In the late 1800s and early 1900s, black leaders knew that education, as a social institution, had the power to change their lives.

### William E. B. Du Bois

William Du Bois believed that it was not possible for black people to learn skills that would help them to be successful business people and property owners if they did not have civil rights. He believed that if they were not allowed to vote, this would be a barrier to their success in business, education and society.

He believed that the best education was a liberal education — this is when people learn about ideas, for example, what is right and wrong. He wanted black people to have the kind of education that would help them to see what was wrong in American society, and to think of ways of changing it.

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### *Education makes men — not workers*

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### Booker T. Washington

This important African American leader wanted black students to have the chance to have an education. He believed that the best type of education was one that could help black people to earn a living, and become useful in society. He believed that black people's lives would change, if black people got skills and worked hard. If people learned useful skills at school they could get good jobs, earn money, save more money so that they could buy a house and pay for their children's education.

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*There was never a time in my youth, no matter how dark and discouraging the days might be, when one resolve did not continually remain with me, and that was a determination to secure an education at any cost.*

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## PROTESTING FOR SOCIAL CHANGE

### Black university students protest for lunch!

Greensboro, North Carolina

On 1 February 1960, four African American University students sat down at a segregated lunch counter or restaurant in a shop called Woolworths. No-one would serve them. So they sat peacefully at the lunch counter all day until the shop shut. This is called a sit-in. They came back again the next day — but this time, with 25 other students. They asked to buy food. Again, no-one would sell them food to eat. Soon, other students were doing protests like this at other segregated lunch counters in Woolworths all across the state of Northern Carolina. By the end of the month, the protests had spread to other states in the South. Finally, in July, all the Woolworths shops desegregated. Blacks could buy food and eat alongside whites.

Washington D.C., 28 August 1963

250 000 people (black, white and other races) joined together in one of the largest **marches** ever seen. The marchers ended their walk at the Lincoln Memorial, and listened to Martin Luther King Jr. give an important speech. This speech has become very famous — it was his ‘I have a dream’ speech.

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‘If you will protest courageously, and yet with dignity and Christian love, when the history books are written in future generations, the historians will have to pause and say ‘There lived a great people — who injected new meaning and dignity into the veins of civilisation.’ — *Martin Luther King*

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### Rosa Parks stayed in her seat on the bus!

Montgomery, Alabama, December 1955

Rosa Parks was working in a factory. She was very tired after a long day at work. She got on a bus to go home, and sat in the seat for blacks. The white section became full. The driver told Rosa to give her seat to the white passenger. Rosa said ‘No’. The bus driver called the police. They took her off the bus and fined her.

Rosa was a member of the NAACP. She had been a member for a long time. The NAACP had a meeting, with black people and leaders from their churches. They decided that they would all **boycott** the buses in the city, to protest

at the way the buses were segregated and unequal. Hundreds of black people walked to work, or shared their cars, instead of taking the buses. The bus companies began to lose money. The boycott lasted for more than a year. But it was successful because the bus companies desegregated their buses.

A young pastor by the name of Martin Luther King helped to lead the people in the boycott. He became an important leader in the Black Civil Rights Movement.

## Dr Martin Luther King, Jr.

1929–1968

Martin Luther King was born in Atlanta, Georgia. His father was a pastor in the Baptist church. Martin went to University and to theological college. He was ordained to the ministry in 1947 and became a minister of a Baptist church in Montgomery, Alabama.

Martin led the boycott of black people in Montgomery against the segregated bus companies. This boycott began in 1955 and ended in 1956, almost a year later. Martin Luther King became a leader of not only his church community, but of the civil rights movement. He organised the huge protest march in Washington D.C. on 28 August 1963.

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‘I just want to do God’s will. And he’s allowed me to go to the mountain. And I’ve looked over, and I’ve seen the promised land! I may not get there with you, but I want you to know tonight that we as a people will get to the promised land.’ — *Martin Luther King (3 April 1968), in a speech he made the night before he died.*

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He had the belief that the best way to work for change was by passive non-violent resistance. He was arrested for his beliefs and actions several times.

On April 4, 1968, Martin Luther King was shot and killed by a white man called James Earl Ray.

Martin Luther King’s birthday is now a public holiday in the USA — the third Monday in January. This is to honour his life and work.

## VIOLENT REACTION TO CIVIL RIGHTS PROTESTS

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*Many people tried to stop the civil rights activists. Passive, peaceful protest was sometimes very hard, even dangerous. People were killed, and property damaged.*

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### Bomb attack on black church!

A bomb exploded on 15 September 1963 in Birmingham, Alabama. The bomb blew up at the Sixteenth Street Baptist Church. This church was a popular meeting place for meetings about civil rights. Four young girls who were going to Sunday School were killed in the bomb blast. Angry black people rioted in the city after this happened. Two black youths died in the riots.

### Army helps students get into desegregated school!

Little Rock, Arkansas, September 1957

Central High School was segregated. After the Supreme Court said it was illegal, nine black students came to the school to attend. The Governor of Arkansas tried to stop the students from going into the school by organising angry crowds of white people to block their way.

The President of the United States, President Eisenhower, sent in the army to protect the students and to open the way through the crowds so that they could get into school.

### Bloody Sunday

Selma, Alabama, 7 March 1965

Black civil rights protesters began a march from Selma to the city of Montgomery. They wanted to show that they supported voting rights for blacks. The police stopped them, by putting up a blockade across the road. The police also used tear gas, whips and clubs against the protesters. Fifty marchers went into hospital because they were hurt by the police. The newspapers and television news gave this event the name ‘Bloody Sunday’.

### Missing men found — murdered!

Mississippi, August 1964

Three civil rights workers disappeared. They were helping to register black voters. On the day they went missing, the police arrested them for speeding. The President of the USA sent in the Army to help search for them. Their murdered bodies were found. The government found out that the police had let the Ku Klux Klan take the men. The Ku Klux Klan is a secret, white-only group that does not believe black people are equal to white people.

**Activity 6****Interpreting Information**

Turn to page of the newspaper, *The Black Civil Rights News* (pages 24–27). Carefully read Mrs Smith’s opinion about the institutions that were important in the lives of African American people in the past. Use this article to help you to write a paragraph answer to this question:

- Which institutions influenced the lives of African Americans before the 1960s?

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There is information to help you remember how to write paragraphs in social science in the skills section of this textbook (pg. 100).

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**Topic 3****Black Action For Change**

African Americans believed that they had rights — the same civil rights that other citizens of the United States had. But, in the southern states of this large nation, state laws and local customs prevented them from enjoying these rights. They began to organise themselves to review and take action against the social institutions that did not give them equality with white people.

*The Black Civil Rights News* has information that will help you to develop your knowledge about what they did.

**Activity 7****Conducting An Inquiry****Research assignment**

You may work in small groups (of two or three people) for this assignment. This is because you can help each other to read and to discuss information and ideas. However, you must each record and present your own research report.

**The assignment:** You must conduct (or follow through the different steps) and do a social studies inquiry into how the Black Civil Rights Movement put pressure on institutions such as the government (state and federal) and education, to give them the civil rights that all American citizens have under the Constitution (or federal law).

You must present your inquiry as an essay that explains:

- Where important events took place.
- When these events took place or happened.
- Who was involved.
- Why the events took place.
- What happened.
- How different people responded or behaved to what happened.
- Your conclusions about how easily social institutions can change.

Please turn to the skills section (page 106) of this textbook for information to help you to do a social studies inquiry, and how to present the results of your inquiry as a research essay or report.

### **Unit summary**

Read each of these statements and ask yourself if you can now do these things:

I can identify types of social institutions.

☐

I can describe ways people can review social institutions when their rights are not respected.

☐

I can make conclusions about whether or not institutions can easily change.

☐



# Unit 2: FOR BETTER OR FOR WORSE, PART TWO

## Introduction

We live in a society that is not exactly the same as the one that our grandparents and great-grandparents lived in. The society that they lived in when they were the same age as we are now, was very different. The reason why their lives were different from the lives we have today is because society has changed. When societies change, this is called social change.

## What Is Social Change?

Social change is ‘the transformation of culture and social institutions over time’. Transformation means changes from one thing to another. And so social change is about the changes that happen to culture over time. Time is very important.

There are four main characteristics of social change. These are:

1. Social change happens everywhere, but the rate or speed of change is not always the same. In some places, changes happen to a society quickly. In other places, the change happens slowly. For example:

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In the USA, Great Britain, New Zealand and Australia many women did not work for money after they got married. After World War II, this changed. Women began to work in jobs that they never did before. This is because during the war, men went off to fight but the government needed people to do their jobs at home. Women filled those essential jobs for the first time. When the men came back after the war, the women were supposed to leave the jobs and give them back to the men. However, the experience of working changed their attitudes to work. By the 1980s, women in these countries were training to do jobs that men had mostly done: *e.g. As accountants, doctors, engineers, lawyers, mechanics, police officers and pilots.*

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2. Social change is sometimes planned — but sometimes it is not planned. It just happens to groups of people. For example:

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People in the Pacific nations (Samoa, Tonga, Tokelau, etc.) have become used to eating foods like tinned fish, corned beef, rice, butter and long-life milk. These are not traditional foods, but they have become part of our basic diet. This change in our diets was not planned. We became used to imported foods over the years and now we depend on them.

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3. Social change is often controversial. This means that the changes can upset people in the society. For example:

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Fashions change and so have attitudes towards what is good and not good to wear. People from the younger generations are often the ones who will try new styles of clothing, music and jewellery. Society has changed its attitudes towards dress standards, but there are still times when fashion upsets others: *e.g. Pierced noses, eyebrows and stomachs.*

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4. Some social changes are important to society — and some social changes are not. For example:

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An invention like the telephone has changed the way we communicate with our relations that live overseas. We do not have to depend just on writing letters and posting them in the mail. The invention of computer games is important because millions of people around the world play these games and spend money on them. Some people might say that computer games are not as socially important as telephones.

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## What Causes Social Change?

There are three different sources. These are:

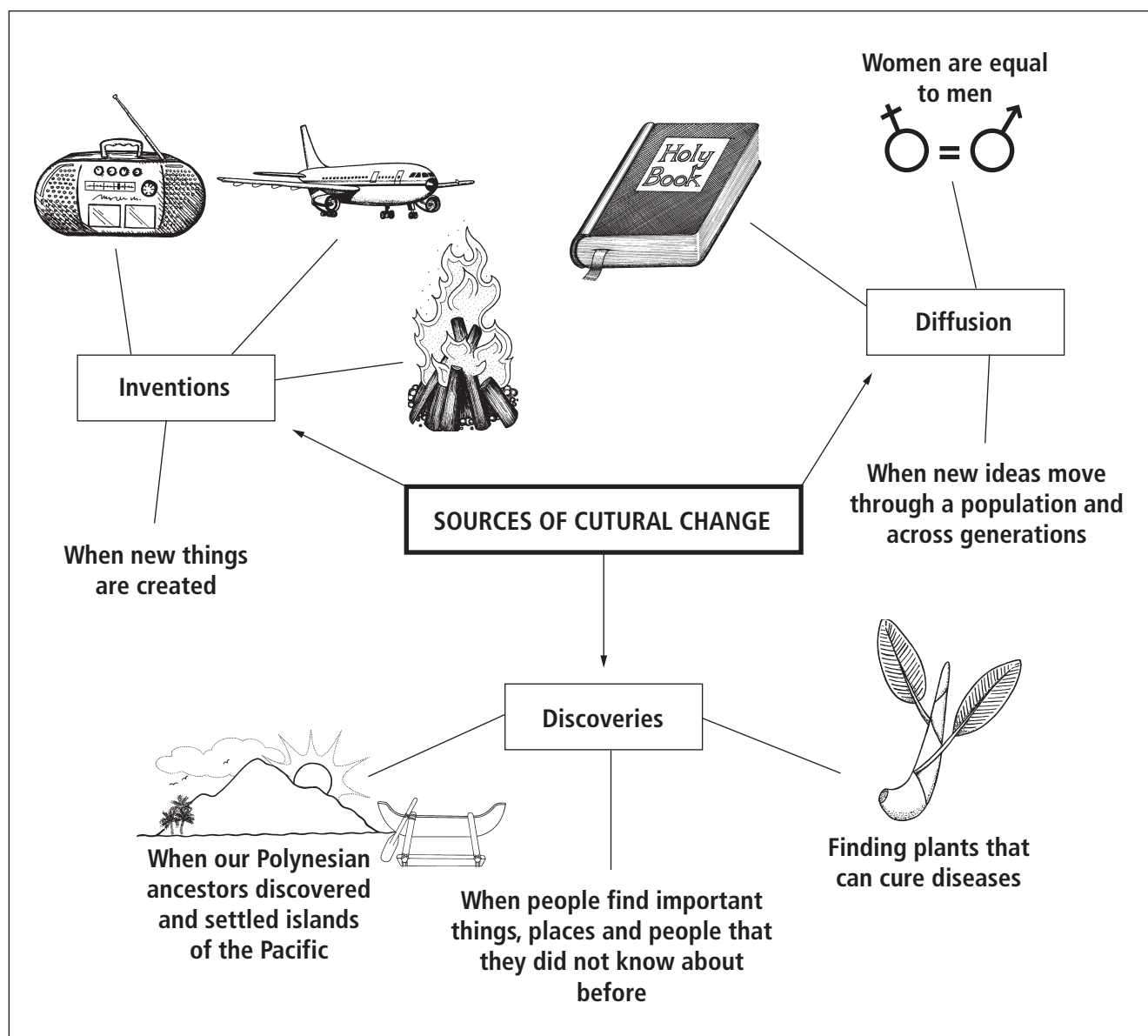


Figure 2.1

Star diagram of three sources of cultural change: invention, discovery, diffusion.

### Conflict and change

Sometimes change happens when there is tension — when groups of people in the society have very serious disagreements with each other. They may argue. They may say negative things about each other. Sometimes their arguments can become violent.

Fighting between different ethnic groups in the Solomon Islands is changing the way people live. The fighting makes some areas unsafe for normal day-to-day life, and children are not going to school because of the dangers. Some people cannot work in their normal jobs to earn money for their families because of the fighting.

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**Ideas and change**

Some people find the new ideas and opinions that a person has are very powerful. They want to change their lives and follow the person with the new ideas. When they do, they change the way they live. This is social change.

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When Jesus Christ began His ministry, many people wanted to follow Him and to live by His teachings.

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**Demographic change**

This type of change is caused by changes in the population of people in a place. Demography is the study of population — or, the study of the number of people in places. Changes in the number of people are caused by migration. They are also caused by changes in the number of births and deaths.

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Singapore is an island nation in south-east Asia. It has a total land area of 647.5 square kilometres. It has a population of 4 151 300. There are so many people living on this island that people live in high-rise apartment buildings. The government of Singapore has tried to control the number of people by telling married people how many babies they should have.

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**Social movements and change**

Change can happen in a society when people join together for a common cause. They organise themselves and work at changing something. This is called a social movement. There are different types of social movements. The type of social movement depends on what kind of change the people in that movement are looking for.

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The work of African Americans to improve their lives and to get equality with white people is an example of one of the most important social movements of American history. The years between 1954 and 1971 were very important for the Black Civil Rights Movement.

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In this unit, we will be looking at the social changes that happened because of the Black Civil Rights Movement. We will be studying the effect this movement had on the rights, roles and responsibilities of black and white Americans. We will then think about these important ideas of social change, rights, roles and responsibilities, in a study of a very important social movement in our own history in Samoa — the Mau Movement.

### Unit objectives

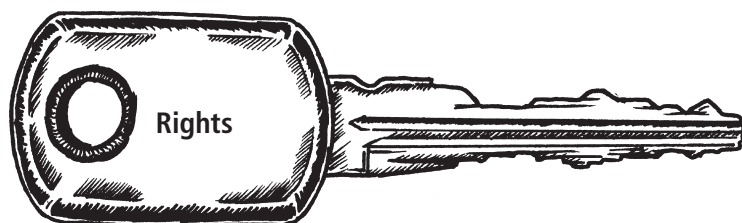
At the end of this unit, you will be able to:

- Label and classify changes to rights, roles and responsibilities that have been caused by social changes.
- Debate how social changes affect people's rights, roles and responsibilities.

## Topic 1

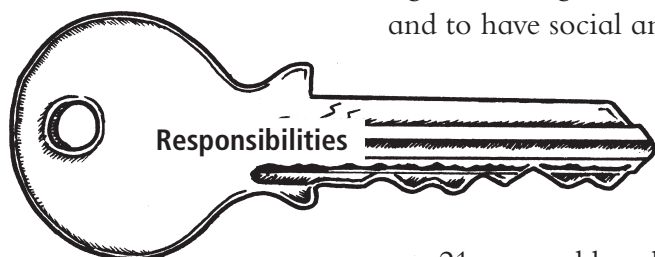
## Social Change: Rights, Roles And Responsibilities

In this part of the unit, you will need some of the resources from the previous unit, as well as the knowledge that you learned. What are rights, roles and responsibilities? These are key ideas in this unit.



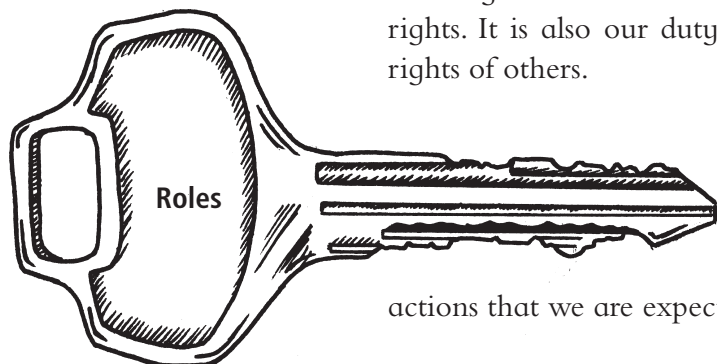
Rights are those actions and ways of behaving, and of being treated, that every person should have. There are times, in certain places, that people have not been allowed to have their rights.

There are different types of rights — there are human rights (you may remember studying about human rights in Year 10) and there are civil rights. Civil rights are the rights of citizens in a country to be treated equally, and to have social and political freedom.



Responsibilities are the obligations that people have. It is our duty or responsibility as citizens of Samoa, to vote in the general elections when we

are 21 years old and older. It is our duty to exercise, respect and use our rights. It is also our duty or responsibility to protect our rights and the rights of others.



Roles are our functions in the different social groups that we belong to — in our families, our churches, our society. A role is the part that we play, the actions that we are expected to take by others in our groups.

## The Black Civil Rights Movement In The USA

Here is a chart that has a list of questions to evaluate what the Black Civil Rights Movement did. Think about what you have learned.

1. Copy this chart into your exercise book. You will probably need a whole page for it.
2. Working in pairs or groups of three, spend some time answering each question. Work together to discuss the answers. Write your answers in the second column.
3. Have a class discussion about the questions and share answers. Add or even change, your group's answers in the third column.

Questions	Our group's answers	Answers from the class
What did people in this movement want to change?		
Why did they want to change it?		
Who belonged to this movement? Were white people a part of this movement?		
When did this movement happen?		
Where did this movement happen?		
Which groups or organisations were involved?		
How well did this movement do? In other words, was it successful? Did it make or achieve the changes that it wanted?		

Let us think about the rights, responsibilities and roles that different people and groups of people had, in the Black Civil Rights Movements of the United States of America.

## Activity 1 Classifying Information

Copy this chart into your exercise book. Make sure it takes half a page. You may work in pairs or in groups of three. You must make sure that each person in the group has the same answers in their chart.

- In the 1950s, in the state of Alabama (in the south of the USA), what were the rights, roles and responsibilities of each of these individuals, groups and institutions?

Person, group or institution	Rights	Roles and responsibilities
A white farmer living in the South, who believes segregation is good	<ul style="list-style-type: none"> <li>■ To send his child to a good school, with only white children.</li> <li>■ To vote in national, state and local elections.</li> <li>■ To travel in the best part of the train, to always have a good seat on the bus, and to eat and shop with only white people.</li> </ul>	<ul style="list-style-type: none"> <li>■ Provide for the family.</li> <li>■ Employ people to do some of the work.</li> <li>■ Vote in elections.</li> <li>■ Fight against desegregation.</li> </ul>
The local branch of the NAACP		
The state government		
The federal or national government		

## Videos

Many movies about the Black Civil Rights Movement have been made. You may be interested in seeing one to get a better understanding of how hard and difficult it was for the people in this movement to win the changes that they wanted. These movies are now videos.

- Mississippi Burning
- Freedom Song
- Crazy in Alabama
- Driving Miss Daisy

**Activity 2****Writing A Summary Report**

If you are able to watch one of the videos listed, write a one page summary about the movie. Turn to the skills section (page 100) of this textbook. There you will find information about writing paragraphs, essays and reports.

**Topic 2****Social Change In Samoa**

Imagine you are going through a box that used to belong to your great-grandmother, Telesia. These are the things that you have found inside it.

- An old purple puletasi with a white band at the bottom of the top or blouse.
- An old white handkerchief with rust-coloured stains in the corner.
- Telesia's diary. The pages are yellow with age and the handwriting is hard to read because the ink has faded.
- A photograph album — with old black and white photographs.



Figure 2.2  
*Treasured memories.*



## Diary Entry 1 1926

My husband has been very secretive these past few weeks. He leaves me at home with our young children, and goes to the village of Vaimoso. Sometimes he is there all night. My cousin says there have been meetings, so I did not think that he has a girlfriend.

He came home today and told me that they have formed a group. They do not want New Zealand to rule Samoa anymore. The name of this group is the Mau.

The New Zealand leaders have been making life hard for many Samoans. Life is easier for some, if you listen and support them. My son could only go to the good school at Malifa if he had a palagi last name—so we changed his name to my mother's family name. My son goes to school as John Wilson. Instead of Ioane Faumuina, his father's own name.

## Diary Entry 2

The Mau are going to take action! I am a bit worried. We are not going to pay our taxes; we are not going to register the names of our newborn children or our family that die and we're not going to send our children to the government schools. After all the trouble we went through to change Ioane's name on his birth certificate to get him into Leififi school. Now we are going to keep him home to protest. I am not sure about this—I worry now about getting into trouble with the police and my son's education. The palagi police have guns, and they have cars and trucks so they can move around very quickly.

I know I told my husband that I would support him and his beliefs (and that means supporting the Mau) but this type of protest is going to be hard and I am scared. The police have been throwing some of the men into prison without a trial, and without good reasons. Some of the men have been hiding in the bush. The palagi police are not very good at finding people in the bush.

## Diary Entry 3

My husband came home today and told me that the wives of Tamasese, Tuimaliifano, Nelson and Faumuina are getting the women together. They are organising a group for us—the wives, the sisters and the mothers. So I went to their meeting and there were so many!! They talked to us and explained what was happening. And we talked about what we could do. We're going to have our own uniform and we're going to go on our own protest march. This is exciting—I don't feel so scared and worried now, because I am not alone with my fears. Other women are worried about feeding their families, their children's education, their husbands' lives, but we are helping each other as wives and mothers, and as Samoans. I am going to buy four yards of purple material tomorrow to sew my uniform.

## Diary Entry 4

My husband came home today from a fono at Vaimoso. He was surprised there was not any food cooked for him. I told him he could eat some of cold taro left from the food I made for the children. I am too busy—I have been sewing uniforms for other Mau ladies, and preparing for our protest march tomorrow. I am too busy with important matters—he will need to feed himself, and ask his sister to come and look after our children. A thousand women are marching tomorrow—marching for the Mau! Marching for change! Marching and protesting for a better, fairer future for our children, for ourselves as Samoans.

## Diary Entry 5

Its been a terrible, terrible week. We went to march through Apia, another demonstration march, to protest at the injustices that the New Zealand leaders keep giving to us. Men, women and yes, even some children, marched through the town. We sang; we chanted. We did not carry weapons. We did not go looking to fight anyone. But at the intersection of Beach Road my worst fears came true. The New Zealand police came with guns—they tried to stop us. Our fearless leader walked ahead with his hands raised up high to talk peacefully but they started shooting into the crowd with a machine gun, from the second floor of the government building. Some people never had a chance, including my beloved husband. Foolish, loyal man. Why did he have to be right at the front?!

We buried my husband next to his father, on the family land at Lefaga. We buried him the same day that Tamasese was buried, in Lepea. I know that my husband was willing to sacrifice his life for our people, our country. Nine people died, and many more were wounded. The price for justice, freedom and self-government is very, very high. I will never forget my husband—I will make sure his memory stays alive in our family. But who else will remember him, or what he and the others he stood with, did?

Figure 2.3  
*Pages from Telesia's diary.*

## Telesia's Photo Album

Photo 1.



*Tamasese and his committee outside the Mau office at Vaimoso*

Photo 2.



*Mau members coming to Apia from bush for Fono*

Photo 3.



*New Zealand marines transporting Mau prisoners*

Photo 4.



*60 Mau prisoners arrive from the coast at dawn*



Photo 5.



The leaders of the women's Mau; Mrs Tuimaliifano,  
Mrs Tamasese, Mrs Nelson, Mrs Faumuina

Photo 6.



The head of a procession of a thousand women of the  
Samoan Mau movement

Photo 7.



*A women's Mau procession at Vaimoso*

Photo 8.



*Mau parade along Beach Road in Apia, Samoa, on  
Black Saturday*



Photo 9.

*The lying in state of High Chief Tamasese*

Photo 10.

*The funeral of Tamasese*



Photo 11.



*High Chief Tamasese lying in state at Vaimoso*

Figure 2.4

*Pages from Telesia's photo album.*

### Activity 3

### Processing Information

You will need to spend some time reading Telesia's diary and looking at her photograph album. Work together in pairs.

- Read to each other from the diary. If there are words that you are not sure of, use a dictionary.
- Study the photographs carefully — use the skills for photo interpretation that you learned when you studied Social Studies in Year 9 Book 2.
- Ask each other questions using the question grid on the next page, to help you understand what Telesia wrote, and what the photographer recorded in the photos.

Who were the leaders of the women’s Mau?	Why was the old white handkerchief important to Telesia?	When was the Mau organised?
Why was it organised?	What was the Mau?	Why was the purple puletasi important to Telesia?
When was ‘Black Saturday’? Why is it called ‘Black’ Saturday?	What is a protest march?	How many women were in the Mau women’s protest march?
In which village was the Mau office located?	Did all the people of Samoa support the Mau?	Why did the New Zealand government send some of the Mau to prison?

Figure 2.5  
*Questions about the Mau.*

**Activity 4**      **Photograph Simulation**

1. Choose one person from one of the photos in Telesia’s photo album. Imagine you are that person, in that photo, at that time. Write sentences to answer the questions in the example below. Remember, you are using your imagination! Your sentences must include reasons for your answer. Here is an example to help you.

**Photograph 2 — the second man from the left**

**What can you smell?**

I can smell the sweat from the bodies of the people close to me. I can smell sweat because it is a very sunny day. The people are feeling hot.

**What can you see?**

I can see a man with a camera. He is taking our picture. I think he wants to take our photo for the newspaper because we are going to a very important meeting.

**What can you hear?**

I can hear the voices of the men around me. They are talking about the Mau fono. They are also talking about the police — the New Zealand police might come and chase us away because they do not like our Mau.

**What are your feelings: are you happy, excited, scared, angry?**

I am happy because I am going to a very important meeting. I am happy because I like to have my photo taken. I am also scared because of the police. Me and my friends were hiding in the bush from the police.

2. Choose another person from a different photo in Telesia's album. Imagine you are that person, and answer the same questions.

## Activity 5

## Simulation

1. A newspaper reporter is interviewing Telesia for a New Zealand newspaper and asking her for her opinions. Read her answers carefully. Try and imagine what the questions are. Write these out in your exercise book.

---

### A. Reporter: ?

**Telesia:** Even though our people have been put into prison, and banished from our own land, and yes, even killed, I still support the Mau. I am still proud to be a member of this organisation.

---

---

### B. Reporter: ?

**Telesia:** The Mau has made many positive changes. It has brought the Samoan people together. It has helped us to feel proud of who and what we are. It has made us stronger and very sure that only we can lead and govern ourselves, not New Zealand or any other country. Our non-violent action has shown the world that we are true Christians, and we are willing and ready to make sacrifices for what we believe in. We are more civilized, more gracious and noble than the New Zealand government that has treated us so badly.

---

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### C. Reporter: ?

**Telesia:** It is the right of all Samoans to live in freedom, and to be independent. It is the responsibility of all Samoans to work for that. And when we get our independence, it is the responsibility of all Samoans to work together to improve our lives.

---

---

### D. Reporter: ?

**Telesia:** All I want to say to the people of New Zealand is 'Samoa mo Samoa'.

---

2. Now, draw a picture of Telesia, holding her diary, wearing her handkerchief and her purple puletasi. Write a speech bubble, with her words to the people of New Zealand. Think carefully of the historical events and write the year that she was interviewed below her picture.

**Point to ponder . . .**

Michael Field is a journalist. He said that the Mau Movement of Samoa was ‘a **noble, courageous** and **pacifist** movement, whose achievements do not deserve the **obscurity** they now suffer’. (*Pacific Magazine*, August 2002).

**Activity 6**

**New Words**

1. List each of the bold words in Michael Field’s quote in your exercise book. For each word, draw and complete a vocabulary square.

**Remember:**

- Write the word into the top left square.
- Write the meaning of the word into the top right square.
- Write a sentence using the word in the bottom left square.
- Draw pictures to help explain the meaning of the word, in the bottom right square.
- Use a dictionary to help you.

<b>NOBLE</b>	

Now do the same for these words: ‘courageous’, ‘pacifist’ and ‘obscurity’.

2. Work in pairs to discuss the best answers for these activities.
  - a. Give an example of how the Mau was noble.
  - b. Give an example of how the Mau was courageous.
  - c. Give an example of how the Mau was pacifist.
  - d. Do you think the Mau is obscure in Samoa? Do you think it is obscure in New Zealand? Please give reasons for your answers.
3. As a class, think about these statements and whether they are true or false. Your teacher will read each one out. Think about it for a few seconds, then your teacher will ask for a vote. After the vote your teacher will ask the class for reasons for the different answers. For example:

---

**Teacher:** 'Put you hand up if you think the first statement is false.'  
(Count the hands)

'Put your hand up if you think the first statement is true.' (Count the hands)

'Why did you vote "false"? Why do you think this statement is false?'

---

**Statements:**

- A.** The Mau Movement worked for civil rights for the Samoan people.
  - B.** Only men were allowed to be members of the Mau Movement.
  - C.** The people of the Mau were weak and were scared of the New Zealand government.
  - D.** The Mau Movement believed in violence and warfare.
4. Copy each statement into your exercise book. Think about the class discussion. For each statement, decide for yourself if it is 'true' or 'false'. Write your answer next to the statement using a different colour pen. Then give reasons for your answer. You must be specific — include specific examples.

## Revisiting The Past, From The Present

In June of 2002, the Prime Minister of New Zealand, The Right Honorable Helen Clark, came to Samoa and apologised for the way that New Zealand had governed Samoa. Her apology caused much **debate** in both New Zealand and Samoa. Here is some information about that historical event.

### New words — Maori words:

- **waka:** canoe.
- **waka huia:** a small carved box, carved in the shape of a canoe, for holding special, precious things.
- **taonga:** treasure, a very special thing that is precious and must be looked after with respect.



Figure 2.6  
*Prime Minister of New Zealand, Helen Clark, 3 June 2002.*

This is the speech that Helen Clark gave on 3 June 2002, at the Tooa Salamasina Hall in Apia.

*Ou te fa'a talofa atu, i le paia maualuga ole aso.*

It is a pleasure to be in Samoa for this important fortieth anniversary of Samoan independence.

On behalf of all the international guests here today, thank you to the Head of State and to the government and people of Samoa for your warm welcome to us.

The links between New Zealand and Samoa go back a very long way. Samoans and Maori are distant relatives, with Maori travelling down to Aotearoa by **waka** from their ancestral Polynesian homeland many centuries ago.

European colonisation reached New Zealand just as it reached Samoa. New administrators from afar replaced the local rulers. In New Zealand it was the British, and in Samoa it was the Germans and later the New Zealanders who came. This week we celebrate the fact that forty years ago Samoa regained its independence, and became the first Pacific island nation to do so.

Samoa today is acknowledged as a leader in the South Pacific. It is a nation which New Zealand is proud to call a friend. We work with Samoa in the United Nations, the Commonwealth, and the Pacific Islands Forum. We support Samoa's development through our overseas aid programme. And many of our citizens are also the sons and daughters of Samoa.

In my time as Prime Minister, I have seen my government and the Government of Samoa work together on a number of critical issues.

Only two weeks ago, Prime Minister Tuilaepa Sailele was together with me and other leaders in East Timor to celebrate that new nation's independence. Samoa has sent a number of its police to help East Timor and their contribution has been greatly appreciated.

The Government of Samoa has also been a strong advocate for upholding the principles of the Pacific Islands Forum and of the Commonwealth; principles to which my government is also strongly committed.

Samoa's voice has also been heard on the need to manage the Pacific's fisheries; to provide sanctuaries for the great whales which roam our oceans; to act against the global warming which could have catastrophic effects for some of our neighbours; and to keep our region nuclear-free.

New Zealand is pleased to back Samoa's development with support particularly for the education and health systems. We work closely with Samoa to ensure that what we do meets Samoa's needs.

For many decades now, people from Samoa have come to settle in New Zealand. More than 115 000 people in our country identify as Samoans.

The early migrants came to work in our industries which were crying out for labour. They were hardworking and good citizens. They created communities and families in New Zealand. They contributed to our economy and laid the foundations for the vibrant Samoan community in New Zealand today.

Now we see their children and grandchildren in all walks of life in New Zealand.

Samoans are to be found in our Parliament, our public service, and in the professions, business and the church. Only a few months ago we were proud to appoint New Zealand's first Samoan judge.

Samoans have also made an amazing contribution to our sporting life and to the arts and culture of New Zealand. Samoan painters, poets and writers, dancers, musicians, and fashion designers are helping create a new Pacific style in New Zealand.

Now, by supporting capacity building programmes in the Samoan and other Pacific communities in New Zealand, we are working to enable many more to participate at all levels of our social and economic life and to make their unique contribution to our country.



Today we come to celebrate Samoa and its people, its culture and heritage, and the beauty of its lands and its seas. We know how dear to Samoans their sacred links to the land, the sea and their villages are.

We come to acknowledge the contribution of independent Samoa to the wider regional and international communities of which we are part. We come to say thank you to Samoa for the gift to New Zealand of its people and for the part they are playing in our society.

But before coming today I have also been troubled by some unfinished business. There are events in our past which have been little known in New Zealand, although they are well known in Samoa.

Those events relate to the inept and incompetent early administration of Samoa by New Zealand. In recent weeks as we have been preparing to come to Samoa, there has been a focus on those historic events, and the news has been a revelation to many New Zealanders.

That focus has come about because my government believes that reconciliation is important in building strong relationships. It is important to us to acknowledge tragic events which caused great pain and sorrow in Samoa.

In particular we acknowledge with regret the decision taken by the New Zealand authorities in 1918 to allow the ship **Talune**, carrying passengers with influenza, to dock in Apia. As the flu spread, some twenty-two per cent of the Samoan population died. It is judged to be one of the worst epidemics recorded in the world, and was preventable.

There were also the shootings in Apia in December 1929 of non-violent protestors by New Zealand police. At least nine people died, including Tupua Tamasese Lealofioaana III, and fifty were injured.

The early colonial administration also banished Samoan leaders and stripped some chiefly titles. These actions split families apart and many families lost their titles forever.

On behalf of the New Zealand Government, I wish to offer today a formal apology to the people of Samoa for the injustices arising from New Zealand's administration of Samoa in its earlier years, and to express sorrow and regret for those injustices.

It is our hope that this apology will enable us to build an even stronger relationship and friendship for the future on the basis of a firmer foundation. New Zealand and Samoa are bound together by our geography, our history, our cultural and family links, and today by our trade and diplomacy. It is important that we are also bound by our mutual respect for each other.

Today as a symbol of our relationship we present to Samoa a **waka huia**, used to hold precious **taonga**. The taonga we treasure today is our relationship with the people of Samoa. May it go from strength to strength.  
*la ola Samoa.*

**Activity 7****Reading Comprehension**

- Work in pairs to answer the questions in this question grid in your exercise book. This may take more than one Social Studies lesson or class. Your teacher will decide how much time you need to spend on it. Or, your teacher may decide to give it as an assignment, to be started in class time but finished in your own time.

1. Who are Samoans' distant relatives?	2. How many years ago did Samoa become independent from New Zealand?
3. New Zealand works with Samoa in three organisations. What are the names of the organisations?	4. A 'critical issue' is a very important problem or project. Name one critical issue that Samoa has worked together with New Zealand on.
5. New Zealand has helped Samoa's development. What are the two systems or institutions that New Zealand is helping to develop?	6. How many people living in New Zealand, identify as Samoans? In other words, how many people in New Zealand call themselves Samoan?
7. In New Zealand, Samoans work in many different parts of New Zealand society. In which New Zealand institutions can Samoans be found?	8. In her speech, Helen Clark said: 'Thank you to Samoa for the gift to New Zealand'. What was the gift to New Zealand?
9. 'Inept' means to be unskilled, and unsuitable. 'Incompetent' means to have no ability and skill. Who was Helen Clark saying was inept and incompetent?	10. 'Reconciliation' is when two groups or people sort out a problem between them. Why did Helen Clark think reconciliation with Samoa was important?
11. What was the problem that happened in 1918?	12. What was the problem that happened in December 1929?
13. An apology is a statement of regret for something that was done wrong. What did Helen Clark give an apology for?	14. What is 'the taonga that we treasure' that Helen Clark spoke about?

Figure 2.7

*Question grid for Helen Clark's speech.*

- People in New Zealand and Samoa had different points of view about Helen Clark's apology. The following pages contain some newspaper articles about them.

*New Zealand Herald*, 5 June, 2002.

# Tears at Mangere Gathering

**Helen Tunnah**

He had waited many years to hear it, and paramount chief Seiuli Otto Hansell was moved to tears when the apology came.

Now 78, he was born soon after the catastrophic 1918 influenza epidemic that killed about 7500 Samoans, more than 20 per cent of the population, some of them relatives.

Mr Hansell remembers the Mau independence movement and the 1929 march that ended when New Zealand police shot and killed unarmed demonstrators, including high chief Tupua Tamasese Lealofi III.

At Mangere yesterday, Mr Hansell was with 400 other Samoans who heard broadcast from Apia Prime Minister Helen Clark's Government apology to his country for New Zealand's inept administration of Samoa from 1914 to 1962.

'I cried and Prime Minister Helen Clark cried and I bowed to her courage,' he said.

Mr Hansell paid tribute to her for apologising, but, like many others at Mangere, he said Samoa had already forgiven what was in the past.

'The people heard a Prime Minister from New Zealand who has gone to join the people of Samoa on a very special occasion.

'It is very deep to the feelings of Samoa.'

There was no joyous outburst at the Lakeside Convention Centre when Helen Clark expressed sorrow and regret. There was polite clapping, tears, and then silence as the broadcast continued.

Many at the gathering said Samoa had moved forward with independence. But for others the apology meant a great deal.

Nafoua King, 61, lost her grandfather to the flu epidemic, the virus introduced to a defenceless Samoa after a New Zealand ship carrying sick passengers was allowed to dock.

Mrs King said her stepmother had lost her father, Tamasese, and it was time for New Zealand to say sorry.

She said Samoans had always asked why such a healthy people had died in great numbers.

'We lost so many people . . .'

Luamanu Suaalii, visiting Auckland from his home in Samoa, described Helen Clark's apology as beautiful.

'The Samoan people didn't expect it.'

Vai Toevai, who has lived in New Zealand for 34 years, said he had already forgiven what was in the past.

'It is emotional. We appreciate what Helen Clark says. It touches our heart.

'When I was young and learned the history, I just feel sad.'

He said Samoans were grateful for the close friendship between the two countries.

'New Zealand has done a lot for the Samoan people.'

Reti Ah-Voa said the apology meant a great deal to older generations.

'It certainly is a heartfelt apology. I think it's quite real.'

Her thoughts were echoed by Tony Taefu, who was born in New Zealand.

He said the issue showed how important it was for people to know Pacific, as well as British, history.

Most at Mangere felt Samoan Prime Minister Tuila'epa Sailele Malielegaoi had summed up their feelings in his acceptance speech when he quoted British poet Alexander Pope's words: 'To err is human, to forgive divine.'

# Emotions High as Clark seeks closure in Samoa

Tapu Misa, Apia

In saying sorry to the Samoan people yesterday, Prime Minister Helen Clark seemed to bring closure to the tragic events arising out of New Zealand's inept and incompetent administration of the islands.

'We are truly sorry for what happened all those years ago,' she told a gathering of about 500 Samoans and visiting dignitaries gathered in Apia to celebrate the country's 40th anniversary of independence.

Expressing sorrow and regret at the events of the past, Helen Clark said it was hoped that the apology would enable the two countries to build a stronger relationship.

The apology covered the influenza epidemic of 1918, the shooting of unarmed Mau protesters by New Zealand police in 1929 and the banishing of matai (chiefs) from their homes.

For many in the audience, the apology brought tears and high emotion.

Tupua Tamasese Tupuola Efi, whose great-uncle was one of those shot on Black Saturday, said he was deeply moved by the apology.

Former Prime Minister Tupua Tamasese said saying sorry for events that had caused 'unbearable grief and resentment' was the right thing to do.

'The fact is that no New Zealand Government has admitted this wrong before, no New Zealand Government has said, "Look, this is wrong. I'm sorry", that is what is significant.

'This gesture is historic and I accept it in the spirit in which it's given.'

But Prime Minister Tuila'epa Sailele Malielegaoi, while acknowledging the apology, appeared to play down the need for it.

'We have long ago forgiven and moved on.

'We have certainly not allowed the past to stifle

the development of the excellent relationship that Samoa and New Zealand now enjoy.'

Tuilaepa said the Treaty of Friendship signed by New Zealand and Samoa in 1962, 'in a real sense demonstrated the desire of both countries to put to rest the past and to concentrate on the future'.

Education Minister Fiamē Naomi Mata'afa, whose grandfather was a Mau leader and one of Samoa's highest chiefs, said it had to be acknowledged that the apology was something the New Zealand Government wanted to do.

Asked how she felt about the emotion that greeted Helen Clark's speech, Fiamē said the independence celebrations were always emotional.

Others felt the apology was an important step in going forward.

Leatigagaeono Simativa Perese, who heads the Pacific Lawyers Council and Pacific Radio Network in New Zealand, said the apology was a mature thing to do.

'A formal apology is a healing thing.'

Sala Vaimili III, a former Health Minister, said the 'very touching' apology was the highlight of the celebrations for him.

The suggestion that the apology was just election-year posturing was dismissed by Helen Clark and Labour MP Taito Phillip Field.

'That's nonsense,' said Mr Field. 'We know that lives were lost as a result of the epidemic as well as Black Saturday.

'We acknowledge that it has been a painful memory. I think this apology brings a conclusion to that.'

He rejected any thoughts of compensation arising from the apology.

**Activity 8****Sorting Views And Opinions**

Here are some of the views and opinions about the event.

The only reason Helen Clark came to Samoa to give the apology was she wanted all the Samoans living in New Zealand to vote for her in the next elections.

A



The New Zealand government did not need to say 'sorry' for those things from the past. We know they were sorry years ago — they showed us by all the help they gave us helping us to get ready for independence. They built schools like Samoa College and Avele College and Vaipouli College; they paid for so many scholarship students to get educated in New Zealand . . .

B



I have been living in New Zealand for ten years now. I did not know about those things that happened in 1918 and 1929 . . . Hardly anyone I know, knows about those things. Why does Helen Clark think the Samoan people are still sad and upset about something that happened so many years ago? No-one remembers those things.

C



New Zealand is a big country, a rich country compared to the other Pacific nations. No matter how big and powerful you are, it is important to say sorry for your mistakes. That is a true sign of greatness. And New Zealand showed it was humble and great, when it said sorry for those things that happened long ago.

D

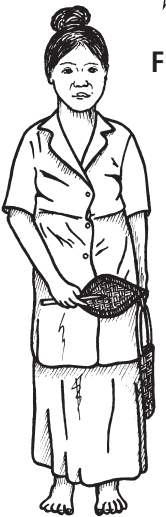


There are people who can remember their uncles and aunts that died in the epidemic. It is in their *gafa*, or the genealogy. There are people like my uncle, my aunty, without descendants in our *gafa*. That is a tragedy. They do not have descendants. They are forever young, single and childless, in the history of my family.

E



I can remember the suffering of the people, when the New Zealand government tried to put down the Mau movement. All we wanted was independence — but New Zealand would not let us govern ourselves. The New Zealand government did not believe natives could do that.



I think the apology was a nice thing, especially for old people who remember that time, but Samoa has grown and developed so much since it became independent. We did not need the apology to have a good relationship with New Zealand.



Helen Clark's apology was very moving for me — it was very special, even though the people of Samoa did not expect it.



The apology has helped to heal us — the memories of the lives that were lost, and the changes that were forced on families, will not be so painful now.



History is a good subject to learn because it helps us to understand the way we live today. And there are many positive examples of people from the past — we can still learn how to be better people by looking at what people did in the past!



I think that this apology has been a good thing for the people of New Zealand and Samoa because it has helped many of us to learn some of our important history. There are many things that we did not learn at school — maybe this will help schools to think about what they teach us.



1. Copy this values continuum into your exercise book.

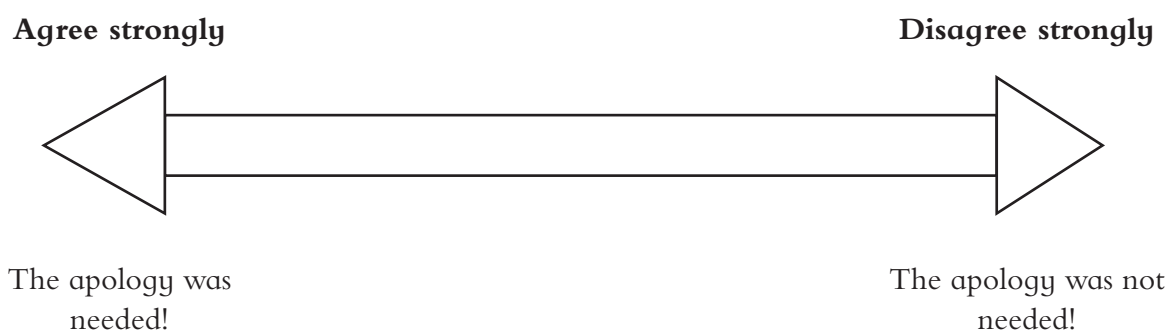


Figure 2.8  
*Values continuum.*

2. Think carefully about each of the points of view. Make a judgement about where along the continuum each one should be. Record each point of view, in the place that you think is best, along the continuum (use the letter).

## Activity 9

## Debates

- Your teacher will organise the class into teams and provide time for each team to prepare their points of view for each class debate. The topics of the debates are:

**Topic one:** The work of the Mau is in the past. The rights that the Mau worked for in the 1920s are not important to the people in Samoa or New Zealand now.

**Topic two:** Samoans have a responsibility to remember the Mau and what the people in that movement did many years ago.

**Topic three:** New Zealand does not need to feel responsible for things that happened so many years ago.

### Unit summary

Read each of these statements and ask yourself if you can do each of these things:

I can label and classify the changes to rights, roles and responsibilities that happened because of the Black Civil Rights Movement.

☐

I can debate how social changes have affected the rights, roles and responsibilities that the Mau Movement worked for.

☐



# Unit 3: THE MARINE ENVIRONMENT: IS IT FOR FOOD, FUN, FINANCES OR THE FUTURE?

## Introduction

Most of the people of Samoa live on the coastal lowlands of its main islands. People live here because the shape of the land (the relief) is flat. There is space for people to build their houses and to live together in settlements, for example, villages. In Samoa, the coastal lowlands have good soil so this means that these areas are also good for growing food crops. Another reason for living on the coastal lowlands is because these areas are close to the sea.

## Activity 1

### Living By The Sea

1. Have a class discussion about the advantages and disadvantages of living by the sea.
2. Write a list in your exercise book of the advantages, then write another list of the disadvantages.

When we think and talk about the sea that surrounds our islands of Samoa, we are thinking about the marine environment. There are many parts to the marine environment — the Pacific Ocean that surrounds our islands is vast! In this unit, we will be studying the marine environment that directly affects many of the people on our islands. Beaches, lagoons, coral reefs — and the plants and animals that live on or in these areas of the marine environment. There are other types of marine environments that are a part of the coastal shoreline: *e.g. Mangrove forests (sometimes called mangrove swamps).*

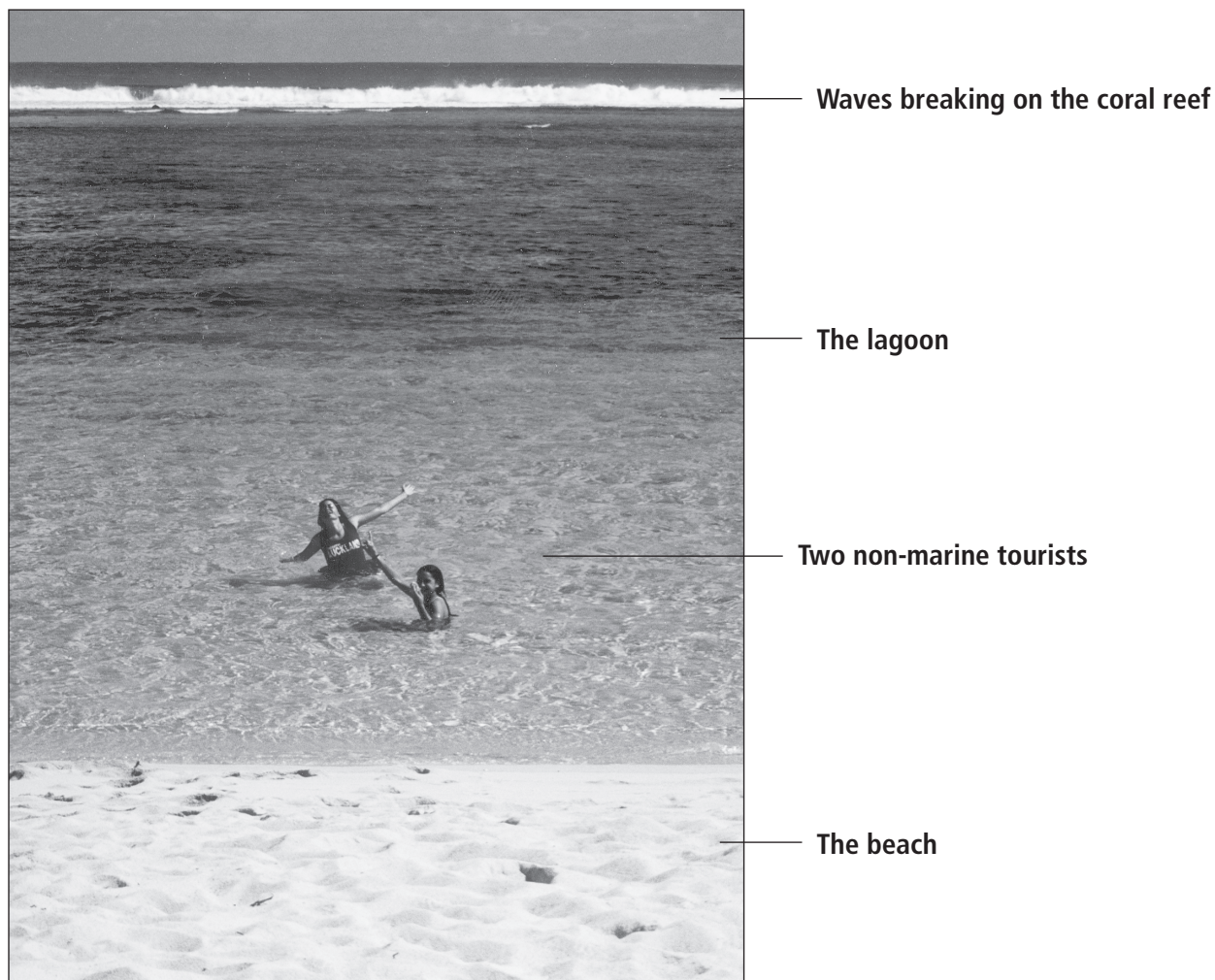


Figure 3.1

*The inshore marine environment, Lalomanu, Aleipata.*

## Activity 2

### The Inshore Marine Environment

1. Look at the photograph — can you identify at least three areas in the natural environment? Design a diagram to show these three areas. Label each area or part carefully. On your diagram, locate and label the reef; the lagoon; and the beach.
2. Think about the types of plants and animals (besides humans!) that live in these areas. Draw pictures to show the types of plants and animals that live in the different parts.

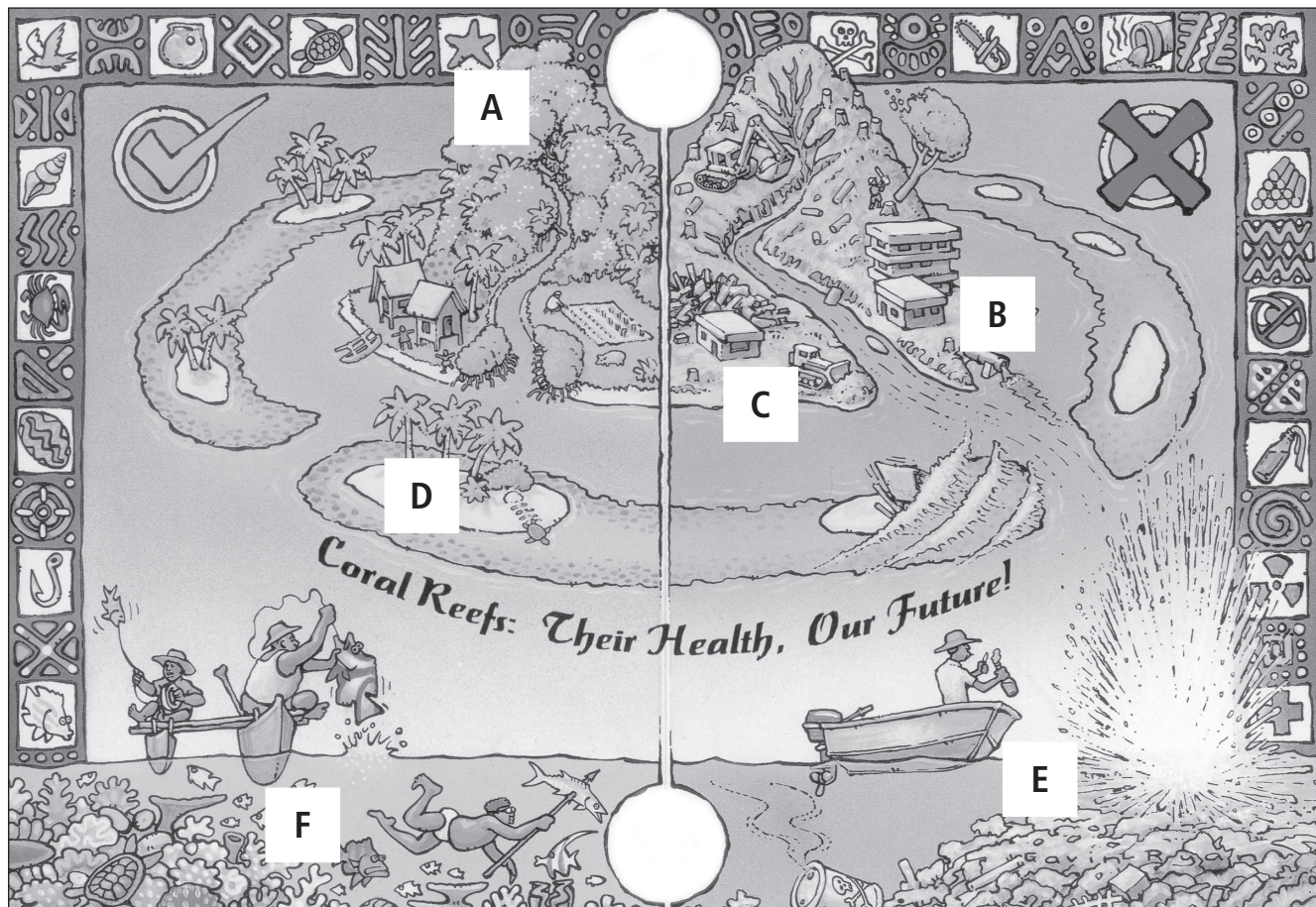


Figure 3.2

*Coral reefs: their health, our future.*

### Activity 3

### Processing Information On A Poster

Carefully study Figure 3.2. Your teacher may have a large, poster-sized copy of this picture. Figure 3.2 is actually a large poster that was part of public awareness campaign in 1997 about coral reefs. The poster and the campaign were done by SPREP (South Pacific Regional Environmental Programme).

1. Write a list of all the living things from the marine environment. They must be things that you can see in the poster.
2. Make a copy of this chart in your exercise book. There are six places on the poster that have been labelled with a letter (A–F). You must compare each place — from the picture on the left side of the poster, and the picture on the right side of the picture. Write sentences to describe what is different between the places, in the two pictures. **A** has been done for you as an example.

**Remember**

The picture on the left is of the same place as that in the picture on the right, but things have changed in the right picture. How have things changed? What is different?

Place	Left picture	Right picture
<b>A</b>	The mountains of the island are covered with forests. The river looks clean.	The forest has been cut down. The water in the river is dirty — full of mud. The stream in the mountains has dried up — there is no water. I can see the soil.
<b>B</b>		
<b>C</b>		
<b>D</b>		
<b>E</b>		
<b>F</b>		



3. Write a list of all the things that are negative or bad in each picture — the left picture, and the right picture.
4. Which picture, left or right, has the best marine environment?
5. Write a paragraph to explain why the marine environment has changed so much (please see Unit 4 in this textbook for information about writing paragraphs).
6. What is this poster about? What is the main message or theme?

Our islands are small. Everything we do on land can affect the marine environment. In bigger continental islands (for example, Papua New Guinea), when one living system (ecosystem) is destroyed, others can be used to help the system to get better or to recover. But in our small islands, this is an option that is simply not available.

— *Lui Bell, Principal Marine Conservation Officer, Division of Environment and Conservation, Department of Lands, Surveys and Environment. (Minor adaptations, August 2002)*

### Unit objectives (Part A)

This is a big unit. It is divided into two parts (A and B). By the end of the first half of this unit you should be able to:

- Record what you have found out about some of the ways people in Samoa and the Tokelau Islands maintain and develop the marine environment.
- Describe different perceptions that people have of the marine environments.
- Explain why and how different people value the marine environments.

## Topic 1

## How Are People Maintaining And Developing Important Places In The Marine Environment?

### SAMOA

Samoa is trying to maintain its natural resources. This includes the natural resources of the marine environment. Maintaining places in the marine environment is also called conservation. Conservation means to preserve and sustain the biodiversity of the natural environment. There are eight different types of conservation programme in Samoa. Many of the programmes also develop or improve the natural places by trying to repair the damage that human beings and their activities have done. The types of conservation programmes in Samoa are listed on the next pages.

### **National parks**

A national park is a very large natural area that has not been affected or changed by human beings. The government decides to protect and manage this area because it is scientifically and educationally important. The government makes strict rules about who can visit the park, and when: *e.g. Samoa has one national park, which was made in 1978 — this is ‘O le Pupu Pu’e’. It is on the island of Upolu. It is 2800 hectares.*

### **Nature reserves**

These are areas of land or sea that are made into reserves to protect, conserve and manage the living things in their natural environments: *e.g. The Palolo Deep Marine Reserve at Mataututai, Apia. Palolo Deep was made a reserve in 1979.*

### **Managed watersheds**

These are river areas in the natural environment that are carefully managed so that people can have plenty of clean water: *e.g. The Vaisigano and Fuluasou rivers.*

### **Conservation areas**

This is a type of conservation area that is organised and managed by village communities and families: *e.g. The two main conservation areas in Samoa — the Saanapu and Sataoa Mangroves, on the island of Upolu.*

### **Village agreements**

Another type of conservation programme that is organised and managed by village communities and districts are village agreements: *e.g. Village agreements have been made on Savaii at Falealupo, Faala and Tafua-Salelologa to protect coastal lowland forests.*

### **Fisheries reserves**

This is a type of village agreement that protects the inshore marine environment. However, the fisheries reserves are part of a programme that has been developed through development aid from Australia. A government department, Fisheries Division, organises this programme. There are fifty-six Village Fisheries Reserves throughout Samoa: *e.g. A special marine management programme (MPA) was started in 1999, in the districts of Aleipata and Safata, on the island of Upolu. The MPAs have been funded by the International Union of Conservation Nations. A government department, the Division of Environment and Conservation, helps to administrate this programme.*

### **Sites of tourism significance**

These are historical places in Samoa. A historical place can be natural or cultural. Places that are historical and look attractive are interesting to tourists. Saving or conserving these places is for tourism: *e.g. A tourist site that people manage and look after carefully is Saleaula Lava Field.*

**Traditional protected areas**

These are places on the land or in the sea where village people use and practise traditional methods of managing the area: *e.g. There are certain times when people are banned from fishing or collecting seafood from the marine environment.* Different villages may have their own rules and practices: *e.g. In some places, when a chief dies, such a ban will be made.*

Conservation in Samoa has been organised at a national level by the government. In other words, the government of our country is working to conserve our natural resources. Other groups are involved with maintaining and developing important places — for example, at the village/district level. Overseas countries and other non-governmental organisations have provided help and support to government, and directly to villages and districts.

Source: *Conservation in Samoa: Fact sheet two*, made by the Division of Environment and Conservation.

**Activity 4      Drawing A Structured Overview Diagram**

- 1. Copy and complete the mind map. Read through the information about the different types of conservation programme in Samoa. Add at least three points (in your own words) about each programme. You can use pictures to help you. As a class, spend some time discussing what you have found out from your reading.

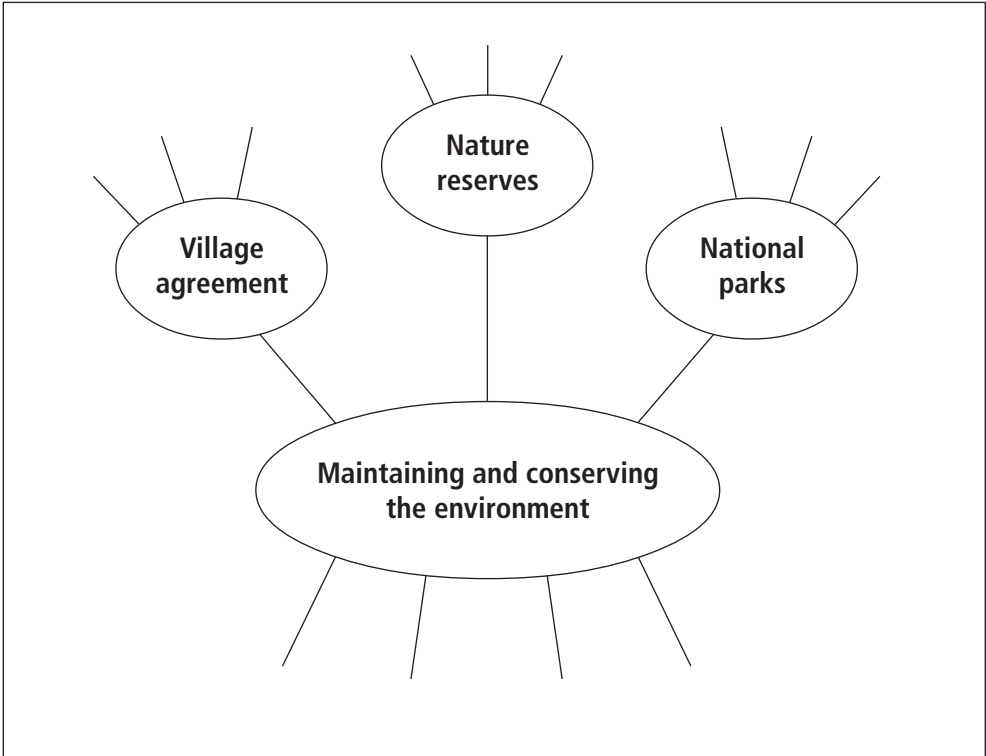


Figure 3.3  
*Structured overview diagram.*



2. Answer these questions in your exercise book.
  - a. What does conservation mean?
  - b. What does the phrase 'maintain and develop' mean?
  - c. Which types of conservation programme include marine environments?

## THE TOKELAU ISLANDS

The Tokelau Islands are a group of atolls. Atolls are islands with unique characteristics.

### Introduction To Pacific Atolls

Atolls are not wide (they are less than one kilometre wide). They are narrow strips of land that have built up on coral platforms. Atolls are about two to three metres in height above sea level. Atolls often have droughts (a season of little or no rain). They also have little or no surface water, so people that live on atolls rely on water that they can collect themselves from rainwater. The soils of atolls are thin and not very fertile. This means that only a limited variety of plants can grow in the soils. People need to work very hard to grow food crops. Special agricultural methods have been developed by atoll islanders to grow food crops such as taro.

The land resources of the islands of the Pacific are limited, especially for atoll or low island environments. This is why the people that live on atolls must look to the sea and its resources to meet many of their needs. People living on atolls have developed special ways to use the marine resources from the beaches, lagoons and reef. This area of the marine environment is also called the inshore marine resource.

The inshore marine resources are influenced by human activities and pollution from human activities on the land. Pollution washes off the land and into the surrounding sea. But this inshore marine environment is the most important environment for people on islands and atolls — these areas have sustained many generations of people. The inshore marine environment can only do this for more generations if people manage, protect and use the resources in these areas carefully.

Read this short article carefully. Find out what the words in bold mean. Then re-read the article again.

Even on the most **inhospitable** atolls, island communities have managed to live in relative **contentment** over the years by **harnessing** and **nurturing** the limited resources that are available to them and **adopting** lifestyles that are in **harmony** with their environment.

South Pacific communities have woven a **network** of **conservation** measures which they use to manage their **fragile** environment. **Taboos** were placed on the use of particular resources. Villages were not allowed to be relocated into other parts of the atoll. Some people were given **exclusive** rights to use certain fishing methods. Some **species** of fish could be caught only on special occasions.

Source: *The Law of the Sea and the South Pacific*, Kilifoti Eteuati for United Nations Environment Programme (UNEP).

Activity 5

Atolls

1. Draw a vocabulary box for each of the new words that are in bold in the article above. See the example below and the instructions in Activity 6 in Unit 2 of this book on how to complete a vocabulary box.

<b>INHOSPITABLE</b>	

2. What are some of the ways that people living on atolls have used to look after the marine resources? Write a list of these, and briefly describe them. Use your own words for the descriptions in your list.

Activity 6 Tokelau: A Small And Far Away World

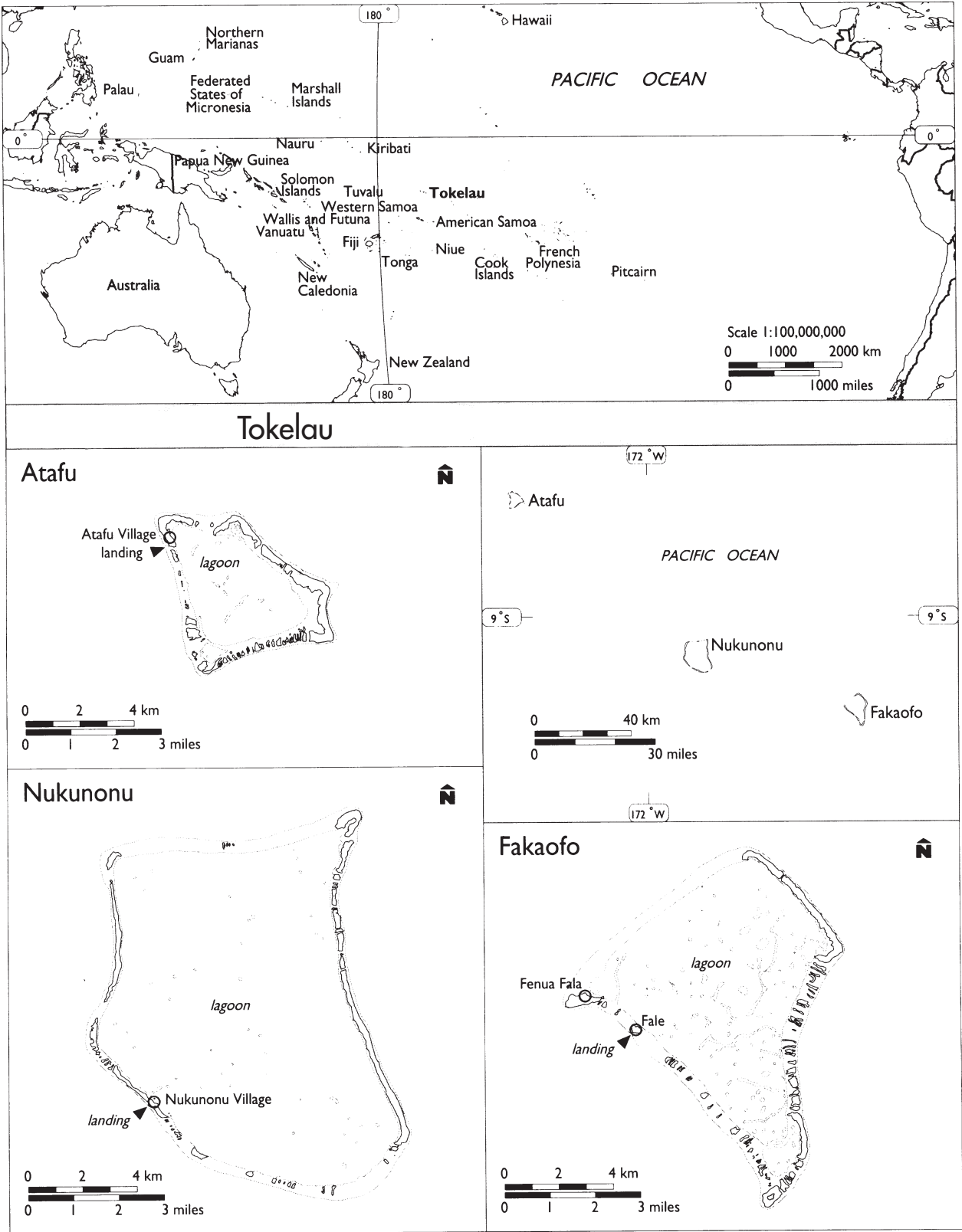


Figure 3.4  
Map of Tokelau.

1. Use the map in Figure 3.4 to fill in the gaps or the missing words in this paragraph.

The Tokelau Islands are our closest neighbours in the direction of \_\_\_\_\_ of Samoa. The islands are about \_\_\_\_\_ kilometres away from Samoa. It takes three days for the ship that visits Tokelau each month from Apia, to reach Tokelau. The island group is made up of \_\_\_\_\_ atolls. The names of the atolls are \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. The smallest atoll is \_\_\_\_\_. The largest atoll is \_\_\_\_\_. The atolls are not close together. The distance between the atoll in the north west of the group to the atoll that is in the middle, is \_\_\_\_\_ kilometres. Tokelau is a self-governing territory of New Zealand. Tokelauans are New Zealand citizens. The distance between Tokelau and New Zealand is \_\_\_\_\_ kilometres.

## The Marine Environment In Tokelau

The people of Tokelau have developed a national action plan to help maintain and develop their natural environments. The marine environment is a very important environment because the islands are atolls. The national plan is called the Tokelau Environmental Management Strategy (TEMS). It was written up in 1992. It is a written environmental plan that was planned and written by Tokelauans for Tokelau.

This is an extract adapted from the TEMS:

Tokelau is a small island country with limited land resources. Tokelau faces enormous environmental challenges. Its land resources are fragile. The soils are thin. The land is also vulnerable to natural and man-made disasters. Its lagoon and ocean resources are rich and diverse. Its economy is changing from one based on traditional subsistence to a modern market economy. Global changes affect Tokelau. Tokelau's traditional way of life is more influenced by the modern world outside of Tokelau.

These are some of the environmental problems that Tokelau must manage:

- The over-exploitation of resources and the need to find out what quantities of food and other natural materials can be taken and used before the environment is damaged.
- Loss of biodiversity.
- Pollution of fresh water on the land and coastal waters.
- Waste disposal.

- Climate change and sea level rise.
- Man-made disasters and dangers (*e.g. If a visiting ship spilled oil into the sea*).
- Changes to the traditional culture of Tokelau people, as people live a more palagi lifestyle.
- Need to help people to develop more understanding of the environment and how they can help to maintain and develop the natural environments.

These environmental issues show that Tokelau must organise and help people as they try to develop and at the same time, protect the environment that they live in.

Source: *Tokelau Environmental Management Strategy, 1995, South Pacific Regional Environment Plan*, p xv.

## Activity 7

## Communicating Information Visually

Read through the extract about TEMS. Answer the following questions in your exercise book.

1. What does TEMS stand for?
2. Why was this plan written?
3. When was this plan written?
4. Who wrote the plan?

## Picture Talk (Drawing Pictures)

Tokelau has several important areas with environmental problems that the country must manage and try to solve. Read through and think about the eight different environmental problems. In small groups, discuss what these problems are.

1. Divide a page in your exercise book into eight different parts or boxes. You must draw pictures and symbols for each of the eight environmental problems in Tokelau. You must **not** use words or numbers in your drawing.
2. When you have finished, pair up with someone else in your class. You must show each other your drawings and take turns to guess what each of the drawings in the other person's picture is.

Topic 2

What Are The Different Ways That People Perceive Marine Resources And The Environment?

Some things to think about: write out and answer the following questions in your exercise book.

- 1. **What** are some of the ways that people perceive (see and know) the marine environment and the resources that are in this environment?
- 2. **Why** do people have different perceptions about the marine environment and marine resources?

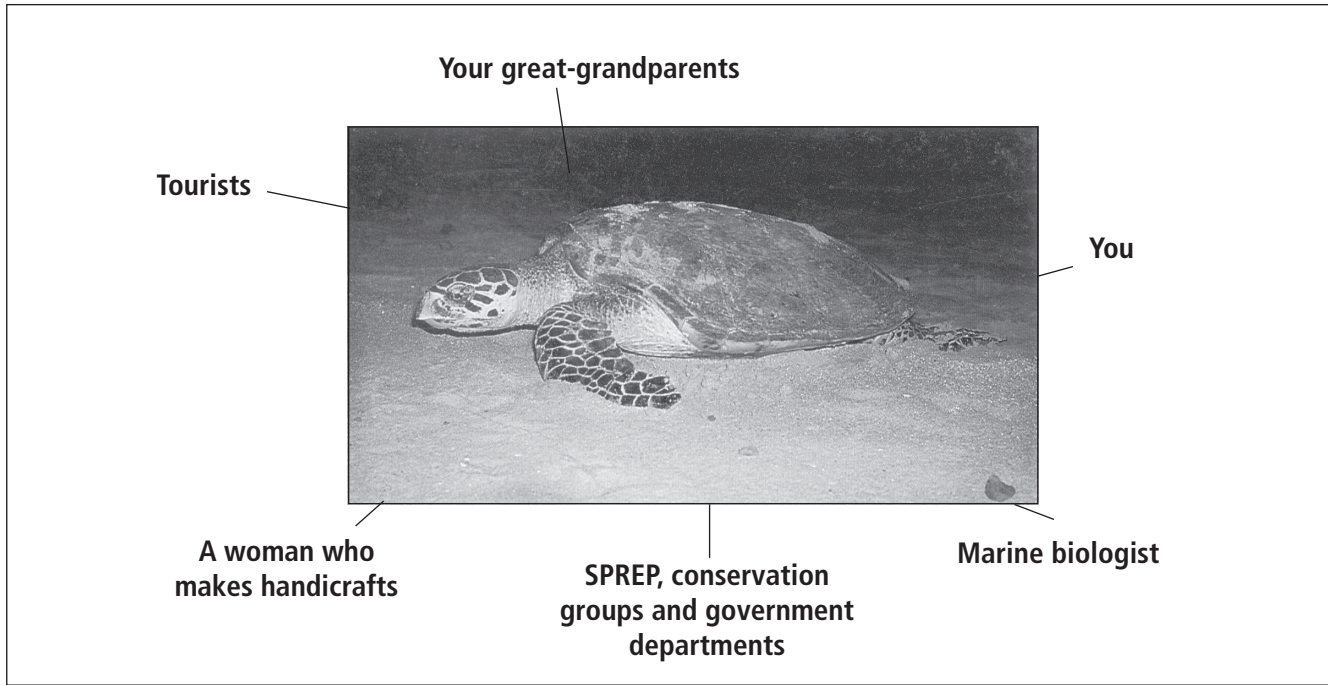


Figure 3.5A  
*How do people see a turtle?*

**Fabulous facts**

- Three species of marine turtle can be found in Tokelau and Samoa.
- The most common type of turtle in Tokelau and Samoa is the green turtle. Green turtles come on land from September to November to mate and to nest (lay eggs).
- The other species of turtle in the Tokelau Islands are the hawksbill and the loggerhead.



**Fatal facts**

- Turtles are not as plentiful in Tokelau and Samoa as they used to be.
- In many Pacific islands, turtles are hunted for food. The meat is a good source of protein, and the eggs are also eaten.
- Motor boats help people to get to the small islands where turtles nest or feed. More turtles are taken.
- Now, turtles are killed to make wallets and shoes (from their skin); beauty products for the face and skin (from the oil in their flesh); jewellery (from the shell). This means that more and more turtles are hunted and killed.
- Some turtles are killed accidentally in fishing nets. They cannot see the thin plastic lines in the water.
- Marine pollution can hurt and kill turtles. They swallow plastic bags and choke on them. Other poisonous chemicals that are released into the sea (for example, fuel from ships) can poison turtles.

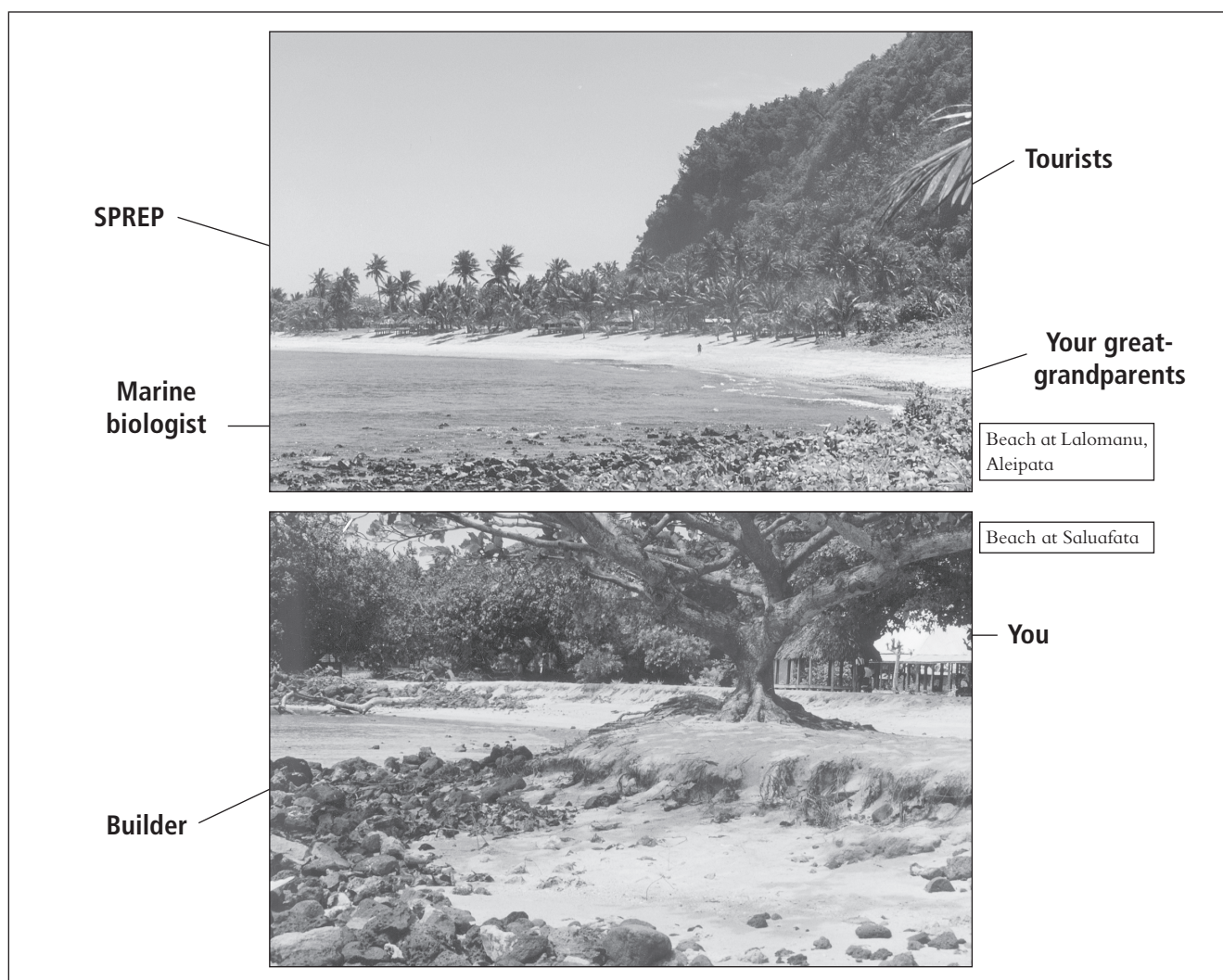


Figure 3.5B  
How do people see the beach?



**Fabulous facts**

- The skeletons of coral reefs break off pieces and erode down to smaller pieces to become sand.
- Sand is deposited on the shoreline, and this is how beaches are formed.
- Beaches are not the same — they have different types of sand. Some beaches have black sand. Black sand beaches in the Pacific are formed from the breaking down of volcanic rock by waves. The sea deposits the black sand on the shore.
- Some beaches have fine, white sand. Some beaches have grey sand, and lots of small pieces of coral.
- Some beaches have brownish sand — this is a mixture of broken down rock that has washed down from the land by rivers and into the sea. This has mixed with broken down coral, and the sea has deposited this mixture on the shore.

**Fatal facts**

- Storms and hurricanes cause big waves. Big waves can change the beach, and even damage it completely.
- Some people use sand to make cement. Cement is used to make the foundations of buildings. A lot of cement is needed to make the huge amounts of concrete that is needed for multi-storey buildings in Apia.
- Companies that need a large amount of sand use special machines to mine sand — taking it from the bottom of the lagoon.
- People that build small houses or want to make a cement driveway, come to the beach and fill sacks with sand and take it away in their trucks and cars.
- Taking sand from the marine environment in large amounts changes the environment of the plants and animals that live on the shore.
- Beaches will not look the same if a lot of sand is taken away — the beauty of a beach is destroyed.

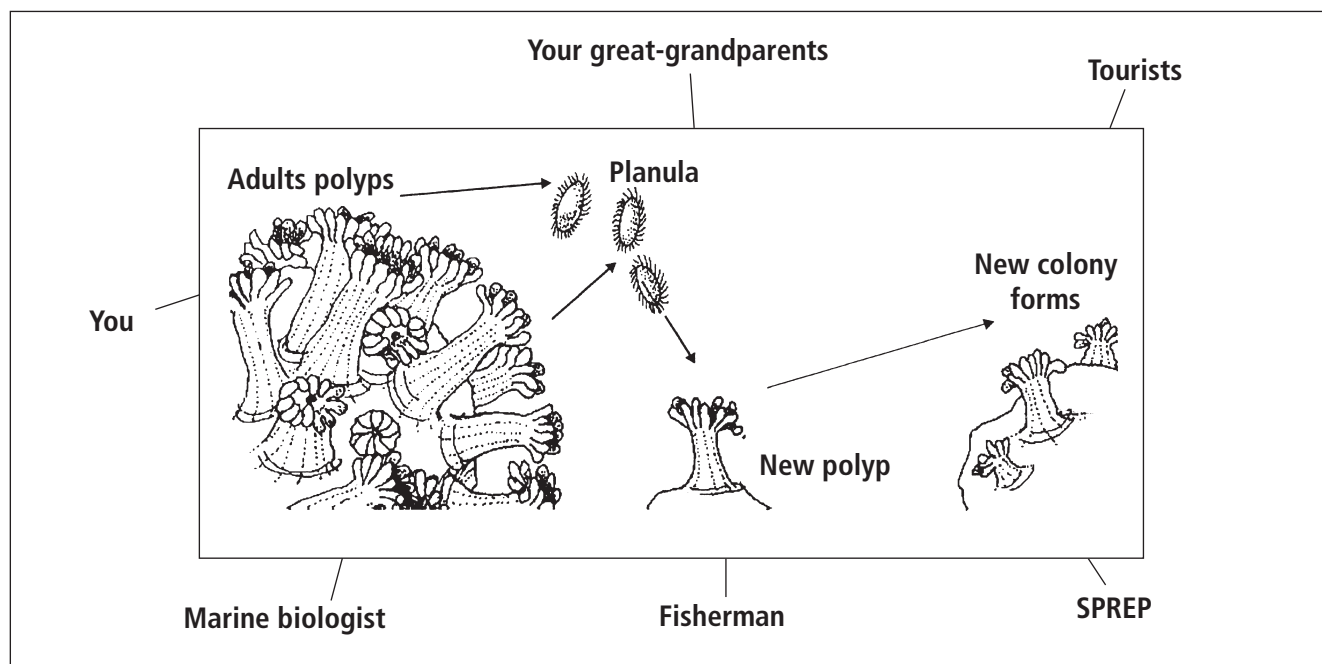


Figure 3.5C  
How do people see the coral reef?

### Fabulous facts

- Coral reefs are made up of tiny animals called polyps.
- Reefs grow by new polyps growing on the skeletons of the old ones. Coral reefs build up and provide homes for plants and animals. Together they form a coral reef community that has many different fishes, sea plants and other animals living in it.
- Coral polyps need to have these factors for their growth: clean, warm saltwater; saltwater that is not too deep; and light.
- Coral reefs that are growing well, are called 'healthy reefs'.
- Healthy coral reefs protect the island or land from waves and damage from the sea.

### Fatal facts

- Soil and fertilisers that are used on land slowly move from the land into the sea. They smother and kill the delicate coral reef.
- Dynamite and poisons (*e.g. Bleach*) are used to catch fish. Sadly, with this type of fishing on the reef, people take or kill more fish than they need. Young fish are destroyed and this means there are fewer adult fish in the future. Coral polyps are killed with these fishing methods, which means that the homes of other sea creatures are damaged or destroyed. Using dynamite is like cutting down a tree to pick the fruit — the fruit is eaten now, but will there be fruit next time?

- The anchors and anchor chains of boats can destroy coral easily. This is because the coral breaks so easily. Anchors and their chains can crush large amounts of coral in a very short period of time.
- People walking on the coral reef can damage the reef. Coral is alive and protects itself from the harmful effects of the sun by producing mucus. This is a thick, slippery layer. This layer can be scraped off if someone walks on the coral, or touches it.

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Source: *Coral Reefs: Their Health, Our Future*. Fact sheet 14, by SPREP, 1997.

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## Activity 8

## Interpreting Diagrams And Text

- Work by yourself for this activity.
1. Read the facts about turtles. Use your own general knowledge to answer these questions:
    - a. Name three species of turtle that can be found in Tokelau and Samoa.
    - b. What are some of the traditional uses for turtle in Tokelau and Samoa?
    - c. What are examples of modern uses for turtles in the Pacific?
    - d. Why are the number of turtles in Samoa and Tokelau no longer 'plentiful'?
  2. Read the facts about beaches. Use your own general knowledge to answer these questions:
    - a. What is sand made from? How is sand made?
    - b. What does 'deposit' mean? How is sand deposited on a beach?
    - c. What are some of the reasons why the sand on different beaches is different colours?
    - d. What is one natural reason to explain why and how a beach can change?
    - e. What is one cultural reason to explain why and how a beach can change?

3. Read the facts about coral reefs. Use your own general knowledge to answer these questions:
- What is coral? How is it made?
  - What are three factors that corals need for good growth?
  - How do coral reefs in the marine environment protect islands?
  - Why are coral reefs important to people living on the land?
  - Why are boat anchors and anchor chains dangerous to corals?
  - Give two reasons why dynamite and poison are dangerous to coral.
4. Copy this chart into your exercise book. Study Figure 3.5A. Think of the question in the **second** column of the chart, and write 1–2 sentences to answer the question. **Do not answer the question at the top of column three.**

Column 1	Column 2	Column 3
Person	How does this person perceive the turtle in the marine environment?	Why does this person perceive turtles in this way?
Tourists		
A woman who makes handicrafts		
South Pacific Regional Environmental Programme (SPREP)		
Marine biologist		
Myself		
My great-grandparents		

5. Copy this chart into your exercise book. Study Figure 3.5B. Think of the question in the **second** column of the chart, and write 1–2 sentences to answer the question. **Do not answer the question at the top of column three.**

Column 1	Column 2	Column 3
Person	How does this person perceive the beach in the marine environment?	Why does this person perceive the beach in this way?
Tourists		
A concrete house builder		
South Pacific Regional Environmental Programme (SPREP)		
Marine biologist		
Myself		
My great-grandparents		

6. Copy this chart into your exercise book. Study Figure 3.5C. Think of the question in the **second** column of the chart, and write 1–2 sentences to answer the question. **Do not answer the question at the top of column three.**

Column 1	Column 2	Column 3
Person	How does this person perceive the coral reef in the marine environment?	Why does this person perceive the coral reef in this way?
Tourists		
A fisherman		
South Pacific Regional Environmental Programme (SPREP)		
Marine biologist		
Myself		
My great-grandparents		



### Topic 3

#### Activity 9

## Why Do People Have Different Perceptions About The Marine Environment And Its Resources?

1. Work in pairs for this activity. Go back to the three different charts that you have copied and completed from Topic 2. Go to the third column in each chart. Discuss the question in the third column, for turtles, beaches and coral reefs. Answer the question for each perspective that you have described in the charts.

### Activity 10

## Writing Paragraphs

Think of the different ways that people perceive the marine environment. Choose one of these questions, and write a paragraph to answer it. (Go to the skills section of this textbook for information and guidance about writing paragraphs for social studies.)

1. Why do some people want to conserve the marine environment?
2. Why do some people want to use the marine environment to make income for themselves?
3. Why do people have different opinions about how beaches, turtles and the coral reef should be used?

## Turtle Memories

by Maleina



Figure 3.6A  
*Catch of turtles, Samoa, circa 1900s.*



Figure 3.6B  
*Feeding turtles in Samoa today (2002).*

## 1964

From the time I was born, and as I grew up, I looked at the old photograph of my great-grandfather and his brothers. They were fishermen. They caught turtles, and brought them into Apia to sell.

## 1968

When I was three, my mother brought two baby sea turtles home. Each one was the size of her hand. They lived in a baking pan filled with water on the kitchen table. I fed them bright-pink hibiscus petals, esi skin and bread. I stood on a chair and watched them swim, eat and sleep in their little square lagoon.

## 1970

When I was five or six, my father would take me to the fish market at Savalalo on Saturday. We went to buy a fish for Sunday to'onai. It was a scary place. Some of the fish had huge, bulging eyes, and sharp teeth. Some of the fish were almost as big as me! I held my father's hand tightly. I stayed very, very close to his side. Sometimes, at the very end of the fish market, there were turtles for sale. They lay on their backs. They were still alive — I know, because their flippers waved slowly from side-to-side. I went right up close to one — and it opened its eyes and looked right at me. It was crying. I am sure it was crying quietly — I am sure it was! My father never bought a turtle. Maybe they were too expensive. But he always wanted to look at them, before we went home.

## 1972

When I was seven, my grandfather brought a turtle home. An enormous one! I think someone gave it to him as a gift. The turtle was still alive. He brought the turtle home and put it into a small corrugated iron water tank next to his house. The turtle swam around and around. Every now and then, Papa would tell the boys to fill the tank up with more fresh water. I know he was waiting for a special occasion. Some people fatten pigs for a feast — but Papa, he was fattening a turtle.

My cousins and I watched the turtle swim around and around. After awhile, it was boring watching the turtle swim around in circles. The other kids went back to play lape. But I stayed. I threw in pink hibiscus petals from Papa's garden, the esi skins from his breakfast and the bread from my lunch. But the turtle ignored my gifts and just kept swimming around and around.

My father also came and watched the turtle. One day he noticed that the turtle was going blind. He said that the fresh water was making something grow on its eyes. He asked Papa if he could take the turtle to the sea for a swim, for exercise and to clear the turtle's eyes.

My father drilled a hole in the turtle's shell. He tied a long piece of rope to it. And then he took all the kids for a swim at Vaiala beach. It was a hot day, and we went to cool off. And we took the turtle with us.

Everyone wanted to take turns holding the end of the rope — I had my turn. The turtle was strong! I could feel its strength as it pulled the rope. I could also feel other things through that rope — like the energy and the joy the turtle felt. It strained at the rope to go out even further . . . but my father would not let it go. He pulled it out of the water and we took it back home to its tank.

We took the turtle for more swims. Its eyes cleared up. It began to eat my gifts — the hibiscus petals, the bread, and the esi skins. The turtle was happy! But one night my father took the turtle out of the tank, and put it in the back of the truck. I thought it was strange — he never took it swimming at night. I got the rope — but my father quietly put it back. And he told me to stay home. He took the turtle for a swim alone. And he came home alone. He told me later that he let the turtle go. I am not sure what my grandfather said about that!

After that, when my father and I went to the fish market. I looked for a turtle with a hole drilled into its shell. But I never found one and that made me feel better. Our turtle was still out there, in the sea, safe.

## 1975

When I was eleven, I noticed that there were never any turtles for sale in the fish market.

## 1999

I have never seen turtles for sale, since I was a child. Papa is gone. My father is now a grandfather. I take my own children to the fish market to look at the fish. They have never seen a sea turtle at the fish market. And that is good! They once saw turtles in a special sanctuary. They have never seen a turtle swim freely in the sea — and maybe that is not very good.

### Activity 11

### Interpreting A Short Story

- Read the story *Turtle Memories* by Maleina. Discuss it as a class. Then answer these questions:
  1. How and why did Maleina's great-grandfather perceive turtles?
  2. How and why did her grandfather perceive them?
  3. How and why did her father perceive turtles?
  4. How and why did Maleina perceive them?
  5. Why did Maleina say that it was good that her children do not see turtles at the fish market? Why are turtles no longer at the fish market?
  6. Why did Maleina say that it was not good that her own children cannot see turtles swimming freely in the sea? What are some of the possible reason why they cannot see turtles swimming freely in the sea?
  7. Write a paragraph about the reasons why people see turtles differently.



**Unit objectives (Part B)**

Here are the objectives for the second half of this big unit. By the end of the second half of this unit you should be able to:

- Give examples of laws (traditional and national) that manage the marine environment.
- Plan and carry out an investigation on how parts of our marine environment are managed and regulated.
- Prepare a report about the way people have acted as a result of rules and regulations about the marine environment.

The total reef and lagoon area in Samoa is about 231 kilometres square. They have depths of less than 50 metres. The reefs are fringing reefs. Some researchers have said that there are about 50 hard coral species in Samoa — this is low compared to Fiji, which has 163 hard coral species.

About 70 per cent of Samoa's population live on the coastal lowlands. The coastal or inshore marine environment of Samoa has always been a major source of food. Communities in the rural areas depend on the marine environment for their protein. A survey was done in some of the villages of Samoa. The researchers that did this survey found that about 34 per cent of the meat that people ate came from the local seafood. For some of the villages, this amount is much higher.

— *Lui Bell, Principal Marine Conservation Officer, Division of Environment and Conservation, Department of Lands, Surveys and Environment. (Minor adaptations, August 2002)*

## Topic 4

## What Are Examples Of Traditional And National Laws To Manage The Marine Environment In Samoa?

A marine reserve, or fish reserve, is also known as a Marine Protected Area (MPA). It is an area where fishing is **prohibited**. The need for marine reserves is becoming more and more important as fish and other marine animals are getting fewer. The numbers of some species in the marine environment are so few that they might become **extinct**. Marine reserves create a **refuge** inside which populations of fish and other marine animals can **thrive**. The marine areas that are nearby will be **replenished** by the growing number of fish. These are areas where people are allowed to fish — so a marine reserve is good for the marine life as well as fishermen. In a marine reserve, the environment is protected from destructive fishing methods, such as dynamite and fish poisoning.

A successful marine reserve helps the number of fish to increase. Marine reserves can attract tourists because tourists want to enjoy the natural beauties of the lagoon reef and beach. The best type of marine reserve is one that is looked after and managed by the villages that are a part of that MPA. The people of the villages live close by and can protect and look after the MPA. Villages can enjoy the long-term **benefits** of the MPA that they manage. These benefits include: earning money from tourism and improved supplies of fish in the areas around the MPA.

— *Lui Bell, Principal Marine Conservation Officer, Division of Environment and Conservation, Department of Lands, Surveys and Environment. (Adapted, August 2002)*



Activity 12

Interpreting Text

1. What does MPA stand for?
2. List all the words that are in bold. Use a dictionary to find out what the words mean then write a definition for each word.
3. Carefully read this list of words. Match each word on the left with a word that has the same meaning from the list on the right.

List A	List B
Prohibit	Prosper
Extinct	Advantage
Refuge	Restore
Thrive	Shelter
Replenish	Ban
Benefit	Died out

4. Write a paragraph to describe and explain what a MPA is. You must use some of the words in List A, and some of the words in List B.

Traditional Laws Of Marine Management And Regulation From The Past

Traditionally, the lagoon was a special preserve of the village that was close to it. The village had the rights to use and control it in the same way that the village used and controlled its land. The lagoon and the area of sea out to the reef, was believed to be the property of the village. Owners of fishing grounds in the lagoon and up to the reef had the same rights over them that land owners had over their land.

Each family's highest ranking matai and the village council regulated fishing. They had rules to stop outsiders who wanted to use the village's lagoon. Other villages nearby were allowed to fish in the fishing grounds but were expected to give some of what they caught to the village where the owners of the fishing grounds lived.

In 1902, during the years that Germany ruled Samoa, a man named Von Bulow wrote down what he learned about the rules that the fishing ground owners in Samoa had to follow. Here are some examples of the regulations from that time:

- If a fisherman caught certain large species of fish and other marine animals (*e.g. A turtle*) he had to give it to the village (to chiefs and orators).
- Fishermen had to follow the orders of the village. Sometimes the village would place a ban on catching fish. One of the reasons for the ban was the village fono wanted the fish number to have the chance to increase, before the village went to fish all together with the large village drag net.
- The village also banned fishing when a high chief has died, or when the bones of a dead person was being washed in the sea (before the bones were reburied somewhere else).
- The fishing ground owner was not allowed to stop the village or other villages from using their large nets in his grounds. However, the village was not allowed to touch any of the fisherman's fish traps or stone heaps in his fishing grounds.
- The fishing ground owner was not allowed to stop people passing or travelling through his fishing grounds if they were fishing with a net at any time (day or night).
- Another regulation was that travelling by the village on the lagoon was banned when a chief died. When the funeral was finished, people were allowed to travel that way again.

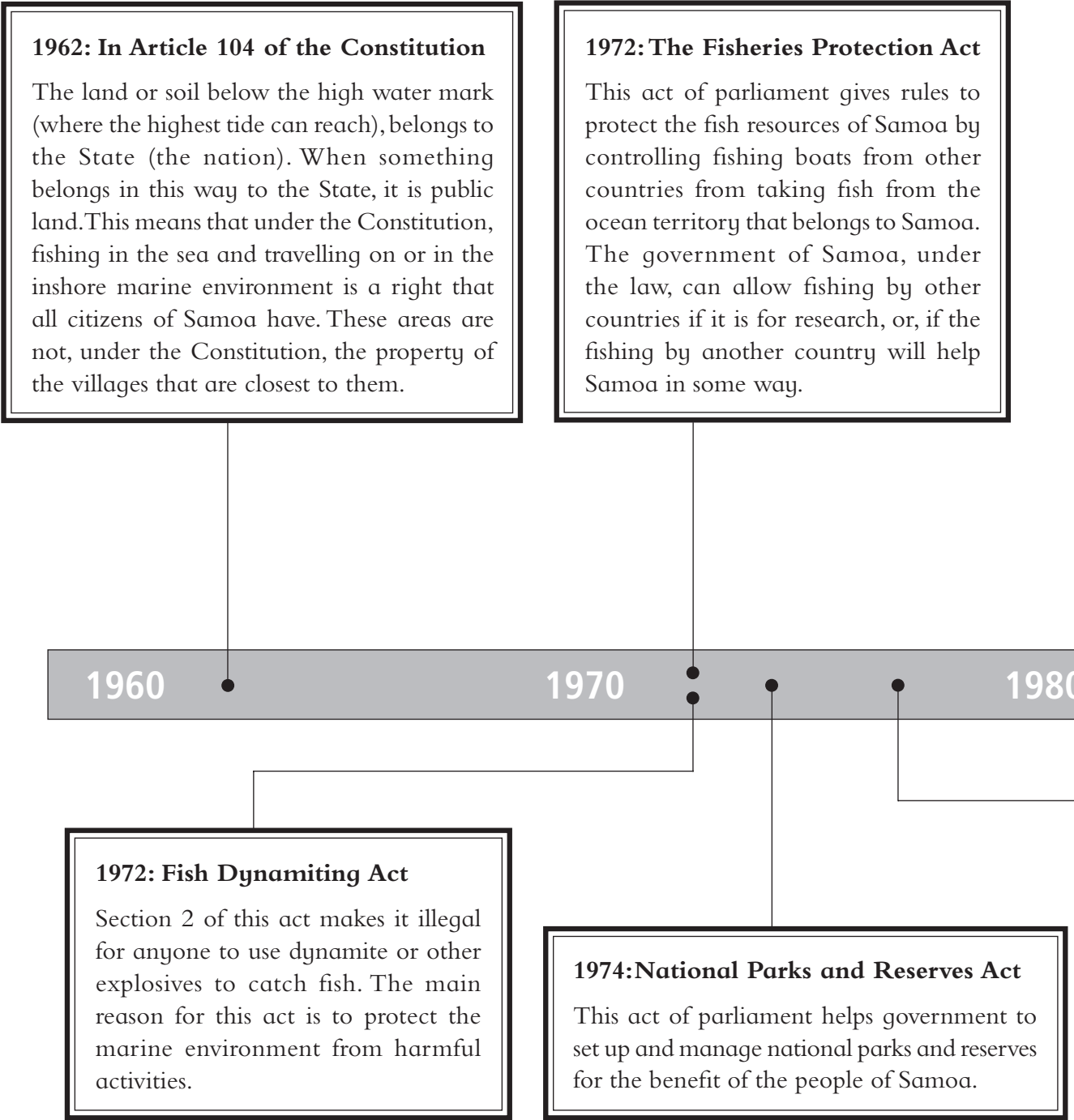
Remember, in those days, the sea was the main way of travelling from one place to another. Many areas did not have roads. So, for example, if a family wanted to visit their relations in Sapunaoa, but they lived in Poutasi, they would travel by sea in their canoe.

In the past, traditional beliefs about the marine environment also had the effect of managing how and when people gathered and fished for food. For example, in many villages the people believed in a fishing spirit called Gege. He only appeared at certain times of the year and only at night. If people saw this spirit on the reef or on the lagoon, the fishermen did not go out to fish for a few days. Sometimes they stayed away for up to a week. The benefit of this was that the fishing grounds had a rest.

In the village, the tautai was the most expert fishermen, and the other fishermen listened to him. Experienced fishermen, with the tautai, knew a lot about the different types of fish. They knew when certain fish would migrate, and they knew when and where these fish would spawn (reproduce). So the tautai would put a ban on fishing certain types of fish, especially in the spawning grounds. This was to protect the fish supply in the future.

## National Laws Of Marine Management And Regulation (The Present)

Many of the traditional ways of managing and regulating the marine environment are not practiced in Samoa any more. Here are some of the important laws that affect how the marine environment is managed and regulated.



### 1988 Fisheries Act

This act is about the conservation, management and development of fisheries in the waters of Samoa. The Director of Fisheries has the authority to work with fishermen, industry, and villages to form management and development plans. This act also gives the pulenu'u of any village, working with the village, the authority to make by-laws for the conservation and management of the marine environment of their own village.

### 1990: The Village Fono Act

This is a very important act of parliament. This act, at the national level, confirms and supports the power of the traditional village fono (the ali'i and faipule of the village meeting). This act defines the power and authority of the fono, and its jurisdiction (that is, who and what is under its authority).

This act is not about the marine environment. It is, however, very important to marine environmental management and regulation because it means that if village fono want to make decisions about the marine environment in their village areas, they have the authority to do so.

This authority supports the strong feelings of responsibility that villages already have about the marine environment that is close to them.

1990

2000

### 1977: Exclusive Economic Zone Act

This act prohibits fishing boats from other countries from fishing in Samoa's exclusive economic zone without a licence from the Samoan government. Our exclusive economic zone (EEZ) is one of the smallest for a Pacific nation. However, it means that for up to 200 kilometres away from our shores, the area of sea or ocean is ours.

### 1988 Proposed Marine Pollution Act

This act explains what will happen to those who cause pollution in the marine environment of Samoa.

**Activity 13****Research Essay**

Choose one of these topics. You are to write an essay on the topic you have chosen. Some important secondary sources of information have been provided for you in the text. You may be able to find primary sources of information about the ways that Samoan people in the past, looked after the marine environment. Please turn to the skills section of this book for information about essay writing (pg. 102).

1. Describe some of the traditional methods of marine management that were used in Samoa in the past.
2. Why and how are the traditional regulations for the marine environment different from the national regulations?
3. Describe some of the laws that can protect the marine environment of Samoa.
4. Explain why and how national regulations (*e.g. Acts of parliament*) can protect the marine environment of our country.

**Topic 5****Student Investigation: Management And Regulation In The Marine Environment****The Aleipata Marine Protected Area (MPA)****When was this MPA established?**

- In 1999, a major marine management programme began in two districts on the island of Upolu. The districts are Aleipata and Safata. In Aleipata, 11 villages are involved.
- The name of the overall project is the Samoa Marine Biodiversity Project.

**How is this project funded and supported?**

- This programme or project is supported by an overseas organisation called the International Union of Conservation Nations (IUCN).
- Other organisations have helped: the World Bank, and the Global Environment Facility (GEF). The South Pacific Environment Programme (or SPREP), the Japanese International Cooperation Agency (JICA), AusAID and the Peace Corps, have also helped by providing funding and skilled people.
- The project's government support comes through the Division of Environment and Conservation. This division is a part of the Department of Lands, Surveys and Environment. This department gives technical advice and other resources.

### How is the management of the MPA organised?

- The project has a team of four people. Each person in the team has important roles and responsibilities. One person is the project manager; one person is the community extension specialist; and two are district officers.
- One of the most important committees in the project is the **District Committee**. A high-ranking person from each of the villages (remember, there are 11) is on this committee. The District Committee manages the project and has the power to make laws and to carry out plans.
- The project gets help and advice from the **Project Advisory Committee**. Different government departments, and SPREP, have representatives on this committee.
- The **Working Committee** meets just a few times a year. Seven people from each village serves on this committee. The project takes ideas and plans to this committee to get the committee's ideas and opinions. The working committee is made up of men, women and youth.

### What are the main tasks that the project has done since 1999?

- At the beginning of the project, the whole area was surveyed very carefully. Information about the species of fish, the reef, the lagoon and the beaches was gathered. This MPA also includes several islands — information about plants and animals on the islands was also collected. The area was also mapped.
- The project has been developing a management plan. This very special document has taken months to plan and to write. The different committees, each with its different members, have been very involved in the decisions about how the villages of Aleipata will conserve their marine environment. This plan is a draft. This means that it is **not** a final, official document. After the plan is approved by the people of Aleipata, it can then be implemented.



Activity 14

Inquiry Learning

1. You must carry out research about the Aleipata Marine Protection Area (MPA). Please turn to the skills section (page 111) of this textbook to learn about research reports. Use the following topic for your research report.

How are the people of Aleipata going to manage and regulate the different resources in the environment?

2. Then use these extracts from the draft Management Plan for the Aleipata MPA as your secondary source of information. If possible, invite someone to speak to the class about fisheries reserves. This can be a primary source of information. Here is the extract from the draft Management Plan for the Aleipata MPA. Read it carefully. Follow the steps for research and writing research reports from the skills section of the book.

DRAFT MANAGEMENT PLAN

FAASAO O LE GATAIFALE O  
ALEIPATA — (KOPI O LE TAIALA  
MO TALANOAGA)

1. Sini Autu

O le gataifale o Aleipata o le meaalofo a le Atua mo Aleipata. Ua matou faalauiloaina nei lo matou taliaina e galulue faatasi e faasao tamaoaiga o lo matou gataifale ina ia mafai ona faaaogaina tatau ma maua mai ai ni avanoa mo le manuia o tagata o Aleipata e pei ona masani ai i aso taitasi faapea ona tupulaga i le lumanai.

2. Manatu E Faatonutonu Ai

- Ua matou talitonu o le Faakerisiano, agaifanua, aganuu ma le faasamoa — o le auala lea o loo matou ola ai, o le a avea ma malosiaga o le taulau manuia o le Faasao o le Gataifale o Aleipata.

ALEIPATA MARINE PROTECTED AREA  
DRAFT MANAGEMENT PLAN

1. Vision

Our marine environment is a gift from God to the people of Aleipata. We declare our commitment to working together to conserve our marine resources so that they may be used wisely and can provide new opportunities to sustain the way of life of Aleipata’s people now and for future generations.

2. Guiding Principles

- We believe that Christianity and the *fa’asāmoa* — our way of life and culture — underpins the success of our Aleipata MPA.
- We take responsibility for making all decisions for our Aleipata MPA.

- Ua matou taliaina tiute tauave e matou te faia uma ai fuafuaga tonu ma faaiuga o le Faasao o le Gataifale o Aleipata.
- Ua matou taliaina le toe faaleleia o vaega uma o le ola faanatura o le gataifale ma le faasaoina o ona tamaoaiga eseese o loo iai.
- Ua matou faatauaina le faalauiloaina ma le aoaoina o o matou tagata, ae maise a matou fanau ina ia latou lagolagoina le Faasao o le Gataifale o Aleipata.
- O le a matou sailia ni avanoa e atinae ai ni pisinisi e fuafua tatau, talafeagai, ma maua mai ai tupe faasili mo o matou tagata ma le Faasao o le Gataifale o Aleipata.
- Faamautinoa le puleaina ma le faagaoioiga o le Faasao o le Gataifale o Aleipata i ni auala manino ma le amiotonu.
- Faamautuina le puleaina ma le faagaoioiga o le Faasao o le Gataifale o Aleipata i ni auala talafeagai i tupe faaalu ma le faasoasoina o ni faamanuiaga e maua mai.
- O le a matou faatulagaina ma fausia ni faiga paaga i totonu ma fafo atu o Samoa ina ia mafai ai ona faatinoina ma le manuia le Faasao o le Gataifale o Aleipata.
- O motu tu tai o Aleipata e pei o (Nuulua ma Nuutele) ma le tele o ona tamaoaiga ma le ola faanatura, o ni vaega e aupito sili ona taua i le Faasao o le Gataifale o Aleipata.
- Matou te talitonu o le Taiala o le Faasao o le Gataifale o Aleipata o se galuega e faifai pea, ma e le mafai lava ona gata. Ua matou malilie i ni suiga talafeagai o lenei Taiala mai lea taimi i lea taimi ina ia mafai ai ona taulau manuia lo matou faamoemoe.
- We commit to maintaining the life-support systems of our marine environment and to conserve and wisely use the resources they contain.
- We will focus on raising awareness and the education of our people, particularly our children, to support our Aleipata MPA.
- We will find opportunities to develop businesses that are sustainable, compatible and profitable for our people and our Aleipata MPA.
- We commit to operating our Aleipata MPA in a transparent and accountable manner.
- We commit to operating our Aleipata MPA in a just manner, and to fair and equitable cost and benefit sharing.
- We will build partnerships within and outside Samoa to assist the implementation of our Aleipata's MPA Management Plan.
- We commit Aleipata's offshore islands (Nuulua, Nuutele) and their wealth of biodiversity as a critical part of our MPA.
- We believe our Aleipata MPA Management Plan is a work in progress that like the MPA will never end. We will agree changes over time to best achieve our vision for Aleipata's MPA.

### 3. Sini Faamuamua A Le Faasao O Aleipata 2002–2006

Ua matou fausiaina se faavae o le Faasao o le Gataifale aua le lumanai o tupulaga o matou tupulaga. O le Taiala muamua e mo le 2002–2006. O le a matou autaluina faasolosolo le Taiala ina ia faamautinoa ai le faaauau pea ona matou faia faaiuga talafeagai mo o matou tagata ma lo matou gataifale.

#### 3.1 O le Faakerisiano, le fa'asāmoa, Aganuu ma tala i o matou Tupuaga:

ia oo atu i le faaiuga o le 2006 ua matua faamautuina le faakerisiano ma le faasamoa o se faavae lea e faagaoioi ai le Faasao o le Gataifale i vaega uma. O le a mautinoa ai le mautu o le puipuiga, faalauiloaina faapea le faaaloalo i o matou tupuaga.

#### 3.2 Faigafaiva ma Vaega o le

**Gataifale:** ia oo atu i le faaiuga o le 2006 ua tataua ona iai se suiga tele i le faaleleia o le tulaga o iai le gataifale ona o le amanaia o tulafono a le itumalo faatasi ai ma le lagolago mai a le Malo. (Ofisa o Faigafaiva, Ofisa o le Siosiomaga ma le Faasao)

#### 3.3 Ola Faanatura Faapitoa i Aleipata

**Motu Tu Tai o Aleipata:** ia oo atu i le faaiuga o le 2006 ua tataua ona maea ona iai se polokalame e toe faaleleia ai motu tu tai o Aleipata, i le faatamaia o le isimu, ma le toe faatuputeleina o isi meaola ma manufelegei, faapea le saogalemu o motu ona o le taua tele i talafaasolopito ma le aganuu. E tataua foi ona oo i lea taimi ua maea ona faia se faaiuga i ni auala e atinae ai tagata tafafao mai fafo i motu tu tai ia o Aleipata.

**Laumei:** ia oo atu i le faaiuga o le 2006 ua maea ona faataatia ma faatino se polokalame e faasao ai laumei ma susesueina ni avanoa e mafai ona faatosina mai ai tagata tafafao mai fafo e auala i laumei.

### 3. Priority 2002–2006 Working Goals Summary

We are establishing the Aleipata MPA for the future of our generations. This first Management Plan is for 2002–2006. We commit to a regular review of the Plan to ensure that we continue to make the best decisions for our people and marine environment. For 2002–2006 our *Priority Working Goals* are:

#### 3.1 Christianity, the fa'asāmoa and our Cultural Heritage:

by the end of 2006 we will have the fa'asāmoa and Christianity as the foundation for the operation of our Aleipata MPA by its constant use within all MPA activities. This will affect local MPA operation and enforcement and will result in an increased awareness and respect for our heritage and culture.

**3.2 Fisheries and Coastal Areas:** by the end of 2006 we will have significantly improved the management of our fisheries and coastal areas through measurable observance of our agreed rules together with support from our Government partners (Fisheries Division, DLSE-DEC).

#### 3.3 Special Aleipata Biodiversity:

**Offshore Islands:** by the end of 2006 our offshore islands (Nuutele and Nuulua) will have had a restoration programme designed and begun implementation focusing on rat eradication, and endangered birdlife (land and sea bird) and other native wildlife conservation and overall security of these islands for heritage conservation (natural and cultural). We will have investigated and decided upon options for nature tourism development for these islands.

**Turtles:** by the end of 2006 we will have designed and implemented a turtle conservation programme and investigated potential for tourism activities based on turtles.

**3.4 Tagata tafafao mai Fafo:** ia oo atu i le faaiuga o le 2006, ua tataua ona 3 ni galuega e fesoootai ma le faamautuina o tagata tafafao mai fafo ua faatino i le Faasao. Ua mafai foi ona maua mai se fesoasoani mai kamupani o loo aumaia tagata tafafao mai fafo e agai atu i totonu o le Faasao ina ia galulue faatasi. O i latou uma lava e aumaia tagata tafafao mai fafo o le a le taliaina i totonu o le Faasao pe a leai se maliliega muamua ma le Faasao. Ua silafia uma e tagata pe a latou ulufale pe tuua foi le Faasao ma lona mafuaaga. O mataaga o vaega o tala faasolopito o le a faamauina ma faasaoina ina ia mafai ai ona logoleleia i ia tatou tu ma agaifanua e masani ai, ia avea o se vaega taua o maimoaga a tagata tafafao mai fafo i totonu o Aleipata.

**3.5 Atinae o le Gataifale ma le toe Faaleleia o le Amu:** ia oo atu i le faaiuga o le 2006 ua maea ona tuliloaina fautuaga e pei ona tuuina mai e le suesuega o tamaoaiga o le gataifale sa faatinoina e le AusAID (e aofia ai le tamaoaiga, le ola lelei o tagata ma le siosiomaga) e tusa ai ma autaluga o lenei suesuega o le a taumafai e faataitai ni vaega se tolu o atinae o le gataifale o loo fautuaina e lenei suesuega.

**3.6 Aoaoina o Mataupu Faasaienisi o le Gataifale i Totonu o Aoga a le Itumalo:** ia oo atu i le faaiuga o le 2006; o tamaiti aoga uma o loo aoaoina i aoga a le Itumalo o Aleipata ua latou iloa uma le Polokalame o le Faasao o le Gataifale ma ana galuega faasolo. Ia oo atu foi I lea taimi ua mafai ona faatinoina e tamaiti ni vaega se tolu o polokalame taua o aoga o le a faagasolo. E auala i le galulue faatasi ma Aoga a le Itumalo o le a tuufaatasia ai se polokalame o aoaoga e talafeagai lelei ma mataupu manaomia ona aoaoina e pei ona faatulagaina.

**3.4 Tourism:** by the end of 2006 at least three viable tourism activities will be established associated with our Aleipata MPA. We will have also leveraged support from tour operators using the MPA and developed mutually beneficial partnerships. No tour operator will be welcome in the MPA without such a partnership agreement. All people visiting our Aleipata MPA will know when they enter and leave it and know of its basis. Our heritage sites will be documented and together with their conservation be used to promote, in a culturally acceptable manner, the Aleipata tourism experience.

**3.5 Aquaculture and Reef restocking:** by the end of 2006 we will have followed up on the recommendations of the AusAID Aquaculture review by undertaking with our partners detailed feasibility assessments (social, economic, environmental) and based on favourable review have trialed and evaluated aquaculture/restocking initiatives for at least three of the recommended species.

**3.6 Marine Education in our Schools:** by the end of 2006 every child who goes to school in the Aleipata District will know about our Aleipata MPA and its work and will have had the opportunity to participate in at least three targeted education initiatives as part of their education programme. In partnership with our district schools we will have developed and implemented a MPA education programme for primary and secondary school children that is relevant to their curriculum.

**3.7 Awareness and Education:** by the end of 2006 all people living in the Aleipata District will be aware of our MPA and its work. We will have developed and begun the implementation of a village-based MPA

**3.7 Faalauiloina ma Aoaoga:** ia oo atu i le faaiuga o le 2006 o tagata uma o loo nonofo i le Itumalo o Aleipata ua latou silafia le Faasao o le Gataifale ma ana galuega fai. I lea taimi ua mafai foi ona tuufaatasi ma faagaoioi le polokalame o le faalauiloina ma aoaoga. I lea taimi foi ua maea ona faataatia auala e mafai ai ona maua uma e tagata taitoatasi o le Itumalo ma fafo atu Samoa, faamatalaga taua uma e uiga i le Faasao. Ua silafia uma foi e tagata lo latou ulufale ma lo latou ulufafo i le Faasao Aleipata.

**3.8 Faailogaina o le Gataifale:** ia oo atu i le faaiuga o le 2006 ua maea ona tuufaatasi ma faatino se ata faataatia o vaega faailogaina o le Faasao, e mafai ona faataitai i faasao o le gataifale ua faatinoina i nuu ma alalafaga. O vaega nei e le mafai ona faatino ai ni faigafaiva o le a fesoasoani i le toe faatupulaia o tamaoaiga o le Gataifale, maua ai avanoa mo tagata tafafao mai fafo, ma le toe faatauaina o mataaga o le gataifale e fesootai ma o matou tupuaga.

awareness and education programme. We will have developed targeted information and ways to reach key individuals and agencies within and outside Samoa. All people will know when they enter and leave our Aleipata MPA.

**3.8 MPA Zonation:** by the end of 2006 we will have developed and implemented a zonation plan for our MPA which builds on our fisheries reserves to develop no-take zones that optimise fisheries resources and tourism development and that assist conservation of our marine natural heritage.



Figure 3.7  
*Aleipata Marine Protected Area.*



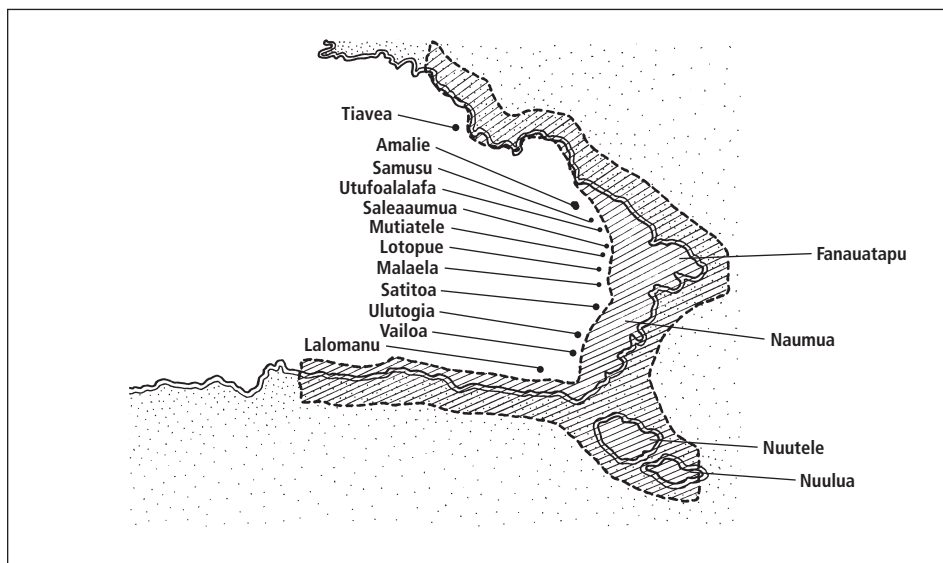


Figure 3.7

*Aleipata Marine Protected Area – Boundaries South West, Upolu.*

## Topic 6 Activity 15

## How Do People Respond To Laws That Regulate And Manage The Marine Environment?

Find out what different people think about regulating and managing marine resources, and the marine environment. Choose three marine resources, and then develop some questions about them (think of the ‘5 W’s and a H’ method of designing questions). Get information from at least 10 different people. Present your findings as a research report (see the skills section of this textbook for ideas).

### Conclusion

You have done a lot of work learning about the marine environment of Samoa. Think about the different activities you have done in the two main parts of this ‘super-unit’. Choose one of these activities to summarise your work in this unit.

1. Design a big poster, and using these key words (and your own drawings), share some of the knowledge and skills that you have learned and understood from this unit.

### Key words:

research	perceptions	inquiry
report	marine environment	atolls
regulations	management	traditional

2. Write paragraphs (that’s an essay!) to describe and explain each of these perspectives of the marine environment:
  - a. Food.
  - b. Fun.
  - c. Money.
  - d. The future.



**Unit summary**

Think about the knowledge and skills that you have developed over this unit. Ask yourself if you have met the objectives of the two main parts of this unit:

I can record what I have found out about the ways that people maintain important places in the marine environment.

☐

I can describe different ways that people see or perceive the marine environment and resources from the marine environment.

☐

I can explain why people have different perceptions of the marine environment and resources in the marine environment.

☐

I can give examples of laws to regulate and manage the marine environment.

☐

I can report on how different people have responded to regulations about the marine environment.

☐

I can carry out a social studies inquiry/investigation on how a marine environment is managed and regulated.

☐

# Unit 4: SKILLS IN SOCIAL STUDIES: CARTOONS, PARAGRAPHS AND ESSAYS

## Unit objectives

After each of the different topics in this unit, you will be able to:

- Analyse a political cartoon and identify and explain the main ideas that it has.
- Identify the main parts of a well-written social science paragraph.
- Try and complete writing a social science paragraph.
- Identify and explain the main parts of a social science essay.
- Try and complete writing a social science essay.

## Introduction

Skills are an important part of learning in social studies and other social science subjects. Students of the social sciences need the skills to help them to learn and to express what they have learned to others. In the other skills sections or units in our Social Studies textbooks (in the Year 9 and 10 textbooks), there is help to learn skills such as map drawing and interpretation and graph drawing and interpretation. The skills that this unit can help you with are cartoon interpretation and writing paragraphs and essays.

Cartoons are sketches or drawings that tell stories. There are different kinds of cartoons. The ones that are important in social studies and other social science subjects (*e.g. History*) are political cartoons. Political cartoons are published in newspapers and magazines. They are sketches or drawings that have funny, but, at the same time, clever or thoughtful meanings. The meaning or message in a political cartoon are the cartoonist's point of view or opinion of a current event or issue.

The ability to look at a political cartoon carefully and to recognise the current event that the cartoonist is drawing about, is a skill.

You should know what a paragraph is! You have seen hundreds of paragraphs before — in this textbook and other textbooks that you use in your studies. You have also written paragraphs before. However, there is a certain type of paragraph that is the most useful in social studies. Knowing how to express the knowledge that you have learned is a skill. Writing paragraphs using the FEX method (this will be explained later in the unit) is one way to help you to write good paragraphs in this subject.

Many students think that writing essays is very hard. In some ways they are right — writing essays means more planning is needed to organise ideas and information, and to express these ideas. An essay is made up of paragraphs, each is linked and related to the one that comes after it. This unit will help you to organise ideas and information that you want to put in an essay by describing a helpful method called the FALE model (this will be explained later in the unit) for social studies essay writing.

## Topic 1

## Cartoon Interpretation

It is often helpful to have some background knowledge of the topic or current event that the cartoon is about. Here are the steps of interpretation that a writer, Stella Bond uses.

She uses this acronym IDA to help her. This stands for:

I = Identify

D = Describe

A = Analyse

### Steps

1. Identify what you can see and recognise in the cartoon. Use these questions to help you to focus your attention:
  - a. Who is in it (the cartoon)?
  - b. When and where is this cartoon set?
  - c. What symbols are used? Which people are included? Are there drawings that represent other people, places, or things?
  - d. What do you know about the issue or event that is on the cartoon?
2. Write sentences to describe the cartoon. These questions can help you to do this:
  - a. What is happening in the cartoon?
  - b. What ideas are the characters, symbols or events (in the cartoon) about? What do the words and the title tell you about what the cartoon is trying to say?

3. Analyse the cartoon. Here are some questions to help you.
  - a. Why did the cartoonist use certain symbols or people (characters)?
  - b. What is the cartoonist's point of view? What is the cartoonist's attitude to the event that the cartoon is about? What makes you say this?
  - c. What is the main point or message of the cartoon?

## Activity 1

## Drawing A Cartoon

Remember, cartoons need to be neat, simple and without unnecessary details.

### Steps

1. Choose a cartoon topic.
2. Think about the topic. Write down any ideas that you may have about the topic.
3. Choose at least one idea to focus on. If your other ideas are similar to the main one, think about how you can include them into the main idea.
4. Draw a picture, using the people and things that you need to show the main idea. Suggestion:
  - Draw a frame on a piece of paper.
  - Make the frame at least half a page so that you will have space.
  - If someone in the cartoon is speaking or thinking, cartoonists often put the words or thoughts into speech bubbles.
5. Look at the drawing you have made — think about it carefully. Ask yourself: how can I make this better? Will my idea be clear and obvious to people who look at my cartoon? Make any changes that you think are needed.
6. Now, make a good copy of your cartoon. You need to give it:
  - An interesting title or caption (think of one that will get people's attention quickly).
  - The date that you drew the cartoon (put this in small letters in the bottom left-hand corner).
  - Your signature! Cartoonists sign their work.

**Topic 2****Paragraphs**

Writing a good, clear paragraph will help you to communicate your ideas. The method that is used in this unit is the 'FEX' method. This stands for:

**Steps****1. F = State the fact**

Write a sentence that tells the reader what your main point is.

**2. E = Explain**

Write 1–2 sentences to explain the fact you wrote in the first sentence.

**3. X = Example**

Provide an example of the fact and your explanation of it.

**Activity 2****Writing Paragraphs**

1. Read through this information. Copy the paragraph into your exercise book.

---

**Fact:** Indians were taken as indentured labourers to Fiji to work on the sugar cane plantations in the late 1800s and early 1900s.

**Explanation:** An indentured labourer is someone who signs a contract to be a servant for a period of time.

**Example:** Indian indentured labour to Fiji had contracts for five years. When the contract was finished they had to pay their own fare back to India. Their working conditions were very hard — they were forced to work long hours, six days a week.

---

2. Here are some sentences about indentured labour in Samoa's history. Read through them carefully and decide how they should be organised using the FEX method for writing paragraphs. Use these sentences to write a paragraph about Chinese indentured labour in Samoa.
  - The first ship load of Chinese men came to Samoa in March 1903 — there were 289 men on that ship.
  - They brought workers in from another country because not many Samoan people wanted to work on the plantations.
  - For example, most of the indentured labour came from China.
  - Indentured labour was first used in Samoa by German plantation owners in the late 1800s.

3. These are paragraphs about a labour trade that happened in the middle 1800s in the Pacific. Organise the following sentences into a paragraph. Think about the FEX method — use this method to help you. Choose sentences to complete the paragraph.
- a. (F) Ships went from Peru to different islands of the Pacific to try and recruit workers for the plantations of Peru.
- (E)
- (X)
- b. (F) The government of Peru allowed companies to look for indentured workers to work on contracts for five years.
- (E)
- (X)

Choose from these explanations and examples:

- But instead of recruiting, companies forced Pacific Islanders onto their ships and took them away.
- On October 1862, two ships arrived in Rapanui (Easter Island) and 154 islanders were taken.
- Plantations need cheap workers.
- The first ship left Peru on 15 June 1862.



## Topic 3

## Writing Essays In Social Sciences

Writing essays are best done after you have learned (and practised!) writing paragraphs in social studies. Essays need careful planning. After you have done your research, you must plan how you are going to organise or structure your essay. You will need to write an essay plan. This is an example of an essay plan.

■ **Introduction** (foundation):

The influenza epidemic of Samoa.

■ **Main points** (posts):

Where did the disease come from?

How did the disease get into Samoa?

Why did it spread so quickly?

What were the effects of this disease on Samoan people?

Who was responsible for this tragedy?

■ **Conclusion** (roof):

The influenza epidemic: What? Why? Who was responsible?

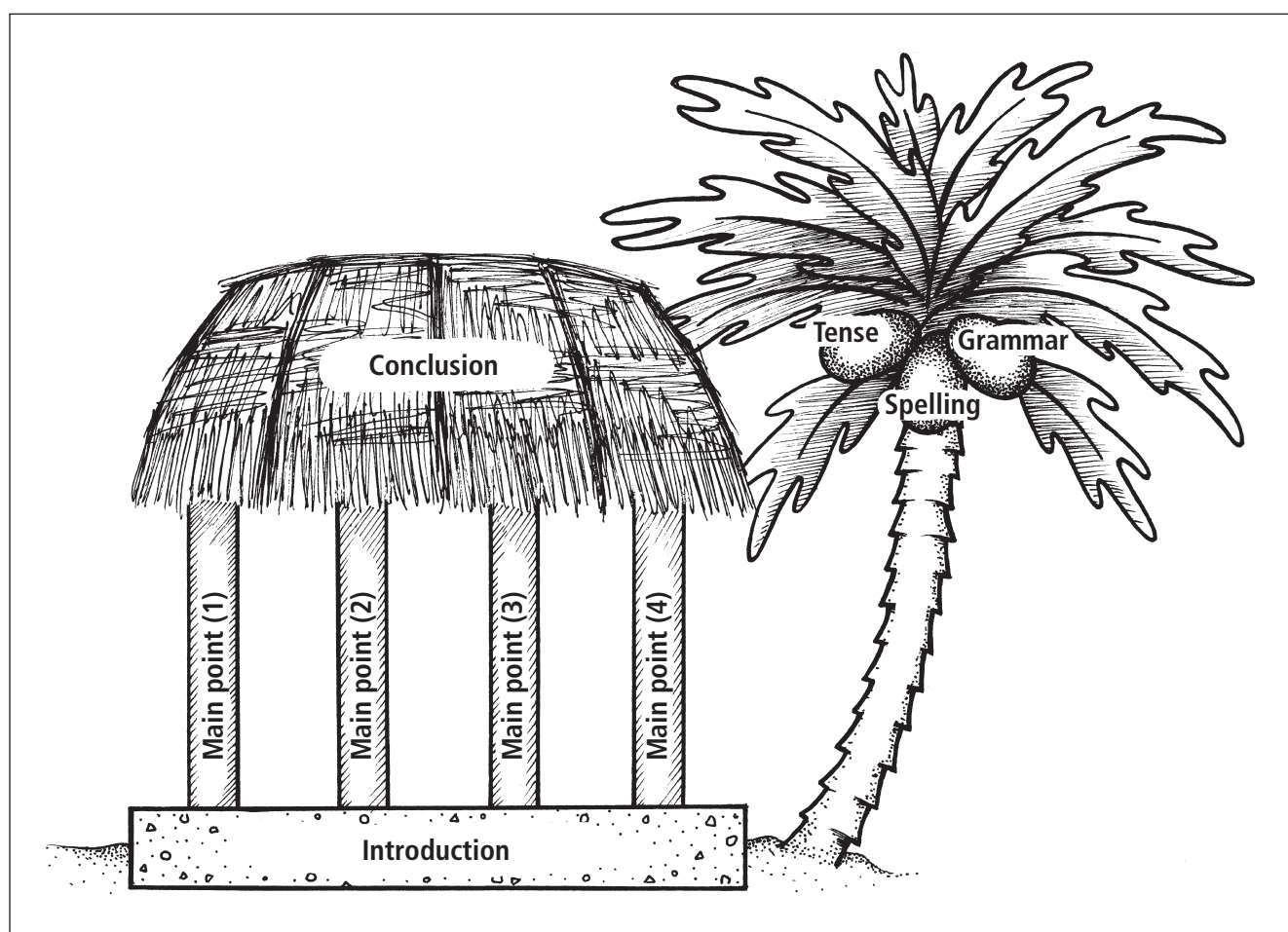


Figure 4.1  
The FALE method of essay writing.

Learning how to write essays is like learning all other skills — the more you write essays, the better you will become at writing them. In this unit, the method to help you write an essay is called the FALE method.

### Steps

1. The first paragraph of an essay is the introduction. Some people write long essays — these may have an introduction with two paragraphs, instead of one. The introduction explains what the essay topic is about, and what the essay is going to do.

---

*The introduction is like the foundation of the fale.*

---

2. The next part of the essay are paragraphs. Each new topic is a new paragraph. Other paragraphs are written to help explain that topic. Each topic is an important point. The paragraphs should be in a logical order — they should not be mixed up.

---

*Each main point or new topic in the essay is like a post in the fale — they join the introduction to the next part of the essay — the end or the conclusion.*

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3. The last part of the essay is the conclusion. This is usually one paragraph. It is the paragraph that summarises the main message of the essay. This paragraph should not contain new information.

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*The conclusion is like the roof of the fale.*

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Remember: when you write a paragraph or an essay, you must make sure you check your spelling and express yourself carefully, using the correct tense and grammar.

## Activity 4

### Studying The Structure Of An Essay

1. Work in pairs, and read the essay *A Deadly Mistake* (on the next page).
2. Find the introduction. Make a list of the main points in the introduction.
3. Read the paragraphs between the introduction and the conclusion. How many main points are in this essay?
4. Find the conclusion and read it carefully. Is there new information in this paragraph?

## A Deadly Mistake

This essay is about what happened to Samoa in 1918 when an influenza epidemic arrived. First, the essay will describe what happened. Then the essay will discuss the effects of the epidemic on the people of Samoa. The essay will then explain why the New Zealand government was responsible for this terrible tragedy.

In 1918, a disease called Spanish Influenza spread around the world. It arrived in Auckland, New Zealand from Canada. In those days, ships were the main way people and products were transported from one place to another. A ship called the *Talune* was docked in the port of Auckland, preparing for a trip to the Pacific. Some of the passengers on the *Talune* were sick with this disease.

It was a policy in many Pacific ports, for ships to have a health inspection when they arrived. Before the ship came to Apia, it went to Fiji. The authorities in Fiji **quarantined** the ship, because they knew there were sick people on it. They also knew that a very dangerous disease was spreading throughout the world. They wanted to keep Fiji safe.

The *Talune* sailed onto Apia, arriving on the 7 November 1918. But the captain did not tell anyone that there were some very sick people on his ship. The health officer saw sick people on board when he did his inspection, but he did not do anything about it. The passengers were allowed to get off the boat and to go to their homes. They lived all over Samoa — some as far as Savaii. This is why the disease spread so quickly throughout the whole country.

The medical services that were in Samoa could not deal with all the sick people. The government of American Samoa put that island and its port under quarantine. Not even the US Navy was allowed in! The governor of American Samoa offered medical help to the New Zealand Administration, but the New Zealand Administration did not accept this offer of help.

The main consequence of the epidemic was that an estimated 22 per cent of the population of Samoa died. Men, women — the old, the young — the disease killed people of all ages. People died so quickly and in such high numbers, that many were buried together in mass graves. For example, there is a mass grave in Vaimoso, just outside Apia.

After the epidemic, Samoan leaders found out that the terrible disease could have been kept out of Samoa if the captain of the *Talune* had been honest, and if the health inspector had done his job better. The people of Samoa also began to ask questions about why New Zealand did not accept the help from American Samoa, or give better medical help when so many Samoans were sick and dying. The government of New Zealand administered Samoa — the political power was theirs. So the responsibility to protect and take care of the nation and the people of Samoa was New Zealand's.

In conclusion, the influenza epidemic of 1918 was a terrible event in the history of Samoa. Too many people died in an event that the government, New Zealand, could have avoided.

## Activity 5

## Writing Essays

1. Choose one of the topics from the list below.
2. Research the topic.
3. Plan, and then write, an essay plan.
4. Write a short essay on this topic — use the FALE structure.

### Essay topics

- What is White Sunday and why is it important to the children of Samoa?
- Why is palolo so special?
- Describe a non-governmental organisation and its work.
- The history of my immediate or nuclear family.

# Unit 5: SKILLS IN SOCIAL STUDIES: INQUIRY AND RESEARCH

## Unit objectives

At the end of this unit you will study information that will help you to:

- Plan and conduct a social studies inquiry.
- Describe the general characteristics of research.
- Describe different ways of presenting research.

## Introduction

Searching for information is an important skill in social studies and other social science subjects. Remember, the skills that you develop in social studies will help you to develop your knowledge and understanding of the natural and cultural environment that surrounds us. The search for information is often called research.

There are different ways to do research. Good research includes these characteristics:

- A clear purpose.
- Careful planning.
- Happens in steps, with one step coming after the other.
- Takes time.

Most research goes through certain steps or stages. These are:

- Information is found and gathered together.
- Information is processed. That is, it is read, sorted out, re-written, studied.
- New information is then communicated in some form or another. That is, it is written up or presented to an audience as a research report, a speech or a project.
- Good research will also review or evaluate itself — how it was gathered, processed and even communicated.

**Topic 1****Inquiry Learning**

In an **inquiry**, the teacher may give the student choices in the topics for research or the students are told what they are researching. Sometimes the teacher allows the students to find their own topics for research: the students are completely free to choose a topic that is of interest to them.

**Inquiry plan**

This is a planning chart for a social studies inquiry. It can be very helpful because it can remind you of the different steps that you need to follow. This planning chart means that you fill it out as you make decisions about what you are going to do for each stage. This planning chart can help you to think through and plan your inquiry-based research. It must be filled out **before** you actually begin the whole study!

<p><b>Focus for inquiry</b> (title)</p> <p><b>Research questions/data gathering questions</b></p> <p><b>Sources of information</b></p> <p><b>Methodology</b></p> <p><i><b>How will I/we collect information?</b> e.g. Notemaking, downloading web resources, searching newspaper files.</i></p> <p><i><b>How will I/we record information?</b> e.g. Notes, mindmaps, photographs, cut 'n' paste.</i></p> <p><i><b>How will I/we organise and process the information?</b> e.g. Graph data, sequence information, structure notes, plan visuals.</i></p> <p><b>Possible Sources</b></p> <p><i><b>Primary:</b> e.g. Oral histories, newsreels, newspaper articles, photos, speeches, original source documents.</i></p> <p><i><b>Secondary:</b> e.g. Textbooks, videos, websites, statistics (Sometimes it is difficult to tell if a source is primary or secondary: e.g. A website might contain both. Check with an expert if there is doubt.)</i></p>
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Figure 5.1  
Example of an Inquiry Plan.

**Step one**

Inquiry learning happens in clear steps or stages. First of all, the student needs to decide on (or be told about) the topic.

**Step two**

Next, the student needs to design or think about good questions to help in the search for information that he or she will be doing. Sometimes these research questions are given to students by the teacher. Sometimes students are allowed to develop their own questions.





**Teen One:** My topic is traditional fishing methods in my district.

My questions are: Who fishes using traditional methods? Why do they still use these methods? Where did they learn them? What do they do when they fish this way?

So, maybe the best place to get this information will be to ask fishermen in my village. They are primary sources of information.



**Teen Two:** My teacher gave me my topic. She wants me to find out what African Americans did to try and change their society in the 1950s. Maybe my questions should be: What did they do? Why did they do it? When did they do it? Where did these things happen . . . and how successful were they? I do not think there is anyone in my district of Falealili who was living in the USA at that time. My sources of information are going to be secondary – the school textbook has a newspaper in it. I might get a video about Black Civil Rights and watch it.



**Teen Three:** I was allowed to think of my own topic! I have decided to find out more about the Mau movement. My questions are: Who were the members of the Mau? When was the Mau active? Where did the Mau do their work? Why did they protest? What happened to the Mau? How did New Zealand behave or act to the Mau? I think my sources of information are going to be primary and secondary, because I can interview my great-grandmother, she was a little girl at the time. And I can read my Social Studies textbook and get a book out from the library about Samoa's history.

Figure 5.2

*Where are my sources of information?*

One way of designing or making up your own questions is by using the '5 W's and an H' method. That is, to think of a question that begins with each of these words:

- |          |         |
|----------|---------|
| ■ Who?   | ■ Why?  |
| ■ Where? | ■ What? |
| ■ When?  | ■ How?  |

It is important to make up just a few questions. Do not make up lots of questions, because this will make the data gathering step of the inquiry very complicated or hard. This is the step where you will use your questions to search, find and collect the information that you need.

It is sometimes helpful to have other people, for example, your teachers, to check your questions to make sure that you have designed questions that will help you to gather information. Another word for information is **data**.

### Step three

This step is important for your planning because this is where you must make decisions about where you are going to find the information that you need. This is the step where you decide who, where and what your sources of information or data are.

### Step four

In this step, you will need to decide how you are going to:

1. **Collect** the information.
2. **Record** the information that you collect.

There are different methods for doing both.

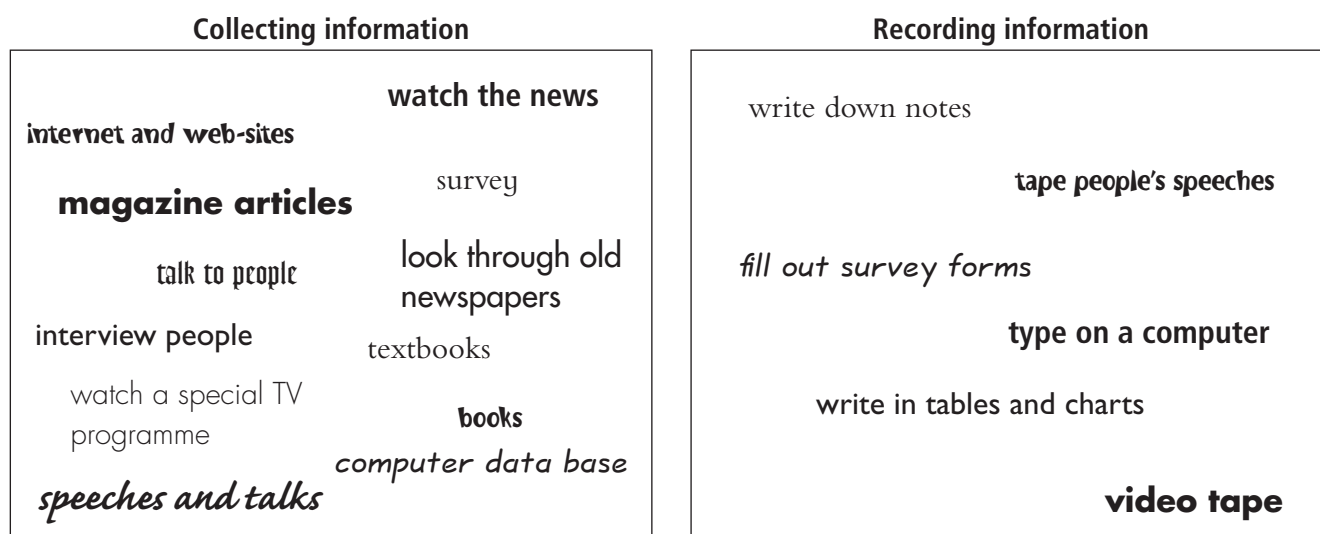


Figure 5.3A and 5.3B

*Methods for collecting information and methods for recording information.*

**Step five**

Processing information is when you decide how you work with the data or information that you have collected or gathered together. For example, if you interviewed someone and you had collected and recorded their information, you might process the notes that you made (or the information that you recorded on tape) in these ways:

- You write out a neat and tidy **summary** of the main points from the interview.

If you collected information about the number of fishermen that still practise traditional methods of fishing, you might:

- Draw **graphs, diagrams** and **maps** to show how many men (and women) still fish in these ways, and where in the district they fish.

Other ways to process information (or in other words, sort information out and re-organise it) include:

- Written notes.
- **Summary charts and tables.**

**Step six**

After you have done your inquiry, think about your questions, the answers that you found and what you have learned. What are your conclusions? What have you learned about the topic you were given or the topic that you chose for yourself? Write a few sentences about this.

**Step seven**

Think about what you did in the inquiry — and the way that you did the work for each stage of the inquiry. Ask yourself these questions:

- Were my questions helpful in searching for the information that I needed?
- Did everything go according to my inquiry plan? Was my inquiry plan a good one?
- If I did my inquiry again, what would I change? How can I do it better next time?

**Topic 2****Research Reports And Projects**

Research follows the same general pattern on which inquiry learning is based.

**A reminder of the research process:****Step one**

Study the topic — make sure you understand what it is all about!

**Step two**

Think of good, focusing questions for the topic. Focusing questions will help you to concentrate on what is most important in your search for information.

**Step three**

Think about where you can go to find the information that you need to answer the questions. Your main sources of information may be guest speakers — people in your local community; the books that you may have at home or at school; and certainly your textbook (your Social Studies textbook!)

**Step four**

Collect the information that you need — collect information that will help you to answer your focusing questions. Your information should:

- Be as detailed as possible.
- Have specific examples.

**Step five**

Record your information.

**Step six**

Present your information. There are different ways to present what you have found out from your research. For example:

**1. Oral presentations**

An oral presentation is when a person stands up in front of an audience and tells people what he or she has found out in the research. Oral presentations can be short talks (three to five minutes), speeches (five minutes or more) or seminars (ten or more minutes). In a seminar, the researcher usually includes diagrams and other visual aids. These are used to help support what the researcher is saying.

2. Visual presentations

Sometimes students are asked to present their research visually. They are asked to make a poster or a chart, showing what they have learned from their research.

A **poster** is a large sheet of paper that has a few key words on it. The information is mainly shown as simple but creative pictures and diagrams. Posters are drawn to get and hold people’s attention, So colour is important.

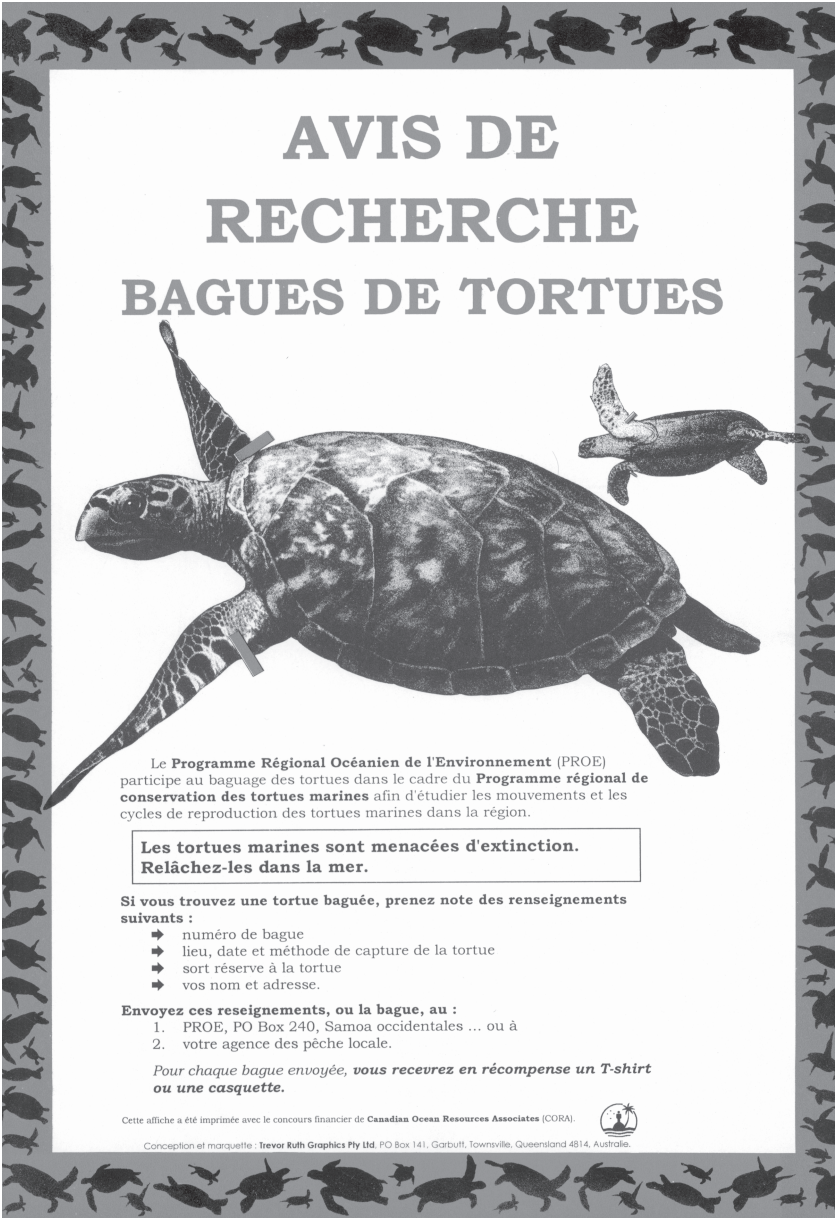


Figure 5.4  
Poster of turtle conservation.  
Source: South Pacific Regional Environmental Program (SPREP).

**Activity 1****Visual Interpretation**

Study the poster carefully. Questions to think about and discuss:

1. What do you notice first in this poster?
2. What language is the information on the poster written in? (Guess!)
3. What kinds of animals are in the poster?
4. Where are they?
5. What are they doing?
6. What do you think this poster is about?

Sometimes research is visually presented as a *chart*. Some teachers call this a research report. Presenting research as a chart is one type of research report. Some teachers call this a project.

A chart is large piece of paper that has information pasted on it. The information comes in different forms: graphs, diagrams, drawings and paragraphs of written information. The chart will have a large heading and subheadings. Written information and visual information needs to be large so that people can easily see and read the chart. This is because charts are pinned onto walls for people to see.

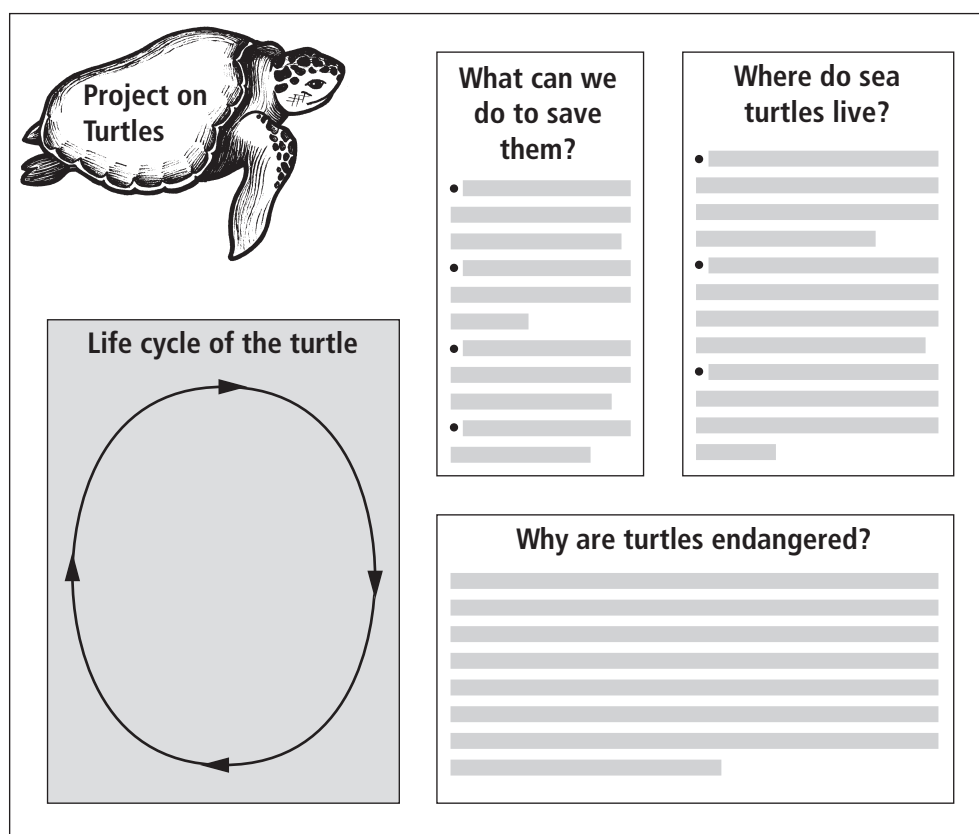


Figure 5.5  
*Torise's research project.*

**Activity 2****Turtle Project Analysis**

1. What is Torise's project about? What was her research topic?
2. What were some of her research or focusing questions?
3. What do the graphs in her project tell us?
4. What does the picture that she has drawn tell us?
5. In your opinion, what makes this chart interesting?

**Written Presentations**

There are different ways that research can be presented for other people in writing. An essay is one way (see Unit 4 of this textbook for more information about essays).

Another way is as a research report. A research report is written on paper. It will have a title or main heading. It will also have subheadings.

**Important notice!**

It is very important to write your research using your own words. You must describe what you have learned and explain what you have learned, using your own words. It is not a good thing to copy out what you have gathered from your sources of information. Your teacher will talk to the class about the rules for referencing.

Sometimes the focusing questions are used to write subheadings. Information is written as complete sentences in paragraphs, under each of the subheadings.

Just as in an essay, a research report should have a conclusion. A conclusion is a brief summary of what you have learned from the research that you have done. It comes at the end of the written report under its own subheading.

The last subheading of a written report is often the list of your sources of information. If you gathered information from primary sources, you must also name and write them out in your list. Secondary sources of information must also be written out. Again, your teacher will explain how to list your sources of information. This is called referencing.



## Viliamu's Research Report

### Topic: India – the People and the Place

#### Introduction

The country that was chosen for this research was India. India is a big country and comes in the world news. This report will describe the people and environment of India. These are the focusing questions that were used in the research:

- Where is India?
- What kind of natural environment does India have?
- Where do people in India live and why do they live there?
- How many people are in India?
- What is the culture of India?

#### Location

India is a large country. India is half a world away from Samoa, in the northern hemisphere. It is in South Asia. Pakistan is its neighbour to the north-west. China and Nepal are neighbours to the north. Bangladesh is north-east, and Sri Lanka is in the south. India is called a sub-continent because it is very large piece of land that sticks out from the continent of Asia.

#### Natural Environment

India has many different natural environments. For example, to the north are the highest mountains in the world, such as Mt Everest. The Ganges Plain is the flat river valley. The soils are very fertile, and it is a very green environment. The Thar Desert is in the north-west – there is not much rain there, and it is very hot and dry. The coasts of southern India are very tropical. The environment there looks like Samoa. The Deccan Plateau is a large area in the middle of India – the rock is hard, and soils are thin and infertile.

### Population Distribution

Many people live in the Agnes Valley, and the coastal lowlands of the south. Many people have moved to big cities, for example Mumbai, New Delhi and Kolkata. Not many people live in the desert or in the high mountains.

### Reasons for Distribution

Most of the people of India live where the land is flat and where there is enough water and the climate is good. That is why there are so many people living in the Ganges Valley. Many people live on the coastal lowland areas too – because of the climate, the flat land and the fertile soil for growing food. Not many live in the desert or up high in the mountains. Life is too hard in those environments. Many people have moved to the cities to find work and a better life.

### Population Size

India has the second largest population in the world. It has more than 1 billion people.

### The Cultures of India

India does not have one culture . There are many cultural groups in India. There are many different languages spoken in India. For example, there are more than thirteen official languages. Samoa has two. There are many different religions too. 80% of the people are Hindu. 12% are Muslim. Other religions include Christianity, Jainism and Sikhism. Because there are so many different cultures, there are many different traditions .

### Conclusions

India is a large country . There are many different natural environments there. India is also large because of the number of people that live there. But the people are not the same – they speak different languages, and have different cultures. The main conclusion of this report is that India is very diverse.

### Source of Information

- Encyclopaedia Britannica

Viliamu's teacher told the class to find out about the people and the natural environment of different countries in the world. Viliamu decided to find out (or research) India. He tried to think of questions about India — questions about the people of India and the natural environment or geography.

**These are focusing questions      These are subheadings**

Where is India?	<i>Location</i>
What is the environment like?	<i>Natural environments</i>
Where do Indian people live?	<i>Population distribution</i>
Why do Indian people live there?	<i>Reasons for distribution</i>
How many people live in India?	<i>Population size</i>
What is the culture of India?	<i>Culture</i>

He showed his teacher his focusing questions. She helped him to decide on the subheadings for his report, using the focusing questions.

### Activity 3

### Examining A Research Report

1. Where did Viliamu get his topic from?
2. What did Viliamu use to help him know what information he should find?
3. How did he get his subheadings for the report?
4. Read through Viliamu's conclusion carefully. Look at each of his conclusions. Does the information in his report support his conclusions? In other words, does the information that he found and wrote in his own words, match his conclusions?

**Unit summary**

Think through what you have learned in this unit. These questions will help you to find out if you have understood the information that is in this unit.

**Objective one: Planning and doing a social studies inquiry**

1. What are the main steps of an inquiry?
2. What must be done **before** you go and collect or gather information?
3. Why is it important to plan your inquiry?
4. Why is it helpful to think through **what** you did and **how** you did it after you have finished the inquiry?
5. Write a paragraph describing what you did and how you did it, in an inquiry that you have done in class.

**Objective two: Describe the general characteristics of research**

- Think about the general characteristics of research. Draw a star diagram to show what these are. Include sketches and diagrams in your star diagram.

**Objective three: Describe different ways of presenting research**

Write two to three sentences to answer these questions. Make sure your examples are specific and detailed.

1. What is an oral presentation? Describe two examples of oral presentations.
2. What is a visual presentation? Describe one example of a visual presentation.
3. What is a written presentation? Describe one example of a written presentation.

Vocabulary	Useful words that go with the key word	Related words
to adopt	to adopt the lifestyle of	adoption
administration	the early colonial administration	
authority	the authority to, its authority	
benefits	the long-term benefits of	
cartoon	a political cartoon	cartoons, a cartoonist
colonisation	European colonisation	colonial
debate	caused much debate, debate about	
demography		demographic
coastal	the coastal shoreline, coastal lowland forests, the coastal lowlands, the coastal marine environment, coastal waters	
conserve	to conserve our natural resources, a network of conservation measures	conservation
economic	exclusive economic zone (EEZ)	the economy
effects	the harmful effects of	
enable		
environment	the natural environment, the marine environment, the fragile environment, environmental challenges, environmental problems	environmental
erode		erosion
equality	political and social equality, equality with	
the government		
independence	regained its independence, independence movement, independent from	independent
to influence	influence our lives, influenced by human activities	influenced
institutions	social institutions	
inquiry	an inquiry plan	
issue	a critical issue	
level	the village level, the district level	
maintain	to maintain its natural resources, to maintain and develop	maintenance
management	marine management, a management plan, manage and regulate	to manage
marine	marine pollution, marine Protected Area (MPA)	
movement	the pacifist movement, the Mau Movement, the Black Civil Rights Movement	
perceptions		perceive
to preserve	to preserve the biodiversity of the natural environment	preservation
regulations	traditional regulations, national regulations	regulate
replenished	to be replenished by	
research	inquiry and research, the research process, a research report, research questions	
reserve	a marine reserve, Fisheries Reserves	reserves
resources	the land resources, limited land resources, the inshore marine resources, the over-exploitation of resources	

KEY VOCABULARY

Vocabulary	Useful words that go with the key word	Related words
responsibility	a responsibility to, the responsibility of, feelings of responsibility, to feel responsible for	responsibilities, responsible for
restore	restore	restoration
rights	human rights civil rights, to exercise our rights, exclusive rights, the right to vote	the right
roles		
segregation		desegregation, segregated
sources	sources of information, primary sources, secondary sources	
subsistence	traditional subsistence economy	
sustain		
symbolised	symbolized by	symbol
system	the education system	systems
transformation	the transformation of culture	transform

Topic specific vocabulary for Year 11 Book 1 Social Studies

<b>Related to Units One and Two: For Better or For Worse</b> African American people inputs outputs governed members to domesticate animals a referendum slavery anti-slavery groups controversial tensions demonstration march to protest against non-violent action capacity building programmes reconciliation a formal apology discrimination	<b>Related to Unit Three: The Marine Environment</b> mangrove forests or swamps continental islands ecosystem inhospitable to be relocated loss of biodiversity waste disposal coral polyps a coral reef community to be prohibited become extinct a refuge destructive the special preserve jurisdiction	<b>Related to Unit Four: Skills in Social Studies: Cartoons, Paragraphs and Essays</b> sketches caption	<b>Related to Unit Five: Skills in Social Studies: Inquiry and Research</b> processing information data gathering questions methodology referencing
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Useful structures for Year 11 Book 1 Social Studies

**Ways of expressing time**  
Before 1970  
In 1947  
On February, 1st, 1960  
Between 1860 and 1960  
From 1619–1803  
Over a period of about 30 years

