

Assessment Schedule – 2020**Samoan: Demonstrate understanding of a variety of extended spoken Samoan texts (91563)****Assessment Criteria**

Achievement	Achievement with Merit	Achievement with Excellence
<p><i>Demonstrating understanding</i> involves making meaning of relevant information and varied perspectives in the texts.</p> <p>Responses as a whole show an understanding of the general meaning (gist) of the texts.</p>	<p><i>Demonstrating clear understanding</i> involves selecting relevant information and varied perspectives from the texts and communicating them unambiguously.</p> <p>Responses as a whole show a clear understanding of the content of the texts. Information is selected and connected to provide responses supported by relevant detailed examples from the texts.</p>	<p><i>Demonstrating thorough understanding</i> involves expanding on relevant information and varied perspectives, and communicating meanings or conclusions implied within the texts.</p> <p>Responses as a whole show a comprehensive understanding of the content and underlying meaning of the texts, including nuance and meanings not obviously stated in the texts.</p>

Evidence

N1	N2	A3	A4	M5	M6	E7	E8
Shows very little understanding and does not communicate the general meaning of the text.	Shows little understanding and does not communicate the general meaning of the text.	Demonstrates some understanding and communicates some of the general meaning of the text.	Demonstrates understanding and communicates the general meaning of the text.	Demonstrates clear understanding and unambiguously communicates some of the meaning by selecting and using relevant supporting detail from the text.	Demonstrates clear understanding and unambiguously communicates most of the meaning by selecting and using relevant supporting detail from the text.	Demonstrates thorough understanding and communicates some of the implied meanings by providing supporting detail from the text to justify conclusions.	Demonstrates thorough understanding and communicates most of the implied meanings by providing supporting detail from the text to fully justify conclusions.

N0 = No response; no relevant evidence.

Cut Scores

Not Achieved	Achievement	Achievement with Merit	Achievement with Excellence
0 – 7	8 – 13	14 – 18	19 – 24

Question One	Sample Evidence	Achievement	Achievement with Merit	Achievement with Excellence
<p>(a) Shows evidence of understanding why Samoans travelled in the past.</p>	<ul style="list-style-type: none"> • <i>Na feoa'i tagata Samoa anamua i totonu lava o Samoa ona e asiasi i o latou aiga ma a latou fanau, ona o se fa'alavelave ua tupu i o latou aiga, atoa foi ma taua ma fevaevaea'iga na tutupu i na vaitaimi. O le uiga lea o tagata Samoa e feasiafia'i e va'ai aiga o mamao, aemaise lava o fanau o faiava po'o nofotane i nisi nu'u. A fai foi e fai se maliu po'o se fa'aipoipoga po'o se isi fa'alavelave o le aiga, o le to'atele lava o tagata Samoa e o iai. O taua ma ni fevaevaea'iga, o le tasi foi lea mafua'aga e faimalaga ai tagata i isi nu'u i totonu lava o Samoa. E taua tele mafuta fa'atasi i mea e fai.</i> The main reason for travelling to other parts of Samoa was to visit families and relatives, especially children who had married and lived in other parts of Samoa. Keeping in contact and seeing children and grandchildren was very important in keeping a family together. If there was a funeral or wedding, every member of the family would travel to come together. Another reason for people travelling was because of conflicts or wars, which caused people to relocate. • <i>Na ala ona femalagaa'i tagata i fafo atu o Samoa aua e fagogota i le sami, fia asiasi atu i isi motu o le pasefika, atoa ai ma taua ma fevaevaea'iga. O le olaga i aso uma i Samoa e o tagata e fagogota i le sami. E o i mea latalata atoa foi ma mea mamao. O le isi fo'i mafua'aga na faimalaga atu ai tagata Samoa i nu'u i fafo, aua e iai nisi na fa'aipoipo i isi tagata o le pasefika, ma e o e asiasi iai. Ae le gata i lea, sa faimalaga atu foi tagata Samoa e tau ia taua ma isi atumotu e iai Toga ma Fiti. A masani loa le tagata i le alu i mea mamao i le sami, o le a fai pea ma masani. O le ala lea na fa'aigoa ai e Bougainville tagata Samoa o tagata folau.</i> The main reasons why Samoans travelled overseas were to visit other Pacific islands, because they had relatives there, to fish the ocean, and to fight wars. Journeys overseas were quite common because of these reasons. Keeping in contact with family, expanding a power base, and to visit other Pacific islands were the main motivations. This is why Bougainville called Samoa the "Navigator Islands of the Pacific". 	<p>Describes the reasons that Samoans travelled in the past.</p>	<p>Explains, in detail, why Samoans travelled in the past.</p>	

<p>(b) Shows evidence of understanding difficulties that Samoan ancestors may have met when travelling.</p>	<ul style="list-style-type: none"> • <i>O ni fa'afitauli sa fa'afeagai ma nai o tatou tua'a pe a femalagaa'i i le vao, o le leai o ni auala e pei ona iai i aso nei, leai ni manu e fa'aaoga e pei o ni solofanua po'o ni asini, leai ni ta'avale, mamao le mea e savavali ma sopo iai, e a'e i mauga ma ifo i vanu. E iai foi manu i le vao e pei o pua'a 'aivao, e iai ma tagata leaga i le vao. E leai ni moli i le po, na o afi e tafu. O nei mea uma e fai ma fa'afitauli i tagata e sopo i le vao. Pau lava mea sa iai i aso la, o auala sopo e na ona savavali ai tagata ae leai ni auala ta'avale e pei ona iai i aso nei.</i> Difficulties faced by ancestors travelling in the forest included not having roads as we have today, nor any animals like horses or donkeys as they were introduced when the Europeans came, there were no cars so they trekked to far away destinations on foot climbing mountains and descending valleys. There were also wild animals like wild pigs in the forest as well as thieves and bad people. At night there were no lights, only fires to guide people walking the tracks. The only ways evident were walking tracks that people followed in the forests. These were all difficulties faced by ancestors travelling in the forest. • <i>O ni fa'afitauli sa fa'afeagai ma nai o tatou tua'a pe a femalagaa'i i le sami, o le sou o le sami goto le va'a, o le malosi o matagi ma afa e afatia ai i le moana, o le lava o mea'ai ma mea inu i luga o le va'a pe afai e mamao le mea e alu iai le malaga, o le sese ona faitau o fetu o le vanimonimo ona se ai lea o le malaga, o le leaga o le va'a i luga o le sami ma fa'atafetafea ai i ni aso e tele, ma le le mafai ona toe foi mai i Samoa pe afai e afatia i se isi motu.</i> Difficulties faced by ancestors travelling by sea included facing rough seas sinking boats and canoes, strong winds and storms, not having enough food and drink supplies, misreading the stars and going off course, boats destroyed and ending up just floating for many days, and not being able to return to Samoa if stranded on another island. These were all difficulties faced by ancestors travelling by sea. <p><i>Responses must extend beyond the information given in the glossed vocabulary.</i></p>	<p>Describes difficulties ancestors met when travelling.</p>	<p>Explains difficulties that ancestors met when travelling.</p>	<p>Explains, in detail, how ancestors were affected by the difficulties that they met when traveling.</p>
<p>(c) Shows evidence of understanding why "Navigator Islands of the Pacific" is an appropriate name for Samoa.</p>	<p>The response should show understanding of the link between seafaring, navigation, and ancestors travelling in the past.</p> <ul style="list-style-type: none"> • Samoan ancestors were skilled at seafaring. Their way of life was shaped by sea travel and exploring the Pacific islands. • Ancestors must have been skilled at navigating the sea as they travelled so much and so frequently between islands. <p><i>Responses should not repeat information used to answer other parts of the question.</i></p>	<p>Explains the link between ancestors and sea travel.</p>	<p>Explains, in detail, how sea travel was a vital part of ancestors' lives.</p>	<p>Discusses the importance of sea travel in Samoan ancestry.</p>

Question Two	Sample Evidence		Achievement	Achievement with Merit	Achievement with Excellence
(a) Shows evidence of understanding the chart. (i)	<p><i>I aso nei ua fa'aaoga</i> (Today we use:)</p> <p><i>eletise</i> (electricity)</p> <p><i>naifi</i> (knife)</p> <p><i>masima</i> (salt)</p> <p><i>suka</i> (sugar)</p> <p><i>'u'amea</i> (metal)</p> <p><i>ipu mafolafola</i> (plates)</p> <p><i>ipu inu</i> (cups)</p> <p><i>pakete</i> (buckets)</p> <p><i>ipu malamalama</i> (glasses)</p> <p><i>lavalava</i> (clothes)</p> <p><i>fuala'au</i> (medicine)</p> <p><i>paipa</i> (taps)</p>	<p><i>I aso la sa fa'aaoga</i> (Equivalent in the past:)</p> <p><i>afi</i> (fire)</p> <p><i>fasi'ofe</i> (bamboo sticks)</p> <p><i>suasami</i> (seawater)</p> <p><i>tolo</i> (sugar cane)</p> <p><i>la'au</i> (wood)</p> <p><i>ma'ilo</i> (small plate woven from coconut frond)</p> <p><i>ipu popo</i> (coconut shells)</p> <p><i>taulua vai</i> (coconut shells)</p> <p><i>ipu popo</i> (coconut shells)</p> <p><i>siapo</i> (tapa cloth)</p> <p><i>pa'ua, a'a, lau la'au</i> (bark, roots, tree leaves)</p> <p><i>vaitafe ma vaipuna</i> (rivers and streams)</p>	Candidate identifies NINE (of 12) of the right-hand column.		
(ii) Shows evidence of understanding whether life in Samoa in the past was easy or hard, and why.	<p><i>Ou te manatu sa faigata tele le olaga fa'asamoa sa iai i aso la pe a fa'atusatusa mai i aso nei aua sa le faigofie le olaga o o tatou tua'a. O nei aso ua iai le eletise ua na ona ki lava o le moli ona ola lea pe a o'o i le po. Ae o aso la sa tau tafutafu afi e fa'amalamalama ai le po ma fa'avela ai mea'ai. Sa tau fai siapo e aveva ma lavalava ma e sa tele lava galuega e fai ai, ae o nei aso ua iai lavalava ua uma ona saunia e masini a papalagi. O aso la sa tau fai ni vai fa'asamoa mo tagata mama'i, ae o nei aso ua iai foma'i ma falema'i e o iai tagata pe a mama'i...</i></p> <p>I believe that the everyday life of our ancestors was much harder than ours today. For example, we have electricity now while, in the past, they survived by lighting fires. They tried to make <i>siapo</i> for clothing, whereas today we can buy ready-made clothes. In the past they tried to produce medicine from leaves, roots, and the bark of plants, whereas today we have doctors and hospitals, and we just buy medicine from chemists.</p>		Describes how the materials from (a) made life easy or hard in Samoa in the past.	Compares the materials from the past and now and explains how they make life easy or hard in Samoa.	Discusses the lifestyles led by Samoans in the past and uses information from the text to support an opinion about how easy or hard life was.

Question Three	Sample Evidence	Achievement	Achievement with Merit	Achievement with Excellence
<p>Shows evidence of understanding TWO important themes in the poem.</p>	<ul style="list-style-type: none"> <p><i>la ‘aua ne’i fa’agaloina e tupulaga le a’oa’oina o lana gagana Samoa. O le tofi mai i le Atua e tatau ona a’oa’oina e matua i fanau. O le gagana e feso’ota’i ai tagata i aso uma ma e fa’amatala ai fo’i lagona ma manatu. A leai se gagana ua leai foi se aganu’u, ona leiloa ai lea e le fanau fa’aauau tu ma aga o le fa’asamoa sa masani ai. O le gagana foi e iloa ai le tagata ua a’oa’oina lelei aua ‘o le tagata ma lona aiga o le tagata fo’i ma lona fa’asinomaga.’ E lele le toloa ae ma’au i le vai, o lona uiga po’o fea lava e te alu iai, e te foi mai lava i lou aiga. O lau gagana la, o le tasi lea measina a Samoa e tatau ona a’oa’oina e lou aiga ia te oe.</i></p> <p>Youth must not forget to learn the Samoan language. It is a blessing that must be taught to children by their parents. Language conveys people’s thoughts and feelings every day. If there is no language, then there will be no culture, and the youth will become ignorant of Samoan customs and traditions practised in the past. Language also reflects education as your family is your guide in life. “The bird flies but returns to water” This means that wherever you go, you will always return to your family. Your language therefore is a treasure that your family must teach you.</p> <p><i>la ‘aua nei fa’agaloina e tupulaga le a’oa’oina o lana aganu’u. O le tofi mai i le Atua e tatau foi ona a’oa’oina e matua i fanau e pei o le gagana. O le aganu’u, e malamalama ai mea e fai ma mafua’aga e ala ai ona fai, e pei o le aganu’u o le ‘ava fa’asamoa e fai e fa’afeiloa’i ai i ni malo po’o ni tagata pe a omai. A leai se aganu’u ua le malamalama foi tupulaga i tu ma aga o le fa’asamoa sa masani ai. O le aganu’u e fa’ailoa ai mea taua i le fa’asamoa e pei o le tali malo. E iloa ai foi le tagata ua a’oa’oina lelei i le tautua ma le fa’aaloalo. O nei mea e a’oa’oina mai i totonu o aiga ma nu’u, aua ‘o le tagata ma lona aiga o le tagata fo’i ma lona fa’asinomaga.’</i></p> <p>The learning of Samoan culture must not be forgotten by youth, and like the language, must also be taught by parents to their children. Culture explains to people what the protocols are, and why they are done, e.g. the ‘ava ceremony to welcome guests to a family or village. If there is no culture, youth will not understand the values by which our ancestors lived, e.g. hospitality and care, service and respect. These are taught within the family and village.</p> 	<p>Identifies and describes TWO themes.</p>	<p>Identifies TWO themes and explains how they are represented in the poem.</p>	<p>Explains TWO themes and their significance in the poem.</p>