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91566



Draw a cross through the box (X) if you have NOT written in this booklet

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Mana Tohu Mātauranga o Aotearoa  
New Zealand Qualifications Authority

## Level 3 Samoan 2024

### 91566 Demonstrate understanding of a variety of extended written and/or visual Samoan texts

Credits: Five

Achievement	Achievement with Merit	Achievement with Excellence
Demonstrate understanding of a variety of extended written and/or visual Samoan texts.	Demonstrate clear understanding of a variety of extended written and/or visual Samoan texts.	Demonstrate thorough understanding of a variety of extended written and/or visual Samoan texts.

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

Pull out Resource Booklet 91566R from the centre of this booklet.

**You should attempt ALL the questions in this booklet.**

Answer in your choice of English, te reo Māori, and/or Samoan. If you need more room for any answer, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–8 in the correct order and that none of these pages is blank.

Do not write in the margins (X/X/X). This area will be cut off when the booklet is marked.

**YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.**

Excellence

TOTAL 22



**QUESTION ONE: Sa'ilimālō i nu'u ese (Growing up as a Samoan Kiwi)**

Read Text A on page 2 of the resource booklet. Use the text to answer Question One.

- (a) Fa'amatala mai mātua o le tusitala. Fa'aaogā fa'amaoniga mai le tusitusiga e lagolago ai lau tali. Describe what the writer's parents were like. Use evidence from the text to support your answer.

In the text the parents were described as people who never gave up on the opportunity/<sup>opportunities</sup> they've been provided/<sup>presented</sup> with, an example is her parents getting them up early to get ready for school and so they're not late for work. This shows how they're turning this opportunity into success. Her parents were described as immigrants who tried their best for the success of their family, and the success of their kids future so their lives are easier when they grow up.

- (b) O ā ni lu'itau na fetaia'i ma le tusitala i lona ola tuputupu a'e? What were some of the challenges faced by the writer while growing up?

A few challenges the writer faced was ~~is~~ growing up in the ~~country~~ with cold ~~unusual~~ weather, not having proper shoes for the cold weather especially as they walk to school and back home. Another challenge they face is the unusual weather as they quote in the text, "E pei e fusu le ali'i fusu iloga o Tua i-taiviga ma le timu, savili fa'apea faeao puaoa". The writer also faced mental challenges from seeing their parents trying their best for the success of her/his future, for example despite the cold his/her dad urged them to not miss school, as his main goal is for them to get good jobs.



- (c) O le ā se mea e mafai ona a'oa'oina mai lu'itau na feagai ma le tusitala?  
What can be learned from the challenges that the writer faced?

From the challenges the writer faced is that to get to success we must all go through tough times, and that our parents work hard for our success therefore we must take opportunities offered to us seriously as it is one of the reasons why we often leave our home countries, like what the writer says "O Niu Sila le atunui e tafe ai le suāsusu ma le meli" which translates to, 'New Zealand is the land of milk and honey which our parents often say. Personally I learnt from the writer that we must not take things for granted, ~~the Tiriti is one thing and be linked to how we should work alongside Māori's to get the Tiriti o Waitangi back as it is the only reason why we are able to live on this land.~~ we must appreciate the opportunities our parents have worked hard for so that we can have an easier life.



## QUESTION TWO: *Tāofimau i lau gagana* (Hold on tight to your language)

Read Text B on page 3 of the resource booklet. Use the text to answer Question Two.

- (a) O ā tiute ma nafa e manatu Tuiātua o lo'o i ai i tagata, 'aemaise lava tagata Sāmoa, 'ae pe aiseā fo'i? Fa'aaogā fa'amaoniga mai le tusitusiga ē lagolago ai lau tali.

What **duties** does **Tuiātua think** people, and in particular **Samoans**, have and why? Use evidence from the text to support your answer.

The main duties Tuiātua thinks people/Samoans have is to look after nature and appreciate them as they are God's creation. For Samoans it is important that we keep our Samoan language safe, as it is the key to our culture. Another duty a Samoan person has is to look after and nurture the land and the people, we were granted these things from God, and to be able to keep them safe we must do as advised by Tuiātua. Our language is the main duty of a Samoan person, "E ao lā i le tagata ora vāia lelei na tāofimau i lau gagana Samoa". A person who looks after their language/gagana Samoa will be blessed. As my nana often tells me, "Our land, our language and our connection to nature is what makes us Samoan", and I think these are the only basic duties that we have is to nurture and appreciate God's creation and to look after and hold tight to our language, if we lose our language we lose our culture, which may lead to the loss of our country and people.



- (b) Fa'amatala 'au'ili'ili le fa'amoemoe o le tusitala na ala ai ona faia lena tusitusiga.  
Explain in detail the writer's intention in producing this article.

The writer's intention in producing this article is to convey to Samoans of their duties that they ~~mustn't~~ must not forget, they are reminded at the last day of Samoan language week, that celebrating Samoan language week ~~mustn't~~ doesn't end there. To be a true Samoan is to know your duties, and to hold on dearly to your language. ~~and to~~ ~~be~~ proud of your identity as a Samoan by celebrating their language and knowing your duties everyday. This article is ~~for~~ ~~the~~ Tuiātmā inspiring the younger generation to know their duty and their purpose for being called a Samoan.



**QUESTION THREE: O siva Sāmoa ma su'iga o le ōlaga**  
(Samoan dancing then and now)

Read Text C on page 4 of the resource booklet. Use the text to answer Question Three.

- (a) O le ā se mafaufauga, i aso anamua, e u'iga i siva?  
What was the perception of dancing in the past?

The <sup>perception</sup> ~~reason~~ for dancing was for either important events that either happen in families, villages and churches. As mentioned in the text, dancing was like a way of passing time and it didn't need to be taught, "O siva e pei o se mea fa'apasi taimi ma e tē tau a'oina." Since they had no time for dancing there was ~~no~~ dance groups to teach pacific dancing except in families and churches, they had no time due to going to work, and having to balance their lives on busy work schedules. Our Sāmoan dances weren't as celebrated or showcased as much as our generation do now. In my opinion this is a ~~valid~~ <sup>non-valid</sup> reason for not showcasing and celebrating our culture. Sāmoan siva can be celebrated and showcased anywhere, especially sharing with workmates, but it is also valid because our lives have changed by a lot and we often have more time now than in the past. Our ancestors have worked hard for the success of our generations now.



- (b) Na fa'apefea ona su'ia le va'aiga i siva a'o fa'agasolo ai le olaga? Taga'i ane i manatu o lo'o fa'asoa mai e fa'amaonia ai lau tali.

How has the perception of dancing changed over time? Refer to the opinions shared to justify your response.

The perception of dancing has changed a lot over time, schools are now celebrating the Pasēfika cultures through polyfest and in classes by awarding them marks for NCEA for being able to showcase talents in their cultural dancing or singing. Apps and websites are now used to create or to share students personal experiences through dancing of their own culture. Pasēfika along with Sāmoan dancing is showcased and often celebrated to enhance students wellbeing and to connect them more to their cultures. In my opinion the traditions of Samoan dancing has had a massive change over time in terms of style and types of siva. Our siva Sāmoa is now often celebrated in many communities and still are celebrated in families, villages and churches as it is the only way us, Samoans, connect to our culture and embrace our roots, so that we are able to continue the legacy of our ancestors.



Extra space if required.  
Write the question number(s) if applicable.

QUESTION  
NUMBER

2a. "If there is no Samoan language there is no Samoa" is what my grandfather tells me when I speak English at home, so we must hold tight and ~~continue~~ treasure our language as it is one of a kind. We can't lose it as it is ~~the~~ <sup>one of the</sup> ways we can identify as Samoan and to keep our culture from being banished.

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## Excellence

**Subject:** Samoan

**Standard:** 91566

**Total score:** 22

Q	Grade score	Marker commentary
One	E7	This response demonstrated a thorough understanding of the text, accurately identifying the parents' sacrifices and the challenges the writer faced. The candidate communicated some implied meanings, such as the emotional impact of the parents' actions, with relevant examples from the text. However, the analysis lacked some depth in connecting these details to broader themes, such as cultural sacrifice or resilience. While the supporting details were appropriate, they could be unpacked further to show a stronger connection to the writer's experiences. The response was well-supported and clearly structured but could benefit from a more critical analysis to fully justify conclusions.
Two	E8	The response showed a thorough understanding of the text, where the candidate identified and explained the implied meanings behind Tuiatua's words, effectively connecting the spiritual importance of language preservation to cultural identity. The inclusion of relevant supporting details, such as the Samoan quote and personal anecdotes, enhanced the response and demonstrated a deep, personal connection to the material. The candidate's justified conclusions further reinforced the message, emphasising the ongoing responsibility of Samoans to uphold their language and heritage beyond ceremonial observances, aligning perfectly with the writer's intent.
Three	E7	<p>The candidate showed a solid understanding of the text, particularly the past perception of Samoan dance. They correctly identified the limited opportunities for dancing and the cultural role it played in families, churches, and villages. This demonstrated a clear understanding of the historical context provided in the text.</p> <p>The candidate used a relevant quote ("O siva e pei o se mea fa'apasi taimi ma e le tau a'oina") to support their point, which was a positive aspect. However, the connection between the evidence and the overall argument could have been more explicitly developed. The candidate attempted to analyse the change in perception by contrasting the past and present. They mentioned how, in the past, there was less time for dancing due to work and other responsibilities, and they also touched on how the present generation has more time to showcase culture. While this was a relevant point, the analysis lacked the depth and nuance typically expected at E8 level. The candidate concluded that the reason for not showcasing culture in the past was a "non-valid reason," but that conclusion was somewhat opinion-based and lacked deeper justification.</p>