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91566



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Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Level 3 Samoan 2025

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 (✂/✂/✂). 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 24

**QUESTION ONE: Upega o feso'ota'iga lautele – o se uō po'o se fili mo tupulaga?
(Social media – a friend or a foe for young people?)**

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

- (a) O le ā le 'auga ma le fa'amoemoe o le tusitala i lenei tusitusiga? Aumai ni fa'amaoniga mai le tala mo lau tali.
What is the purpose of this article and what is the writer's intent? Provide evidence to support your response.

O le aiga ma le fa'amoemoe o le tusitala i lenei tusitusiga, o le fa'ailoaina mai lea o ita e lelei, ma ita e te lelei ai upega o feso'ota'iga lautele i le tupulaga. O ita e ^{le}lelei ai e pei o a tusia, e aafia ai le, 'ua fa'auo i ai tupulaga ma le maua ai se taimi e o'ese ma o latou potu. Ua fa'auaso i tupulaga ina ia kopi i sikaili fou, ta'ina i nea fa'iafia, ma fa'itau nea tuiatua e te gafa'ia! O ita e lelei ai, e pei o le 'maua ai talafou, ^{va}ave o se feso'ota'iga ma talanoa ai i 'aiga ma uō i atunui maunio. Peitai, o lo'o fa'ailoaina e le tusitala, po'o se uō po'o se fili mo tupulaga nei ma o upega o feso'ota'iga lautele. O le tali, o lo'o i ou lava lima le auca ai o ^(le) upega o feso'ota'iga lautele o se uō po'o se fili. O le fa'amoemoe lava ia o le tusitala, e tui nei i le 'au'au'au, e ~~ia~~ le lelei toe te leaga ^{fo'i} o le upega o feso'ota'iga lautele mo tupulaga, pau o lea, a le lelei lo tatau fa'iafia ma auca o se nea e te tau maua ai so tatau taimi ma-aiga ma uō, ona auca loa lea ma fili ua na talapeina lo tatau so'otaga ma nea so tatau masani ai a'o le'i foufou mai nei nea o upega o feso'ota'iga lautele.

- (b) E tusa ai ma lenei tusitusiga, 'aiseā e ono fa'aauau ai pea ona fa'aaogāina upega o feso'ota'iga lautele?

According to the article, why might people continue to use social media?

O loo tūia i le tuituiga, e faiauaia lava pea le fa'aaogāina
 o upega o feso'ota'iga lautele, e fa'atūiloa e natatupu iloga e
 maua ai tala o le tau ma lea o tutupu, ma feso'ota'i ai isi. O
 lona aoga, e faigofie ma tauofie, E aoga foi e fa'atūiloina ai
 pea le okola lelei o la tatau gagana ma le aganuu, pe a
 matamata i ata mai o tatau atunuu i a tatau pese, siva, ma
 sō se sauniga. O itū una nei, e nanatu le tuitala e ono
 fa'aaogāina ai pea le fa'aaogāina pea o upega o feso'ota'iga
 lautele, ma le fa'afaiogofieina o feso'ota'iga ma aiga ma no
 i isi atunuu, ma tatau iloa ai foi tala o mea o loo
 tutupu i le talotagi e ao ona tatau mafo silafia iai mai
 lea taimi i lea taimi.

QUESTION TWO: Tinā ma lana tama tama (Mother and son)

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

- (a) Fa'atusatusa le su'iga o manatu o le tinā e uiga i lana tama tama i lea taimi i lea taimi. Fa'aaoga fa'amaoniga mai le solo e lagolago ai lau tali.

Compare how the mother's perception of her son has changed over time. Use evidence from the poem to support your answer.

O le taimi sa fa'atōi foi atu ai le tama a tinā ina ua fa'acai mai ona tauangaiga i atunū i fafo. Sa fiafia na mimita tinā i si ona tama, ma ua ia nautau lava e iloa una e tagata lona atamai tele. Ua sagisagi fiafia lona tinā e ave lona tama e fa'icai ma 'aiga, uō, ma le ekalesia, ~~ina~~ ma lona manatu, "Ina ia fa'auatō, fa'amaui, ma fa'ovivii" o le i lona tama. Peitōi oke, ua alatala o loo sologa lelei na una, ua fa'atōi tinā, ma sua oke lona fiafia, ina ua tautala oke ~~lona~~ tama, ua tau leiloa fa'asamoa, ae ua mātele i le tigi'i.

"Ua tau pamupamu nei le fa'asamoa, ua anata ona vavai e tinā ua tele le suiga o lona tama, "Ua fai ana sikaili e oke ai e tufao". Ua okeia e tinā ~~ua~~ na fai ai e sui ona tautala. "Ua tali oke i lau oke", Ua taliupu le tautalaititi i lona tinā. "Ua e lau lona tautalaititi na fai ai e ona le fiafio". "Ua ona le fiafio, 'ona le pots, ma tau ai ina seropo". Ua lina le fiafia na le mimita o tinā i le ita ma le fa'auatō, ona ua una atu ua wava lona e lona tama le pots, ua ia te be iloa lo la vā.

- (b) Fa'amatala au'ili'ili mai ni lesona tāua sa a'oa'oina mai i lenei solo.
Explain in detail the valuable lessons learned in this poem.

O le lesona muamua lava, 'pua le maua 'ula, futifuti'. O lava
uiga, 'ua nei o tatou maua lava maua ma le poto, ona aua
lea ma mea tatou te manatu fa'asaurili ai, ma leiloa fai
le vā ma matua. O le ta'aititi e mōi le alofa i lona natua,
o ā mea uma ua fa'avaeina ai lona ola tauaofai, ia au'atua
le alofa o natua o sa taua, na tui wai le mulipapaga ile
taloaia ma o lo tatou ola au'atua i wā ~~uiga~~. E nei se
aga o le maua o le poto, ae leiloa aua i natua. O le lesona
lona lua, e lelei lava le lelei foi lena mea o le fa'atua i
lau taua, ma naua ia fa'atua vāi nei e nisi. O tatou o taua
o Le Alii, o ā mea uma ua tatou fa'amanuiaina ai i le
ola nei, ia loto maua lalo ma fa'atua le uiga i Le Alii, o le
na te fa'amanuia ia i tatou, Auā o Le Atua na te fa'atua
mai maua, o ia foi na te toe au'atua pe a tatou
manatu o lo tatou lava poto ma le atua, tatau te maua
ai mea uma.

QUESTION THREE: Su'iga o le lalolagi ona o feso'ota'iga
(Changes in the world through communication)

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

- (a) Fa'a'iloa mai itū lelei ma itū e lē lelei o feso'ota'iga i aso ua mavae (uālesi ma tusi) pe ā fa'atusatusa i feso'ota'iga i aso nei (auala o feso'ota'iga lautele). Aumai ni fa'amaoniga mai le tusitusiga e lagolago ai lau tali.

Explain the advantages and disadvantages of communication in the past (such as telegrams and letters) compared to today's forms of communication (including social media). Provide evidence from the text to support your answer.

O itū e lelei ai feso'ota'iga i aso ua mavae, sa faipenā ona iloa ai e tagata fa'atatala o latou lagona e ala i le turia'ina lelei leu o tusi e ave i se isi. E loloto na mafanafana upu o loo turia i nei tusi, e fa'ailoa ai o latou fa'atogona ma'oni i se o loo ave i ai le tusi. Ae peitai, ia te ai lava ia, e sili atu ona tele itū lelei o nei feso'ota'iga i aso ua mavae. O ona itū le lelei o le fa'atogona o ualesi, a o'o la ina ma'oni nai ai se fa'au taua lava i se tasi e logo mai ai se malie, otonu e pūpū lava lona fa'atatalaina, aua o le umi lava o le tele foi lea o le afa'i e totogi. E le maua se taimi e fa'atatala uma ai i le olo'o ave ai le fa'au fa'atatalaga e ao ona silafia e fa'atatau ile malie. A'o tui foi, e pei ona taua i le tala, o le fa'afitauli sili lava o nei feso'ota'iga, "o le umi o fa'atatali se tali." Pe tle va'aso pe sili atu foi, fa'atatau maua se tali o se tusi na ave. O lona uiga, e fa'afai o se fa'au fa'atatalaga e tusi mai ai se tona i sana uo o se fa'afitauli i le isi atunuu, lona uiga e fa'atatau a le taimi atu o le tusi ua lea ona malie le vai. O itū ia e le lelei o nei feso'ota'iga, ona e fa'i o le umi o le taimi a'o fa'atatali se tali mai, a'o le totogina foi o afa'iga o upu ile ualesi, e mainau le tupe, e fa'atatau toe fa'atatau tele.

- (b) Na fa'apefea ona a'afia le loloto ma le lelei o feso'ota'iga a le tagata lava ia ona ua suia mai feso'ota'iga o aso ua mavae i aso nei? Aumai ni fa'amaoniga mai le tusitusiga e lagolago ai lau tali.

How has the shift from traditional to modern communication methods impacted the depth and quality of personal communication? Provide evidence from the text to support your answer.

Ua a'afia le loloto ma le lelei o feso'ota'iga a le tagata lava ia le a'afia mai o suiga fa'amaoniga, e ala lea i le suiga o ~~metotia~~^{ala} o feso'ota'iga. E pei ona taua i le tala, "E toatote talavou ua fa'ataga fa'ailoga e fa'ailoa ai se fa'au, ae ua le maua ai taua, e fa'atatala atu ai lagona loloto o le tagata lava ia, e pei ona taua i tasi." E maua lelei fa'amaoniga, aua o aso nei, ua fa'ataga lava le fa'amaoniga ole telefoni ma ua sui foi le sikaili o le fa'au o fa'au turituria i luga o le facebook ma le instagram, ua tele le fa'amaoniga o upu e pei ole 'guf' (ga mea ^{fa'i}) ma le 'ohk'. Ua le toe a'afia to'aita e tasi i le loloto o le upu e gata ai upu e fa'atatala ai lagona o le ala fa'ataga fa'amaoniga foi. Ua pei lava o se mea fa'ataga fa'amaoniga o 'emojis' po fa'ailoga i luga o le telefoni e fa'ailoa atu ai lau fiafia i leisi tagata. Ua a'afia le loloto o talavou, ua fa'i a'afia nisi o fa'au turituria, ua maua atu ai le feso'ota'iga ma fa'atatala ma lagona fa'ailoga, o le tasi tagata i le isi, e pei ona taua i a latou tasi i aso ua mavae.

Excellence

Subject: Samoan

Standard: 91566

Total score: 24

Q	Grade score	Marker commentary
One	E8	The response demonstrated a thorough understanding of the purpose, presenting social media as both friend and foe while encouraging responsible use. Evidence was used effectively, and implied meanings were explained perceptively. Reasons such as connection, awareness, and convenience were fully justified, with clear links to the purpose with insightful analysis of impact. The response conveyed nuanced understanding, supported by detailed evidence and well-reasoned conclusions.
Two	E8	The response showed a thorough understanding of the mother's changing perception, explaining both explicit events and underlying relational tensions with textual evidence. It identified moral lessons insightfully, linking evidence to meaning and providing perceptive justification of implied messages. The relationship and lessons were explained with detailed evidence, and the analysis was well-supported and thoughtful.
Three	E8	The response explained both explicit and implied meanings, making perceptive comparisons between past and modern communication with detailed textual support. It offered a thoughtful explanation of modern communication risks and effects, linking justification directly to evidence. The analysis demonstrated a thorough and well-supported understanding of past and present communication.