

Assessment Schedule – 2014

Sāmoan: Demonstrate understanding of a variety of extended spoken Sāmoan texts (91563)

Evidence Statement

Question One							
Shows no or limited understanding of the text Has some lexical information correct but has not understood the gist of the text or is logically inconsistent, indicating misunderstanding of the gist of the text.		Shows understanding / is able to make meaning of the text Has lexical information largely correct and has understood the gist of the text without being able to develop explanatory answers – <i>demonstrates understanding.</i>		Selects relevant information, ideas, and opinions from the text and communicates them unambiguously Has developed an explanatory answer without indicating a grasp of fine detail and nuance – <i>demonstrates clear understanding.</i>		Selects and expands on with supporting detail relevant information, ideas, and opinions from the text and shows understanding of the implied meanings or conclusions within the text. Has developed an answer that shows understanding of nuance and meanings not necessarily stated obviously in the text – <i>demonstrates thorough understanding.</i>	
N1 Very little valid information	N2 Little valid information	A3 Some valid information – just examples given	A4 A range of valid information and an attempted valid explanation	M5 Explanation supported by information from the text	M6 Full explanation supported by information from the text	E7 A justified answer	E8 A fully justified answer

N Ø No response or no valid evidence

Specific evidence

This is not a complete list of all acceptable responses, nor is it an indication of the exact wording required. Assessment judgements are based on the level of understanding shown rather than knowledge of individual lexical items.

Tiute 1: Fa'asoaina o le 'ava. E tāua ia lelei le leo. Ia iloa le vai 'ava ma le fa'asologa o ipu ma igoaipu 'auā o le aganu'u e fa'atino i le fale o matai.

Distribution of the 'ava is important because voice delivery and order of protocol is important to the matais present in the occasion.

Tiute 2: Tautūina o le 'ava. E tāua le iloa 'ave ipu a ali'i ma tulāfale, o ai e ta'i 'ae o ai e 'ave sa'o. O ai e 'ava mua 'ae o ai e moto iai le agatonu.

The presentation of ava is significant because it shows knowledge of the order of ceremony, as well as the distinction between presentation of ava to ali'i and to tulāfale.

Tiute 3: Taufale. E tāua le iloa tu, nofo, savali, tautala i totonu o le fale 'auā e iloa ai le tagata na a'oa'oina lelei ana tu ma aga e ona mātua.

Serving matais in-house is important, because it shows who has been well taught in Samoan etiquette.

Tiute 4: Taufafu. Ia iloa fo'i folafola fa'aaloaloga i fafo 'auā e fa'ailoa atu ai i tagata po o ai e 'aumai ai fa'aaloaloga 'ae o ai fo'i e 'ave iai.

It is also important to know the protocol of acknowledging gifts outside.

Tiute 5: Fifiina o le taufolo. O se fa'ata'ita'iga lea o le iloa fa'atino taumafa a le atunu'u.

This is a good example of original Samoan food prepared and distributed in the Samoan way.

Tiute 6: Fa'amalepeina o se mea tuā'olō. O le tasi lea mea e ao ina iloa o le penaina o le pua'a.

It is also crucial to have the special knowledge of the distribution of a cooked pig.

Tiute 7: E tāua le iloa o le sauniga o taumafa 'ese'ese a le atunu'u.

It is important to know how to prepare and cook food the Samoan way.

Tiute 8: E tāua le iloa lufilufi taumafa 'ese'ese.

It is important to know how to distribute food in the Samoan way.

This information is question-specific.

Question Two							
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N1 Very little valid information	N2 Little valid information	A3 Some valid information	A4 A range of valid information and an attempted valid explanation	M5 Explanation supported by information from the text	M6 Full explanation supported by information from the text	E7 A justified answer	E8 A fully justified answer

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Specific evidence.

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Tautua 1: Tautua matavela. O se tautua lelei tele lea e pei o le faiga o mea'ai a ou mātua i aso uma.

This is good service because you cook for your parents every day.

Tautua 2: Tautua tuāvae. O se tautua lelei 'auā e te faia fe'au a ou mātua ona ua matutua i lā'ua.

This is good service because you serve your parents by doing their chores.

Tautua 3: Tautua matalilo. O se tautua lelei 'auā e te lē pisa 'ae iloa tonu lava le mea e fai ma alu loa fa'atino.

It is good service because you know exactly what to do and you go ahead and do it without fuss.

Tautua 4: Tautua toto. O se tautua lelei 'auā o le 'ave o lou ola e leoleo ai lou 'āiga e iloa ai lou matuā alofa iā te i lātou.

This is good service because giving your life to protect your family is the ultimate sacrifice.

Tautua 5: Tautua gutua. E lē lelei le tomumu 'auā e leai lava se aogā e fai ai se mea 'ae o e ita.

It is not good service because there is no point in doing something when you are in disagreement and anger.

Tautua 6: Tautua pa'ō. E lē lelei le pa'ā 'auā e iloa ai o la e te ita.

It is not good service because it shows you are angry.

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O le fete'ena'iga o le fa'asāmoa ma le fa'aperetānia, o le fa'asāmoa e lagolago le tagata e lona 'āiga. O le tagata e tula'i mai mo lona 'āiga fa'apēnā fo'i le 'āiga mo le tagata. Afai e matitiva, e matitiva fa'atasi. E leai se aogā e maua ai mea 'ae lē fa'asoaina mo lou 'āiga. E tāua tele fo'i le fa'aaloalo ma le fetausia'i i aso uma ma e fa'avae lea itū'āiga olaga i le feālofani ma le alofa o le tasi i le isi. O le fa'aperetānia e tausi muamua lava le tagata ia ma lona 'āiga la'itiiti. Ia totogi muamua pili ma tausi muamua lou to'alua ma lau fānau ona e popole ai lea i nisi mea. E ola lava le tagata mo ia lava.

The differences and sometimes conflicting values in fa'asāmoa and fa'aperetānia is reflected in the fact that the fa'asāmoa highlights working for one's extended family. They provide a wide network of support in many aspects. Fa'aperetānia focuses more on the individual and immediate family, rather than the wider circle outside.

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O le aogā o le lelei i le fa'asāmoa toe lelei i le fa'aperetānia e mafai ona mālamalama ai i mea uma o lo'o tutupu i feso'ota'iga fa'asāmoa fa'apea fo'i feso'ota'iga fa'aperetānia. E mafai fo'i ona e faia ni tonu lelei 'auā o lo'o e mālamalama lelei i gagana ma aganu'u 'uma e lua.

The good thing about being well learned in both fa'asamoā and fa'aperetania is that one can understand every situation in both languages and cultures and is able to make sound choices and decisions based on their good knowledge and understanding.

This information is question-specific.

Cut Scores

	Not Achieved	Achievement	Achievement with Merit	Achievement with Excellence
Score range	0 – 8	9 – 16	17 – 24	25 – 32