

Assessment Schedule – 2015

Sāmoan: Demonstrate understanding of a variety of spoken Sāmoan texts on familiar matters (91143)

Evidence

Note: What follows 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.

First Passage – *Tōfā Tinā Matua: Farewell Grandmother*

Question One: (a) Identify the qualities of tinā matua that make her relationship with her grandchildren unforgettable to the narrator.							
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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.		Has lexical information largely correct and has understood the gist of the text without being able to develop explanatory answers – demonstrates understanding		Has developed an explanatory answer without indicating a grasp of fine detail and nuance – demonstrates clear understanding		Has developed an answer that shows understanding of nuance and meanings not necessarily stated obviously in the text – demonstrates thorough understanding	
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 several examples given and explanation	M5 Explanation supported by information from the text	M6 Full explanation supported by information from the text	E7 A justified answer to support an identified qualities of tinā matua	E8 A fully justified answer to support identified qualities of tinā matua
N0 = No response; no relevant evidence.							
Specific evidence							
<p>Fiafia – Happy. Loto alofa / Alofa – Loving.</p> <p>Tausi lelei – Caring / Raises grandchildren, teaches them stories of the Bible, their genealogy / heritage, sings to them.</p> <p>Puipuia / Sulufa'iga mo le fānau – Protective / shelter.</p> <p>Māfana le mafutaga ma le fānau – Close relationship with her grandchildren.</p> <p>“O se tinā mālosi, fiafia, ma le loto alofa.”</p> <p>“O le ui'i o le mātou 'āiga, o Galu. O le pele fo'i lea a le 'olomatua. O le 'olomatua lava sa tausia o ia, ma o le ala fo'i lenā sa ulavale ai, ma fai togafiti.”</p> <p>“Sa iloa lelei lava e Galu, e malu si ona pa'u, pe 'ā ia sulu i tafatafa o tinā, ma nofonofo ai i le aso 'ātoa.”</p> <p>“E si'i lelei lava Galu i ona vae, ma fa'asagasaga i tai i le sami. Ona fai loa lea o a lā faigā tala. O tala o le Tusi Pa'ia, o tala o aso anamua a Sāmoa, o tala fa'afāgogo, ma tala i gafa o lo mātou 'āiga.”</p> <p>“Po o le ā lava le itū'āiga tala e fa'amatala e tinā, e mālie lava i le fa'alogologo. O le fegau'ina o lona leo, e tai pei lava o le fati mālū mai o galu i luga o le matāfaga, ma toe mou atu. A usu fo'i sana pese, 'ou te fa'atusaina i le agiagi mālie mai o le savili.”</p>							

Question One: (b) Identify TWO important aspects, or values of a Sāmoan family and explain how these are portrayed in this story. Use examples from the text to support your answers

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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 – a connection is made	E7 A justified answer supporting two identified values or one value fully justified	E8 Fully justified answers supporting two identified values in a Sāmoan family.
N0 = No response; no relevant evidence.							

Specific evidence

Values mentioned in the text:

- **Alofa:** o se tinā fiafia, ma le loto alofa. Sa fusi e Galu lo’u tinā ma masūsū, a’o pōpō fa’amoemoe o ia e lo’u tinā. Na teu le ‘olomatua i tafatafa o lo mātou fale, ina ia ta’o’oto fa’atasi ai lā’ua ma le mātou toea’ina, ua leva ona maliu. Ua na o le tagi tautala o Galu, ma mātou fetāgisi ātili ai i le tagi a le tamaitiiti.
- **Tausi matua:** e ui lava ina sa mātou fa’amanatu iā te ia, a’o faia ana fe’au, ma fa’afiafia iā te ia. E leai se isi na faia tōa’i ni ona tiute, ona o le alofa iā tinā. O le fofōina o ona vae, o le saunia o lana mea’ai, po o le fafagaina fo’i, sa matuā fa’ataunu’uina lava ma le fiafia.
- **Tausi/Fai fānau:** O le pele fo’i lea a le ‘olomatua. O le ‘olomatua lava sa tausia o ia, ma o le ala fo’i lenā sa ulavale ai, ma fai togafiti. e malu si ona pa’u, pe ‘ā ia sulu i tafatafa o tinā, ma nofonofo ai i le aso ‘ātoa.
- **Va feāloa’i/Fa’aaloalo:** Sa mātou iloaina lona tigāina, ma le lē toe ‘umi o aso o lona ola. Sa ia loto tele, ‘ae pagā, i ona toe aso ua na ia lē toe maitauina mātou, e ui lava ina sa mātou fa’amanatu iā te ia, a’o faia ana fe’au, ma fa’afiafia iā te ia. E leai se isi na faia tōa’i ni ona tiute, ona o le alofa iā tinā. O le fofōina o ona vae, o le saunia o lana mea’ai, po o le fafagaina fo’i, sa matuā fa’ataunu’uina lava ma le fiafia. Ona gāsolosolo mai si’i alofa, o ‘āiga ma paolo. O ietoga, o ie leise, o tupe, o mea’ai, o ‘upu fa’amāfanafana e ‘aumai ma toe ‘avatu, ma loimata ua nenefu ai le va’ai. O ‘āiga, uō, ma ē māsani ua leva e le’i feiloa’i, sa talatalanoa, fetāgisi ma taliē i le taimi e tasi.
- **Felagolagoma’i/Fesoasoani/Osi ‘āiga:** E le’i taitai le taeao ‘ae ‘amata ona gāsolosolo mai si’i alofa, o ‘āiga ma paolo. O ietoga, o ie leise, o tupe, o mea’ai, o ‘upu fa’amāfanafana e ‘aumai ma toe ‘avatu, ma loimata ua nenefu ai le va’ai. O ‘āiga, uō, ma ē māsani ua leva e le’i feiloa’i, sa talatalanoa, fetāgisi ma taliē i le taimi e tasi.
- **Loto tetele/Strong/Brave/Courageous** through difficult times, eg “sa ‘ou tagi masūsū’ only wept quietly but not overtly emotional. Tinā also said to Galu “Aua e te tagi, ua e iloa lava e lē fiafia tinā iā ‘oe pe ‘ā e tagi vale”.

Question Two: (a) Fa'amatala au'ilili mai ni gāoioiga se LUA po'o ni tū ma aga fa'a-Sāmoa se LUA o lo'o fa'aalia i taimi o maliu. Describe TWO actions or TWO Sāmoan customs that this story shows in times of funerals.							
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Specific evidence							
<p>Si'ialofa – o le tasi lea o tu ma aganu'u fa'a-Sāmoa e fa'aalia ai le alofa ma le felagolagoma'i o 'āiga, fa'apea fo'i nu'u mo le fa'alavelave ua tupu. E 'auala le alofa i le si'i po o se fesoasoani tau tupe ma le Toga. To help carry the burden of a death /funeral. This is done through giving of money and le Toga to the grieving family to show love and support.</p> <p>People take fine mats and money to the family of the deceased.</p> <p>OlaTautua /fesoasoani o 'Au'āiga:</p> <p>Support and family unity is shown through this action of felagolagoma'i /tautua.</p> <p>Families who have not seen each other for a long time will be reunited and work together to carry out the occasion or preparation for the funeral. eg O 'āiga, uō ma ē māسانی ua leva e le'i feiloa'i, sa talatalanoa, fetāgisi ma taliē i le taimi e tasi. O fa'amāfanafanaga, ma feofofoa'iga e toe liua ai le fa'anoanoa i le fiafia.</p> <p>Support/love is shown by people who take food, lace cover to the family of the deceased. Comforting words are shared.</p> <p>Fanua tanu /fanua e teu ai le tino maliu: E tanu /teu tino maliu Sāmoa i o lātou lava fanua / 'autafa po o luma o fale o 'āiga.</p> <p>Eg: Na teu le 'olomatua i tafatafa o lo mātou fale, ina ia ta'o'oto fa'atasi ai lā'ua ma le mātou toea'ina, ua leva ona maliu. Ua na o le tagi tautala o Galu, ma mātou fetāgisi ātili ai i le tagi a le tamaitiiti.</p>							

Question Two: (b) Mo tū ma āga ua tūsia, fa'amatala mai pe 'aiseā i lou manatu e lelei pe lē lelei ai nei tū ma aga. Fa'aaogā fa'ata'ita'iga mai le tala e lagolagoina ai ou manatu. For each action or custom given, explain why you think that these customs are positive or negative. Use examples from the text to support your answers.							
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Specific evidence							
<p>Positives</p> <p>Si'ialofa – o le tasi lea o tu ma aganu'u fa'a-Sāmoa e iai ona itū lelei, ona o māfua'aga nei; o le ō atu o tau 'āiga, o paolo, o 'āiga potopoto, uō ma ē māsani e si'i atu i se 'āiga ona o le alolofa, ma fia fesoasoani i le fa'alavelave ua tupu. O tu ma āga ia fa'a-Sāmoa e iloa ai le māopoopo o 'āiga, le nonofo fealofani ma le felagolagoma'i, 'aemaise le tīgā fa'atasi ona o sē tasi ua motusia le mafutaga māfana. O ia tu ma āga e 'avea lea ma fa'amāfanafanaga i le 'āiga fa'anoanoa, ma utu ai le loimata maligi. Eg. E le'i taitai le taeao, 'ae 'amata ona gāsolosolo mai si'i alofa, o 'āiga ma paolo. O ietoga, o ie leise, o tupe, o mea'ai, o 'upu faamāfanafana e 'aumai ma toe 'avatu, ma loimata ua nenefu ai le va'ai.</p> <p>These customs are positive because they are a sign of respect, which is most important in Sāmoan culture. They also show love and collective support for the Sāmoan people.</p> <p>OlaTautua/fesoasoani o 'Au'āiga: Families who have not seen each other for a long time will be reunited and work together to carry out the occasion or preparation for the funeral. eg O 'āiga, uō ma ē māsani ua leva e le'i feiloa'i, sa talatalanoa, fetāgisi ma taliē i le taimi e tasi. O fa'amāfanafanaga, ma feofofoa'iga e toe liua ai le fa'anoanoa i le fiafia. Fesoasoani – o se 'auala lelei e fa'amalosia ai mafutaga o 'āiga.</p> <p>Fanua tanu/fanua e teu ai le tino maliu: E tanu/teu tino maliu Sāmoa i o latou lava fanua/'autafa po o luma o fale o 'āiga 'auā e mafai ona latalata ma 'āiga. Families have their deceased close so that they don't have to go far to visit them/People are returned to their own land as part of the Sāmoan cycle of life. Eg: Na teu le 'olomatua i tafatafa o lo mātou fale, ina ia ta'o'oto fa'atasi ai lā'ua ma le mātou toea'ina, ua leva ona maliu. Ua na o le tagi tautala o Galu, ma mātou fetāgisi ātiti ai i le tagi a le tamaititi.</p> <p>Negatives</p> <ul style="list-style-type: none"> • People meet only in times of fa'alavelave Eg "o 'āiga, uō ma ē māsani ua leva e le'i feiloa'i". • Si'ialofa – some may give more than others or not give anything. Only those who are aware and understand the culture would participate in this custom. Some people 							

may go overboard with their generosity at the cost of their own situation.

- Tautua – this may be limited to only a few people and not everyone.
- Fanua tanu – can't bury your people on your own property in other countries, families may move and leave land and their deceased and not be able to visit them.
- The impact of the death of the grandmother could be negative on the family (loss of leadership/no direction/loss of family love that she demonstrated).

Question Two: (c) I lou manatu, o le ā se manatu tāua o lo'o taumafai le tusitala e fa'ailoa mai i le tala, e fa'atatau i maliu Sāmoa?

What significant point do you think the writer is trying to make about Sāmoan funerals, through this story?

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Specific evidence

The writer is trying to emphasise:

- Family love
Eg Love of the grandchildren for their grandmother/ Love of the grandmother for her grandchildren. Cared for their grandmother without complaint/ Tausi le fānau ma le fiafia. E alofa si ana tama o Galu
- Cultural customs of love and support as shown during a fa'alavelave such as death.
Eg 'O ietoga, o ie leise, o tupe, o mea'ai, o 'upu fa'amāfanafana e 'aumai ma toe 'avatu, ma loimata ua nenefu ai le va'ai.'
- The difference between Sāmoan families/culture and other ethnicities.
Eg Living with their grandparents and caring for them until they pass away.
Cultural customs like si'ialofa. Burying their dead next to their house.

Second passage: Aiātatau i totonu o le 'āiga – Rights within the family

Question Three: (a) Tusi mai ni māfua'aga se LUA e ala ai ona manatu mātua e lē lelei le i ai o aiātatau a le fānau.

Give TWO reasons why parents view giving children rights as negative.

Tusi mai ni māfua'aga se LUA e ala ai ona manatu mātua e lelei le i ai o aiātatau a le fānau.

Give TWO reasons why parents view giving children rights as positive.

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Specific evidence

Negatives:

- E lē o se tulaga na māsani mai ai 'āiga Sāmoa – Eg 'O le mea lava e fai atu ai le matua, o le mea lea e tatau ona fai.' 'e leai se loto o se tasi e faia. E usita'i 'uma lava i le mea e mana'o ai le matai o le 'āiga'.
- Lē mālamalama i aiātatau – not understand what their rights are and how to use them appropriately. Eg 'E manatu nisi o le aiātatau, o le sa'olotoga e pule ai lava le tagata ia i le mea e mana'o e fai.'
- So'ona fai ai le aiātatau - may take their rights too far. Eg. A so'ona fai, e o'o ai i fa'alavelave, pe o'o ai lava ina falepuipui pe maliu fo'i, 'auā ua so'ona fai le aiātatau.
- Fa'afitāuli/ Falepuipui ona o le lē lava o le a'oa'iga – Too much freedom can lead to problems / prison.
- Manatu lava le tamaitiiti iā te ia. Children will be self-centred. Eg Pe i'u i se lelei, pe fa'alētonu, o lana lava aiā, e leai se fe'au i ai a se tasi, po'o mātua fo'i. I le fa'a-Sāmoa, o se talitonuga sesē tele lea.

Positives:

- Tu'u le avanoa i tamaiti e fai ai ni fa'ai'uga lelei. Eg 'ina ia 'avatu le avanoa i le tamaitiiti, i se mea e tatau ai, 'ae le o mea e iloa e i'u ai i le mālaia'.
- I la iloa ola tūto'atasi eg 'e ō fa'atasi le aiātatau ma a'oa'iga, ta'iala, ma le ta'ita'iga a mātua. E i ai fo'i le muta'aga o le aiātatau.'
- Tausisi i fa'ata'ita'iga mai mātua / Iloa le vā o fānau ma mātua

Question Three: (b) Fa'amatala mai le uiga tāua e aupito sili ona fa'atāuaina i se 'āiga, e pei ona tā'ua i le tala. Explain the value that is most important in a family, according to the passage.							
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Specific evidence							
Values: Usita'i/Obedience/Fa'apalepale/Discipline – Children should obey their parents and have self-control to follow their parents' wishes. O le usita'i, e lē o se mea faigofie, 'auā e lē faia lota loto a'o le finagalo o mātua. O se tasi nei o māfua'aga, e 'avea ma fe'ese'esea'iga i le vā o mātua ma fānau, i le olaga fa'a-nei-ona-pō 'Onosa'i/Patience – O le fa'apalepale, e mafai ai ona fa'agalologo nisi o mea tīgā ma faigatā, e tūla'i mai i totonu o le 'āiga. E maua le 'onosa'i, ona o le alofa o le matua i le fānau, fa'apea fo'i fānau i mātua. Alofa/Love – The most important value because it is the centre/root of all the other values. This is why individual rights are not important in Sāmoan families – the priority is what is best for everyone/collective. E maua le 'onosa'i, ona o le alofa o le matua i le fānau, fa'apea fo'i fānau i mātua. E lē mafai ona lelei se 'āiga, pe 'ā lē i ai le fa'apalepale 'auā o le olaga, e tumu i mea sesē, a'o le fa'apalepale e faigofie ai nei mea 'uma, ona o le 'onosa'i ma le alofa. O le ala tonu lea e lē fa'amamafaina ai aiātatau a se tagata e to'atasi, ona e fa'amamamua le manuia po o le lelei o le to'atele.							

Question Four(a) ‘Aumai ni fa’ata’ita’iga se TOLU o le mālosi’aga o le televise. ‘Aumai ni māfua’aga mo nei mālosi’aga. Identify THREE examples of the influence of television. Give reasons for these influences.

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Specific evidence

Influences of Television:

Appealing / Attractive through wonderful ways / valued or cherished – Tōsina i au faiga matalasi / E felanulanua’i le leo fa’apea ou foliga O le ala lea o le pele o ‘oe i tagata.

God-like influence / Superior / Supreme influence / First priority – O le ā ni talanoaga ma ni mea e tāua ua fa’asilisili lava ‘oe, ua pei o se atua.

Demands 24-hour / non-stop control of people and eventually wins people’s attention by being loud – O le aso ‘atoa e te mana’o ia e pūlea. A lē tilotilo atu mata ua e fa’ataitaiō.

O le mea moni e i’u ina e manumālō / A mea fo’i ua e nofo tonu i le potumālōlō, E te fa’afiafia i le ‘āiga pe ‘ā taunu’u ni mālō.

Source of information or knowledge / People obey or believe all that they see on TV – A fia mālamalama ma iloa mea ‘uma. E usita’i iā te ‘oe i taimi ‘uma

A friend / companion / entertainment / a source of relaxation or rest – O le televise o le isi lea au pā’aga / E fa’afiafia iā te ‘oe i fe’au ma galuega / E mapu i ai pe ‘ā tō lou sela.

Question Four: (b) Fa'amatala mai pe fa'apēfea ona feso'ota'i pe fa'apotopoto tagata e le televise. Fa'aaogā fa'ata'ita'iga mai le solo e lagolagoina ai ou manatu. Explain how television connects or brings people together. Use examples from the poem to support your answer.
 (c) Fa'amatala mai i lou manatu, le māfua'aga na ala ai ona tūsia e le tusisolo lenei solo. Fa'aaogā fa'ata'ita'iga mai i le solo e lagolagoina ai ou manatu. What do you think the writer's purpose was in writing this poem? Use examples from the poem to support your answer

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Specific evidence

B) Television brings people together to find out information/be entertained/spend time together/relax and rest. Can use examples that haven't been used above
 Appealing/ Attractive through wonderful ways/valued or cherished – Tōsina i au faiga matalasi/E felanulanua'i le leo fa'apea ou foliga. O le ala lea o le pele o 'oe i tagata
 God-like influence/Superior/Supreme influence/First priority – O le ā ni talanoaga ma ni mea e tāua ua fa'asilisili lava 'oe, ua pei o se atua.
 Demands 24-hour/non-stop control of people and eventually wins people's attention by being loud – O le aso 'atoa e te mana'o ia e pūlea. A lē tilotilo atu mata ua e fa'ataitaiō.
 O le mea moni e i'u ina e manumālō/A mea fo'i ua e nofo tonu i le potumālōlō, E te fa'afiafia i le 'āiga pe 'ā taunu'u ni mālō.
 Source of information or knowledge/People obey or believe all that they see on TV – A fia mālamalama ma iloa mea 'uma. E usita'i iā te 'oe i taimi 'uma.
 A friend/companion/entertainment/a source of relaxation or rest – O le televise o le isi lea au pa'aga/E fa'afiafia iā te oe i fe'au ma galuega/E mapu i ai pe 'ā tō lou sela.

C) Purpose of the poem: To show how people are influenced by television.
 To gain Excellence, answers could include how this can be applied to technology today and its influence on people, especially the younger generation.
 Other examples:
 E te fa'afiafia i le 'āiga pe 'ā taunu'u ni mālō.
 Lau galuega lē mapu o le fa'alaua'itele.
 Le ala lea o le mo'omia o 'oe e le to'atele.
 O nisi atunu'u o le lalolagi e lē mālōlō.
 Fa'asolo'ātoa i le ao 'atoa ma le po.
 Answers should be supported with examples from the poem

Cut Scores

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