

**Assessment Schedule – 2018**

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

**Assessment Criteria**

<b>Not Achieved</b>	<b>Achievement</b>	<b>Achievement with Merit</b>	<b>Achievement with Excellence</b>
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.	<i>Shows understanding</i> and 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 and 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> .

<b>N1</b>	<b>N2</b>	<b>A3</b>	<b>A4</b>	<b>M5</b>	<b>M6</b>	<b>E7</b>	<b>E8</b>
Shows very little valid information.	Shows little valid information.	Shows some valid information.	A range of valid information and an attempted valid explanation.	Explanation supported by information from the text.	Full explanation supported by information from the text.	A justified answer covering all factors.	A fully justified answer covering all factors.
<b>N0</b> = No response; no relevant evidence.							

**Evidence**

**Note:** Specific evidence shown for each question does not comprise 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.

Question ONE	Specific Evidence
<p>(a) Fa'amatala le uiga o le laina lēnei: "O le tūlāfono e leai ni ona mata." 'Aumai ni fa'ata'ita'iga mai i le solo e lagolagoina ai lau tali.</p> <p><i>Explain the line: "O le tūlāfono e leai ni ona mata."</i>  <i>Give examples from the poem to support your answer.</i></p>	<p>O fa'ata'ita'iga o le upu lea 'O le tūlāfono e leai ni ona mata' e tutusa uma lava tagata i le tūlāfono, matua, la'ititi, poto pe atamai pe leai fo'i, e le fa'apea e 'alo le tulafono i se tagata. Afai e te soli le tulafono, o le i'uga lava o tagata uma o le fa'asala.</p> <p><i>Examples for the phrase 'O le tulafono e leai ni ona mata' are given in the passage: old people, young people, wise or not, everyone is the same under the law. If you break the law, it doesn't matter who you are, you will be punished. Everyone is the same in the eyes of the law so it does not matter who, how old, how clever you are – the consequence will still be the same, which is a warning / deterrent for people to not break the law.</i></p>
<p>(b) Tusi mai ni itū'aiga solitūlāfono se LUA o lo'o tā'ua i le solo, e fa'atatau i le tupulaga talavou.</p> <p><i>Identify two types of offence mentioned in the poem that involve young people.</i></p>	<ol style="list-style-type: none"> <li>1. fia mālosi (<i>aggression</i>)</li> <li>2. fasi tagata (<i>assault</i>)</li> <li>3. fa'ao'olima (<i>assault</i>)</li> <li>4. 'ave ta'avale lē fa'autauta (<i>careless driving</i>)</li> <li>5. ave ta'avale ae leai se laisene (<i>driving without a licence</i>)</li> <li>6. Tāta'iga a isi (<i>peer pressure / influenced by others</i>)</li> </ol>
<p>(c) O solitūlāfono o lo'o e tā'ua i le vāega (b), fa'amatala mai pe 'aiseā e ala ai ona soli e le tupulaga talavou nei tūlāfono.</p> <p><i>From the offences you identified in (b), explain why young people break these laws.</i></p>	<ol style="list-style-type: none"> <li>1. mimita (<i>showing off</i>)</li> <li>2. leai se laisene 'ave ta'avale (<i>no driving licence</i>)</li> <li>3. to'atāma'i po'o le ita (<i>angry</i>)</li> <li>4. lē pulea le loto (<i>no self-control</i>)</li> <li>5. e te manatu e mafai ona e sao (<i>the perception / idea that you will not get caught</i>)</li> <li>6. Tāta'iga a isi. Ua fa'alogo ma taumulimuli / fa'ata'ita'i i aga a isi ae galo ai a'oa'iga o mātua.</li> </ol>

Question TWO	Specific Evidence
<p>(a) (i) O le ā se sini 'autū a le 'au fai tifaga mo lēnei ata tifaga? <i>What was the main goal for the creators of this movie?</i></p> <p>(ii) Na lagolagoina e le tama'ita'i sa fai ma tinā i le ata, le sini a le 'au fai tifaga mo lēnei ata tifaga? 'Aumai ni fa'ata'ita'iga mai i le faitauga e lagolagoina ai lau tali. <i>Did the actor who played the role of mother agree with the movie creators' goal for the movie? Give examples from the text to support your answer.</i></p>	<p>O le sini a le 'au pu'e ata o le pu'eina lea o se tinā pasefika e lē pei o se tagata e 'ofu i mu'umu'u ma se'evae tosotoso, lāpo'a, e leiloa nanu, 'ae o se tinā e lelei le a'oa'oina, e iloa lelei ma māسانی i le ōlaga fa'a – Niu Sila ma atunu'u i fafo.</p> <p><i>The aim of the movie producers was for the mother to not be the stereotypical mu'umu'u – jandal-wearing, big, and unable to speak English – but to be well educated, and accustomed to life in New Zealand and the outside world.</i></p> <p>loe, na lagolagoina e le tama'ita'i le sini a le 'au pu'e ata. O lana tala 'Sa'ou fiafia fo'i i lenei sini ona 'ou te talitonu ua to'atele fo'i o tātou tagata ua' ausia ia tulaga.'</p> <p><i>Yes, the actress supported the movie producers' aim. She said, "I also liked their objective, because I believe that there are many of our people who are successful in these areas."</i></p>
<p>(b) 'Aiseā ua talafeagai ai le tama'ita'i mo lēnei tofi o le tinā? 'Aumai ni fa'ata'ita'iga mai i le faitauga e lagolagoina ai lau tali. <i>Why was she a good choice for the role of mother? Give examples from the text to support your answer.</i></p>	<p>Na talafeagai le tama'ita'i mo lenei tofiga i le ata tifaga 'auā o ona uiga i le ā'oga e faia'oga ai o le 'ote i tamaiti a'oga ma uiga taufa'afefe. E mana'omia se tagata e tautalatasi i le ata tifaga, ma o le ala lea e fetau ai o ia i lea vāega.</p> <p><i>The actress was suitable for the role in the movie because of her characteristics in the school where she teaches, where she is strict and intimidating. The movie required someone strict, so this is why she was suitable.</i></p>
<p>(c) O ai e aupito sili ona fetau / talafeagai i ai lenei ata tifaga? Fa'amatala au'ilili mai lau tali. <i>Who is this movie most relevant to? Explain your answer in detail.</i></p>	<p>E sili ona fa'atatau i le vā o mātua ma fānau. O le tāua o le fa'aaloalo, usita'i, galue mālosi, puipuiga o fānau, feso'ota'iga o mātua ma fanau ma mea fa'apenā. O mea lava nei e tāua i totonu o āiga ina ia maua le nonofo lelei ma le fealofani, ma e a'afia ai foi āiga uma lava.</p> <p><i>This is most suitable for parents and their children. Knowing the importance of respect, obedience, working hard, protecting their children, communication between parents and children, etc. These are significant for all families in order to maintain positive and loving relationships.</i></p>

Question THREE	Specific Evidence	
<p>(a) E pei ona tā'ua i le faitauga, tusi mai le 'ese'esega i tūlaga o fa'alavelave fa'asāmoa i le taimi tuana'i ma le taimi nei.</p> <p><i>From the passage, identify the differences between the features of fa'alavelave in the past and those of today.</i></p>	<p><b>Taimi Tuana'i: <i>The Past</i></b></p> <ol style="list-style-type: none"> <li>1. O mea uma i aso la sa fai lava i le fa'amolemole. <i>Everything could be released/given through "please".</i></li> <li>2. Sa le tau totogia mea e mana'o ai. <i>Money wasn't needed for everything.</i></li> <li>3. O mea e ona e le fanau, o mea foi ia a matua. <i>All possessions are shared, regardless of who owns them.</i></li> <li>4. E le mafai ona galo le alofa i le va o matua ma fanau. <i>Parents' love is never forgotten.</i></li> </ol>	<p><b>Taimi nei: <i>The Present</i></b></p> <ol style="list-style-type: none"> <li>1. O mea uma i aso nei ua fa'atau lava i le tupe. <i>Everything today costs money.</i></li> <li>2. Ua totogi mea uma. <i>You pay for everything.</i></li> <li>3. Ua iai fefa'ataua'iga ua fai i lea va. <i>Possessions are sold between family members.</i></li> <li>4. Ua taua le tupe ae fa'agalogalo le alofa. <i>Money is more important than family love.</i></li> </ol>
<p>(b): Fa'amatala mai le māfua'aga ua ala ai nei suiga. 'Aumai ni fa'ata'ita'iga mai le faitauga e lagolagoina ai lau tali.</p> <p><i>Explain the main reason why things have changed. Give examples from the text to support your answer.</i></p>	<p>Ua ala nei suiga ona o le malosi ma le taua o le tupe ae ua le taua le tagata. Ua ala foi nei suiga ona o le sui o le si'osi'omaga ma ua sui le lalolagi. Ua tele ina salalau aiga i Samoa ma le laolagi atoa, ma le toe nonofo fa'atasi. O le ala foi lea o le sui o uiga o matua ma fanau ua tauau ai ina le toe maopoopo aiga.</p> <p><i>A lot of these changes are due to the priority of money over people. Changes are also due to today's environment that affects the world. Samoan families are spread throughout the world and no longer live close together. This is also the reason for the change in attitudes and actions between parents and children where families tend to be less united.</i></p>	

**Cut Scores**

Not Achieved	Achievement	Achievement with Merit	Achievement with Excellence
0 – 7	8 – 13	14 – 19	20 – 24