

Assessment Schedule – 2024**Scholarship Samoan (93010)****Score Allocation**

Question One							
Performance not at Scholarship level				Scholarship Performance		Outstanding Performance	
The candidate: • makes errors that may hinder communication • expresses some personal opinions, beliefs, viewpoints, or ideas • demonstrates some independent thinking • uses a (limited) range of structures and vocabulary that are only sometimes integrated into the response • inconsistently and/or partially interprets the stimulus material and occasionally makes connections with their own ideas • assembles ideas that are limited or partially developed, and that only sometimes go beyond the given stimulus material.				The candidate: • effectively communicates, in a natural way, and in a manner that is fluent and flexible • develops and integrates personal opinions, beliefs, viewpoints, or ideas • demonstrates aspects of high-level analysis and critical thinking • uses a wide variety of complex structures and vocabulary, up to and including CL8 or equivalent, that is well-integrated into a synthesised response • interprets the stimulus material, and makes connections with their own ideas that go beyond the given material • engages the intended audience throughout the response • demonstrates highly developed knowledge and skills in written language • expresses ideas with precision and clarity • makes logical, clear, concise, and relevant use of written language.		The candidate: • effectively communicates, with sophistication and style, in a natural way, and in a manner that is sustained, fluent, and flexible • develops and integrates sophisticated personal opinions, beliefs, viewpoints, or ideas that are perceptive and insightful • demonstrates aspects of high-level analysis and critical thinking • uses a very wide variety of complex structures and vocabulary, up to and including CL8 or equivalent, that is well-integrated into a high-level synthesised response • fully interprets the stimulus material, and makes connections with their own ideas that go beyond the given material, and which demonstrate independent reflection • captivates the intended audience throughout the response • demonstrates sophisticated knowledge and skills in written language • expresses ideas with precision and clarity, in a convincing way • makes logical, clear, concise, and relevant use of written language.	
1	2	3	4	5	6	7	8

Sample Evidence

Question One:

E fa'apefea, ae pe 'aiseā fo'i na sui ai le manatu o le teine e uiga i lona Tinā matua? O ā ni talitonuga (fa'atōfāla'iga) o le aganu'u Sāmoa e ola ma tupu pea e pei ona iai i aso nei?

How and why does the granddaughter's perception of her grandmother change? What insights about Samoan culture have been reinforced?

Possible expected coverage

Discusses forms of identities and cultural values mentioned in the passage.

Talitonuga:

Alofa, fa'aaloalo, tausi ma ava i matua tausi, le tina o le tina, talitonuga fa'alelotu, augatupulaga, a'oa'o e le tina matua le tama teine talavou le tele o agatausili e pei o le fa'amuumua ma ia taua le tapua'iga i le Atua i aso uma.

Fa'asinomaga:

O le malu a tina, e fa'asino i lona tupu'aga, o ia o le afafine o le matai ali'i o le latou aiga i Sāmoa. Fa'amatala le uiga o lana malu ina ia mālamalama le augātupulaga talavou i le taimi na ta ai le malu a Tinā, o le sefulu o ona tausaga (ritual: rite of passage), o le mitamitaga o le Tina ma si ana tama teine.

E iloagofie lava mamanu Sāmoa o malu a tama'ita'i Sāmoa. E le so'ona fa'aali solo le malu a Tinā vaganā sauniga fa'apitoa a tagata Sāmoa. Afai e iloa siva Sāmoa e Tinā, e fa'apena foi ona fialia le fānau i le malu a Tinā. Fa'amata e mana'o ma fa'aosofia le teine talavou e ta sana malu i se aso o lumana'i ia pei o lona Tinā matua?

O le a le gagana o talanoa ai Tinā ma lana tama teine talavou? E le taumate o le gagana Sāmoa sa feso'ota'i ai i la'ua. E tele le iloa e le Tinā o tu ma aga a Sāmoa ua mafai ona ia a'oa'oina ai si ana tama teine talavou i so'o se avanoa ia la talanoaga.

Other possible coverage (note: response must be in Samoan)

- At the beginning of the text, refers to her nana impatiently, which is illustrated in the language she uses “fiu i le tina o ou”.
- She's slow and she can't see anymore.
- She finds out about her nana's *malu*, which leads to a change in relationship and perception about Nana's life. This piques her curiosity.
- Nana received her *malu* at age 10, which might indicate a few things:
 - Cultural importance: The family might place a strong emphasis on cultural traditions and want to instil these values and responsibilities from a young age. This could reflect a desire to ensure that the child grows up with a deep understanding and appreciation of their culture and heritage.
 - Special circumstances: There may be unique circumstances or reasons specific to the family or community that warrant the child receiving the *malu* early. This could be linked to significant events, family traditions, or personal reasons.
 - Future role: The early tattooing could signify that the child is being prepared for a specific role or responsibility within their community or family. This can be a way of marking them as an important part of their cultural and social structure from a young age.
 - Symbolic gesture / treasure of Samoa: Sometimes, such acts can be more symbolic, representing a commitment to cultural values and practices even if the person is not yet fully assuming adult roles.
- At the end of the text, the nana reveals her *malu*, which is only shown at significant events. The granddaughter has an appreciation of the elders in Samoan culture; blessed with a long life by God.
- Importance of daily and consistent routines (e.g. morning lotu / prayers).
- Intergenerational differences: On the surface, the granddaughter can see human weakness and frailty, but her nana's wisdom goes much deeper.
- Differences between Samoa and New Zealand.

Score Allocation

Question Two							
Performance not at Scholarship level				Scholarship Performance		Outstanding Performance	
The candidate: - demonstrates superficial or limited understanding of the text in English or te reo Māori - inconsistently and/or partially interprets the stimulus material and occasionally makes connections with their own ideas - assembles ideas that are limited or partially developed, and which only sometimes go beyond the given stimulus material - offers arguments that are unclear and/or are not supported by effective examples - presents a descriptive rather than analytical response.				The candidate: - demonstrates understanding of the text, and justifies their own argument(s) in a coherent way in English or te reo Māori - interprets the stimulus material, and makes connections with their own ideas that go beyond the given material assembles ideas with precision and clarity in a logical manner, through a synthesised response to the question/statement; arguments are supported by examples that are evaluated - develops and integrates personal opinions, beliefs, viewpoints, or ideas that acknowledge and explore different perspectives, and which go beyond the given material.		The candidate: - demonstrates understanding of the text and inferences, and justifies their argument(s) in a sustained, convincing, and coherent way in English or te reo Māori - interprets and evaluates the stimulus material, and makes connections with their own ideas that go beyond the given material, and which demonstrate independent reflection and extrapolation assembles ideas with precision and clarity in a logical and seamless manner, through a deliberate synthesised response to the question/statement; arguments are supported by examples that are effectively evaluated; implications are drawn - develops and integrates sophisticated personal opinions, beliefs, viewpoints, or ideas that are perceptive and insightful, and which investigate and extensively explore different perspectives demonstrates insight and independent reflection at the highest level.	
1	2	3	4	5	6	7	8

Sample Evidence

Question Two:

How does this text illustrate the concept of service or *tautua* and its importance to the Samoan community?

Possible expected coverage

The candidate integrates personal ideas about service or tautua and its importance to the community. Topics may include:

Service of *'aumāga* (untitled, unmarried men) in Samoa.

If *tautua* is the value placed on serving others, compare and contrast *tautua* in the passage and the *tautua* that you have experienced in Aotearoa New Zealand.

Understanding and practising different ways of serving, first and foremost is serving: in the *'aiga* (family), *lotu* (church), *nu'u* (village), and *papaega o tagata* (community). The passage provides a much more cultural worldview of *tautua* of the homeland; dynamic and believed to be multi-dimensional. On the other hand, for the Samoan diaspora, *tautua* co-exists with the social, political, and economic global landscape. Why and how they are different.

The intensity of family *tautua* are vastly different.

Explains and gives examples from text, recognising *tautua lotu* and / or *tautua nu'u* – why and how the two exist or not. Recognises community service, for example non-government organisations.

Identifies *tautua mamao* of serving from afar, of sending remittances to serve and support families in the homeland. Materialising and financing projects may mean that the projects are completed.

Score Allocation

Question Three							
Performance not at Scholarship level				Scholarship Performance		Outstanding Performance	
The candidate: - communicates with limited confidence in a manner that is hesitant - expresses ideas without a coherent or logical sequence; inconsistently engages the intended audience - inconsistently and/or partially interprets the stimulus material, and occasionally makes connections with their own ideas - uses a (limited) range of structures, vocabulary and occasional (or little) use of idiomatic expressions - speaks with incorrect intonation; accent affects communication; fails to self-correct.				The candidate: - effectively communicates in a manner that is natural, fluent, and flexible - expresses ideas with precision and clarity - interprets the stimulus material, and makes connections with their own ideas that go beyond the given material - uses a wide variety of complex structures and vocabulary, up to and including CL8 or equivalent, that is well-integrated into a synthesised response - speaks clearly and concisely with correct intonation; accent has little effect on communication; self-corrects as necessary - uses language appropriately, such as idiomatic expressions, fillers, and pauses that fit the context.		The candidate: - effectively communicates with sophistication and style, in a manner that is natural, fluent, and flexible - expresses ideas with precision and clarity in a convincing way fully interprets the stimulus material, and makes connections with their own ideas that go beyond the given material, and which demonstrate independent reflection and extrapolation - uses a very wide variety of complex structures and vocabulary, up to and including CL8 or equivalent, that is well-integrated into a high-level synthesised response - speaks clearly and concisely with correct intonation; accent has no effect on communication; self-corrects as necessary - uses language appropriately, such as idiomatic expressions, fillers, and pauses that fit the context.	
1	2	3	4	5	6	7	8

Sample Evidence

Question Three:

Sauni lau tautalaga i le 'autū: "O le ala i le pule, o le tautua."

"The way to power is to serve."

Possible expected coverage

The candidate integrates personal ideas about how serving your *'aiga* (family), *lotu* (church), *nu'u* (village), and *papaega o tagata* (community) brings power, including:

- the language reflects society
- the success of the family / community / country is more important than individual success
- leadership is a public service
- longevity of Samoan values.

E ala o le gagana Sāmoa ma isi gagana Polenesia e amata i le muāveape (*tense aspect marker*) e pei o le ... 'e, ua, 'olo'o, sa, na ma isi. O le uiga o le manatu e fa'apea, o le 'upu galue po o le veape (*verb*) e 'amata ai le alaga'upu. O lo'u manatu e fa'apea, e gaiioi le mafau'au, e gaiioi le va'ai, e gaiioi fo'i le tagata lilo po o le mau'ia o le ni ala / 'auala talafeagai e taunu'u ai le fa'amoemoe ina taunu'u ma maua le vaega lona lua, le pule. O lenei talitonuga, e foliga na fa'avae ni ala / 'auala e matai Sāmoa ina ua 'amata le Fa'amatai ina ia tumau ma fa'aauau le Fa'amatai se'ia o'o mai i onaponei.

O se fausaga e le gata o talitonuga Fa'asamoa ua avea ma aganu'u mo le sologa lelei o soifuaga o tagata ta'ito'atasi (*a social construct to benefit matai and the matai system*) ae fa'apena fo'i le aotelega, le papaega o Sāmoa ma ona tagata.

O nisi o ala e foliga matagā, lē talafeagai, lē lelei pe ā? E tatau lava l tagata uma ona iloa, malamalama lelei i ni manulauti, moemitiga ina ia taunu'u, maua sini o se gaiioiga i pulega lelei ma talafeagai mo tagata uma.

Lona lua, "le pule / pulega". E taua tele le pulega fa'amatai i le aganu'u a Sāmoa. Ia amiotonu le pulega o 'aiga, nu'u, fa'alapotopotoga aemaise le pulega o le atunu'u ma fa'avaomalo. E iai tagata e iai a latou taleni fa'apitoa, fa'ata'ita'i (*leadership*).

O le tautua, galue fa'aaloalo aemaise le alofa i le matai Sa'o o se 'aiga 'auā o lē olo'o tautua, e 'avea ma matai Sa'o i le lumana'i pe'a aulia atu o soifua pea.

Other responses possible.

Please note: Re-marking the top 20 or so speeches may help classify the mechanics / technical skills mentioned above for the outstanding scholar.

Cut Scores

Scholarship	Outstanding Scholarship
14–18	19–24