

Assessment Schedule – 2021**Social Studies: Describe consequences of cultural change(s) (91041)****Assessment Criteria**

Achievement	Achievement with Merit	Achievement with Excellence
<u>Describe</u> typically involves giving an account of: <ul style="list-style-type: none"> the cultural change(s) involved consequences of the cultural change(s) points of view about the consequences the use of relevant social studies concepts. 	<u>Describe in depth</u> typically involves giving an account of: <ul style="list-style-type: none"> consequences of the cultural change(s) for specific communities contrasting points of view about those consequences. 	<u>Comprehensively describe</u> typically involves giving an account of: <ul style="list-style-type: none"> shifts in either attitudes or practices that have occurred because of the consequences of the cultural change(s) why those shifts in attitudes or practices are important for the society involved.

Evidence

A3	A4	M5	M6	E7	E8
<p>Gives a limited or partial description of the consequences of an identified cultural change (may include one or more relevant points of view about the consequences).</p> <p>Includes some specific evidence / examples and uses relevant social studies concepts.</p>	<p>Describes, in detail, the consequences of an identified cultural change, and relevant points of view about the consequences.</p> <p>Includes specific evidence / examples and uses relevant social studies concepts.</p>	<p>Gives a limited or partial description of the consequences of the cultural change for specific communities, OR contrasting points of view about those consequences.</p> <p>Includes some specific and relevant evidence / examples and uses relevant social studies concepts.</p>	<p>Describes, in detail, the consequences of the cultural change for specific communities, AND contrasting points of view about those consequences.</p> <p>Includes specific and relevant evidence / examples and uses relevant social studies concepts.</p>	<p>Gives a limited or partial description of shifts in either attitudes or practices that have occurred because of the consequences of the cultural change, OR why those shifts in attitudes or practices are important for the society involved.</p> <p>Includes some specific and relevant evidence / examples consistently and uses relevant social studies concepts.</p>	<p>Describes comprehensively the shifts in either attitudes or practices that have occurred because of the consequences of the cultural change, AND why those shifts in attitudes or practices are important for the society involved.</p> <p>Includes specific and relevant evidence / examples consistently and uses relevant social studies concepts.</p>
<p>See Appendix for sample evidence.</p> <p>N2 = Attempts to describe several aspects of the consequences of the cultural change.</p> <p>N1 = Attempts a relevant response for an aspect(s) of the task (may be a sentence or two).</p> <p>N0 = No response; no relevant evidence.</p>					

Appendix – Sample Evidence

Note: Plain text denotes Achievement evidence; underlined text is for Merit; and *italics* is for *Excellence*.

(Possible social studies concepts are shown in **bold** within body of text.)

Task	Expected Coverage (not limited to these examples)
(a)	<p>Describes the use of the Māori language before and after the 1860s, e.g.:</p> <p>Before Europeans came to New Zealand, te reo was the only language spoken and considered the heart, soul, and mana of Māoridom. Te reo is an essential expression of Māori culture and important for Māori in maintaining their pride and identity as a people. Early European settlers needed to speak te reo Māori to trade with Māori, and it was common for government officials, missionaries, and other important Pākehā to speak te reo. However, by the 1860s, Māori were outnumbered by Pākehā, and English became the main language spoken. From this time, te reo was actively discouraged, and Māori students would be punished for speaking te reo at school. As many Māori moved into cities for work, the number of proficient Māori language speakers declined. By the 1980s, less than 20 per cent of Māori spoke te reo. Despite government interventions, including legislation making te reo an official language of New Zealand in 1987, the number of fluent speakers continues to decrease.</p>
(b)	<p>Describes a consequence of the decline of the Māori language for individuals / groups / societies, using specific evidence from the resources, e.g.:</p> <p><u>A consequence of this cultural change has been that the United Nations Educational, Scientific, and Cultural Organisation has listed te reo as a “vulnerable” language. Recent statistics reveal that te reo is proficiently spoken by about one in 100 New Zealanders. This amounts to only 185,000 people, including those who are able to hold a basic conversation. Of particular concern is the decline in the number of Māori under the age of 24 who are able to speak the language – decreasing from 21 per cent in 2001 to 16 per cent in 2013. If learning rates become too low, te reo will be on a path towards extinction.</u></p>
(c)	<p>Describes at least TWO contrasting points of view about this consequence and explains how or why they differ, e.g.:</p> <p>A point of view related to Māori language being at risk of dying out is that the New Zealand Broadcasting Standards Authority has received 27 complaints since June 2020 about the use of te reo. These complainants have taken offence at the use of te reo by journalists or actors on air and have taken the time to write formal complaints to the BSA.</p> <p><u>A contrasting point of view is that of the BSA, who acknowledge te reo as an official language and note its use is protected and promoted by existing law. In the past, the BSA has tried to mediate or educate complainants but has finally given up on this, issuing a statement in March 2021 saying it would not spend any more time on these complaints, and had “drawn a line” under them.</u></p> <p><u>These points of view are contrasting for a number of reasons. Firstly, the complainants feel that te reo has no place on air in New Zealand, while the BSA firmly disagrees with this view. There are also different values supporting the contrasting viewpoints. The Broadcasting Standards Authority is the official Crown ‘watchdog’ that deals with all complaints related to content on television and radio. As a government agency, they are required to have policies which reflect the laws of New Zealand. The complainants are individuals who only represent their own views in their complaints. They have a right to be heard but not necessarily to be validated, as they do not represent all New Zealanders.</u></p>

(d)	<p>Describes at least TWO shifts in either attitudes or practices as a result of this consequence, and explains why those shifts are important for Māori and others who make Aotearoa New Zealand their home, e.g.:</p> <p><i>A shift in attitudes and practice that has come about as a result of the United Nations listing te reo as a vulnerable language is the growing number of people who are making a real effort to celebrate te reo publicly. MPs are using te reo when speaking in Parliament, organisers of events such as Pink Shirt Day are using te reo prominently in their promotions, and we are reading te reo in newspapers and hearing it increasingly on TV. Telecommunication giant Vodafone has stuck by its decision to call itself “Vodafone Aotearoa”, despite some negative feedback on social media. There have even been calls for New Zealand to be officially renamed Aotearoa, and increasing reference to our country as Aotearoa New Zealand. Te Wānanga o Waipapa / University of Auckland senior lecturer Dr Dan Hikuroa says, “having te reo in the name is of immense importance”, and would better reflect our Māori heritage, aligning how we are seen internationally with our name. Dr Arama Rata agrees, saying that an official name change would “send an important message globally that indigenous histories and peoples matter”.</i></p> <p><i>This shift is important because it is beginning to normalise te reo among New Zealanders. More and more New Zealanders (8 out of 10 in a recent Colmar Brunton poll) believe that te reo is part of our national identity. As te reo becomes more ingrained in our everyday lives, more New Zealanders will learn to understand it and use it. The latest census showed this was starting to happen already, with an increase of 35,000 in the number of people who can speak te reo since the previous census. More national recognition for Māori language will also help to support the mana of the indigenous people of New Zealand, and to help young Māori feel proud to be Māori, unlike previous generations, who were made to feel whakama (ashamed) of their language and cultural identity.</i></p>
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Cut Scores

Not Achieved	Achievement	Achievement with Merit	Achievement with Excellence
0 – 2	3 – 4	5 – 6	7 – 8