

MALUA THEOLOGICAL COLLEGE

ENTRANCE EXAMINATION - 2015

ENGLISH PAPER

INSTRUCTIONS:

1. Answer **ALL FOUR SECTIONS**

SECTION A: COMPREHENSION

35 MARKS

SECTION B: LANGUAGE

25 MARKS

SECTION C: TRANSLATION

20 MARKS

SECTION D: WRITING

20 MARKS

TOTAL 100 MARKS

2. Start each Section on a new page

3. Indicate the Section and Part Clearly (eg. Section A, Part I Or Part II etc.)

4. **TIME ALLOWED: 3 HOURS (Plus 10 Minutes Reading Time).**

SECTION A: READING COMPREHENSION

(35 MARKS)

Read the passage then answer the questions that follow in Parts I, II, III

Intentional or unintentional, racism is still wrong

Jale Moala*

In 2000 my wife and I staged our great Fijian escape. We left our jobs, home, friends, and family and moved our children to New Zealand for a better life and to be away from Fiji's political upheavals.

We also left behind the threat of violence, crime and a government **held hostage** by a bunch of terrorists led by a failed businessman called George Speight.

We settled first in Invercargill, the coldest place on Earth as far as we were concerned, but there we also experienced great warmth, kindness and hospitality.

Invercargill was, and probably still is, a white middle-class community. Everyone on our street knew we were different but in our first few months there, as we struggled with the climate and the culture, it was not uncommon to come home and see food, fruit and clothes on the doorstep, left there by people who knew we had come from far away. I also made some best friends in Invercargill, mostly Pakeha, and if there is ever a place in New Zealand I can call home it is there.

In 2003, we moved to Christchurch, and although we had been warned we were still surprised by the level of racism we witnessed.

It is true that racism is inevitable in a country like New Zealand where one culture is so dominant, but that is no excuse for the level of intolerance and hostility people of colour face on the regular basis.

While in Invercargill, the fact that we were different brought people to our door; in Christchurch it was what set us apart from the rest.

Only as recent as last June, a man as young as my oldest son called me a "**thieving nigger**" because he assumed I was stealing from a predominantly white neighbourhood where my wife and I had gone to pick up a pair of metal gates we had bought on Trade Me.

Racism is everywhere, but as we have seen in the recent examples that have attracted public attention nationwide, people of colour deal with the pain of racism with humility and dignity. Certainly the common response has been to walk away and **suffer in silence**.

I have often explained to my children and friends that racism does not define New Zealand or New Zealanders, that there are more good people in this country than bad, that kiwis are friendly, compassionate, caring and accommodating and that no matter where you go in the world you are bound to come across idiots who know no better.

It is a statement of fact but it is also a **feeble attempt** on my part to make people feel better about their predicament.

It is difficult to understand why people become racist. Is it insecurity? Is it fear? One answer may lie in trying to understand racism as a learned behaviour, the outcome of environment and poor upbringing, because children can't have been born with racial prejudices, or any prejudice for that matter.

I accept the fact that not all people who do or say racist things are themselves racist people, it is just the way they have learned to behave within the structures of the community in which they exist.

But no matter how you practise racism, whether intentionally or unintentionally, it is still wrong. No one can explain the feeling of helplessness and loss racism can cause until you yourself have become a **victim of racial abuse**. It strips you of your self-worth and self-esteem. It does not always make you angry; rather it makes you want to crawl into a hole and disappear.

Is racism institutionalised in this country? Yes it is, and some work is being done and a lot more work needs to be done to train those who serve in the public service, like police, social services and health, to be culturally competent and aware.

Only then can we avoid the situation my son, who was 14 at the time, and his Maori friend faced when taking old tyres to the dump. Police stopped them on the way and while my son and his friend tried to explain what they were doing, the officer's response was to the point: "I know your kind."

What exactly does that mean? That because of his skin colour my son is a bad kid? Does it matter that he comes from a good home, goes to school, has a loving family, that his parents own their own home, have full-time jobs, and send their children to university?

Yes, it should matter because those things make us just like everyone else, no matter the colour of our skin or the way we speak. Yet it has been too easy for people to say nasty things to **people of colour** just because they feel they can; some with the intention to hurt and others simply because it is easy to do so.

The case of Fijian rugby player Sakenasa Aca has highlighted again New Zealand's race relations issues and the debate that needs to happen if we are to fully benefit from the growing richness of our cultural diversity.

As Pasefika people, we are called FOBs (fresh off the boat), coconuts, thick, lazy, fat, thin, dumb, stupid, fat nose, etc.

Despite all the **name calling** and nastiness, Pasefika people still contribute to the communities we live in, whether that contribution is in religion, business, law, medicine, education, media, IT, management, or on the sports field, in the freezing works, dairy farms, or in rest homes.

Former Christchurch mayor Bob Parker said, when opening Polyfest some years back, that we should be proud of who we are, not only because we are often prepared to "do some of the hardest work for some of the lowest pay" but also because of the other important things that make us special, like our family values, our community spirit, our kindness and our hospitality.

Most of all, he said, we must remember that New Zealand is not only our home now. It's also our country.

[Sunday Reading; Sunday Samoan [Observer], 02 August 2015,]. *Jale Moala is a Fairfax NZ sub-editor.

PART I: VOCABULARY

(7 MARKS)

(a) Give the meanings of the 7 underlined words.

Write the words with their meanings beside them.

PART II: READING FOR MEANING

(8 MARKS)

(a) Give the meanings of the 8 bold phrases as they are used in the passage.

Write the phrases with their meanings beside them.

PART III: UNDERSTANDING IDEAS

(20 MARKS)

1. State two (2) reasons why the author decides to migrate? (1mark).
2. Other than his job, home, friends and family, what else did the author leave behind in Fiji? (1mark)
3. Did Jale achieve what he was aiming for when he moved to New Zealand? Support your claim with any evidence from the passage. (2marks)
4. What does the phrase, "It is a statement of fact" (beginning of paragraph 10) refer to? (1mark)

5. According to Moala, what is the usual reaction of Pacific people to racist remarks? (1mark)
6. State two (2) disturbing issues that the author and his family faced in both worlds that they lived in? (2marks)
7. What is the author's purpose in writing this article? (2marks)
8. "I know your kind". What exactly was in the police officer's mind when he uttered these words? (2marks)
9. From the passage, what kind of background does the author come from? (1mark)
10. According to the author, human beings are not born with racial prejudices. So, why do people become racist later in life? (3marks)
11. We are labelled as 'coconuts' or called 'FOBs' in New Zealand. Why is this types of labelling negative (racist) to the Pacific people? (2marks)
12. According to Bob Parker (second to the last paragraph) what have we as Pacific people offered that the Pakehas of New Zealand do not have? (2marks)

SECTION B: LANGUAGE

(25 MARKS)

PART I: PROOF READING

(10 MARKS)

There are **ten (10)** mistakes in the following passage. Write the **mistake** with your **correction** beside it.

Looking at the present stake of the Historic Mainline Churches at the Pacific one cannot help but recognize that this churches are, for a variety of reasons, ill-prepared to cope with proplems of social change. First of all, because of their relative youth the independent churches of the South Pacific were not fully awareness of the necessity to develop there own theological and biblical criticism of the social situation, and second, because rapid social change has being less destructive than in other Third World countries. The later condition is due to the fact that the tradition Pacific system is more or less intact and a bounteous natural enviroment has kept people from dying of starvation.

[Adapted from: Winds of Change: Rapidly Growing Religious Groups in the Pacific Islands, p.283]

PART II

FILL IN THE SPACES

(10 Marks)

Choose the **most right** and **most appropriate** words in the brackets below to fill in the spaces 1 to 10 in the following passage. Write the number and the right word beside it.

Indeed, it 1 (seams, seen, seems) in Mr. Siaki's case that God is 2 (judging, charging, changing) nobody with wrongdoing, but the fact that the 3 (trailers, traders, tailors) organised a protest suggests elements

__4__ (upon, on, of) defiance in the __5__ (phase, face, phrase) of adversity. While the World Cup is supposed to provide opportunity, it instead __6__ (throbs, robs, wraps) people of opportunities to earn a __7__ (descent, decent, dessent) and honest living. Mr Siaki's story shows that the current Empire breeds injustice instead of strengthening the __8__ (rites, flight, rights) of the weakest. The survival of the __9__ (toughest, fittest, heroes) is the guiding __10__ (principal, principle, prince) in what can be called market fundamentalism.

PART III: CORRECT ORDER

(5 Marks)

The sentences given below are not in the correct order. Re-arrange the sentences by writing the sentence number in the correct order

1. But nothing expresses people's feelings and emotions and experience better than the arts: singing, dancing, carving, tattooing, painting weaving and some others.
2. But the churches very often in the past frowned on these cultural expressions and said that they broke God's laws, that some of them were vulgar and obscene
3. These clashes with some of our religious beliefs.
4. Culture is that complex whole which includes knowledge, belief, art, morals, customs, and all other capabilities and habits acquired by man as a member of society.
5. In other words, it is the sum total of human achievements.
6. We like dancing, singing, carving and tattooing.

SECTION C: TRANSLATION

(20 MARKS)

PART 1:

TRANSLATE INTO PROPER ENGLISH

(10 Marks)

1. Aue au nei! Semanu a fano i lou le faautauta ma le le fautuaina. Aua ana ou talisapaia le tuualalo a si ou tuua ua fai i lagi le folauga, na tapena mai ai lou talavou; po ua faapenei o ou maluluina ane i Niu Sila. (2marks)

2. Ua saunoa mai le matua-o-faiva e faateletelegese le galuega o le Falesa, ae sei tau faatulaga lana au tufuga ona ua saputu mai suiga i le ata ole fale, ao lea foi e taoto i paga le iuga a le aulotu mo se fale nofo ole faifeau. (2marks)
3. E suamalie ile fofoga le ma'au o le au faasaulala aua e le i sisina ai se afu ma le i mafiofoe ai pau o lima; ao le ai i lona lava malosia na timuia ma laina ai, e le gata e to'a lelei le moa, ae umi foi ona taavalevale ile fiafia ma le loto malie. (2marks)
4. Samoa! Usi le silasila ma le maimoa, ae sei ou faafiafia ma tala ootoo le mafuaaga na maua ai lou tutoatasi ma lou saolotoga mai puleaga sa saisiaia ai lau aia tatau ole Samoa moni. (2marks)
5. E! Ta fia fai apaau; sei o ta lele atu e saili le mea e gata mai ai le itulagi lea e oso ae ai le la. Ta te fia lele maua iuga foi sei o ta oo ile fegasoloai o ao ole lagi ma matamata agai i lalo i le tafola ole sami ma laufanua lanulauava. (2marks)

PART II:**TRANSLATE INTO CORRECT SAMOAN****(10 Marks)**

1. Traditionally women are seen and not heard despite their contribution to the family's welfare and economy. While women are responsible for the cleanliness of the home, cooking and the general comfort of the family, they are also involved in wage employment for the financial maintenance of the family. (2marks)
2. Available figures showed that a higher number of males than females are involved in the administrative and managerial sector, agricultural, animal husbandry, forest and fishing and also in production, transport equipment operation and labouring. (2marks)
3. A new page is being turned, we believe, and if the administrators are sincere enough, they can use this new wave of enthusiasm and support to turn things around for the better. (2marks)
4. His wife explained, 'When we were married, my grandmother told me that the secret of a happy marriage was to never disagree or argue. She told me that if I ever became angry with you I should just keep quiet'. (2marks)
5. Ladies and gentlemen, Samoan rugby is about Samoan people; who can perhaps explain to the untrained eye, why our people are so passionate about the game, and why they have lifted so much to encourage their team. (2marks)

SECTION D: WRITING**(20 MARKS)**

Write any kind of essay on **ONE** of the following topics:

The Church is becoming an Old People's Club

My Dreams

In Memory of My Father