

HSA 506 Assessment Task 2 - 10% 10 questions

(Answer in English or Samoan, 20-30 words per response).

Due: 29th March 2024

1. Which one of these factors (wars, migration, leaders) shaped Samoa's political landscape more than the others, in your opinion? Refer p.14-15 course reader. O le fea o mea nei na sili ona suia le laufanua o upufai a Samoa i sou taofi? (taua, folauga mai fafo, ta'ita'i iloga).

2. What new type of power was identified with the missionaries as they established themselves among the Samoan people? p. 15 course reader. O le a le ituaiga pule fou lea na iloa faatasi ma le galuega a misionare papalagi?

3. The dilemma of a faifeau lies in his dual designation as feagaiga extolled by the Samoan culture versus his calling by Christ to be a servant for the people (auna -Matthew 20.26). Explain. O le luafesasi i le faifeau e mafua i lona tulaga o le feagaiga e tapua'ia e le aganuu tuufaafegai ma lona valaauina o le auna – Mataio 20. E mafai ona e faamatala mai?

4. The political theorist Michel Foucault said, Knowledge is power. Refer pp.66-68 Tavita Phd thesis. Can you explain what he meant on his behalf? Faapea mai Michel Foucault, o le pule o le poto (galue) lava lea. E mafai ona e faamatala le uiga o lana lafoga? Taga'i itulau 66-68 PhD thesis – www.ola888.com (Su'esu'ega – politics)

5. What were Lauaki's grievances concerning the German government and how would you rate him as a leader? p.18 Course reader. O a tagisaga a Lauaki faasaga i le malo Siamani, ae o le a sou taofi ia te ia o se ta'ita'i? Vaai foi le puletini a'oga OLA 19 – 2023, i luga o le UT www.ola888.com (OLA PULETINI)

6. Compare the German administration with New Zealand and make own assessment of how power was utilized. Fai sau faatusatusaga o faigamalo e lua Siamani ma Niu Sila ma sau faamasinoga o le eseesea o le fa'aaogaga o le pule (paoa).

7. Summarize Gramsci's theory of cultural hegemony, and point out the risks of such power? p.29 & pp.41-43, pp.46-47 course reader. Tago e aotele mai le taofi o Gramsci 'fuaao faaleaganuu, ma ta'u mai ni lamatiaga o lea pule. pp. 46-47 cr

8. Diffusion describes the situation of power in the village, when faamatai, church and national government interconnect and integrate. Can you explain? Pp.9-10. Ua fetau le upu feuluulua'i e faamatala ai le tulaga o le pule i nuu Samoa – ina ua feaiaa'i, fesaua'i le faamatai, le lotu ma pulega faalemalo. Se'i e faamatala atili? Pp.9-10 CR

9. "E taua le va, e ogatotonu le va, e nofo le pule i le va, e sufi le pule i le va, e tausi le tulafono i le va . . . e manuia Samoa i le va, e lamatia Samoa i le va" - Tavita (itulau 48 course reader). Can you elaborate? Why is va fealoa'i considered unique in Samoa's own power relationships? Aisea e tuese ai le va fealoa'i i faiā a le pule mo tagata Samoa?

10. Tupua: "O matai, o auala ia sa filifili ai e o tatou matua ta'ita'i i aso ua mavae. E tali ai o latou mana'o. Mana'o i se ta'ita'i e faafoeina le lotoifale o aiga. Lo latou mana'o e faafoeina pulega nuu. Afai e le malu malo ma ekalesia i le amiotonu ma le alofa o matai, e leai se lumana'i o matai." O lenei lafoga a Tupua, e foliga e fetoa'i ma le pule faamau (symbolic power) faa-Samoa, e le tatau ai ona fesiligia pe faitioina ta'ita'i poo tu ua masani ai. O le a sou taofi i ai?
