

2023 Unfamiliar Texts Practice Exam Exemplars

Overall advice

To gain Achieved

1. T.E.E.P. - Term, example, effect, purpose !!!!
 - a. **You must have at least ONE TERM to gain Achieved**
 - b. Use quote marks
2. Discuss overall author's overall purpose
3. Discuss ideas

To gain Merit

1. Multiple terms - TECTTC ???? mood, suggesting ?????
2. Convincing discussion about ideas
 - a. Write more
 - b. Make links to the bigger world and your life
3. Convincing discussion about how terms work

To gain Excellence

1. Gain Merit
2. Make insightful comments about terms, purpose, ideas
 - a. Go beyond the text

Overall Merit. Well done

M5 for text 1.

You have made the insightful discussion for Excellence, however, you need to

- 1. Provide terminology and evidence as you go, in each paragraph.**
- 2. Discuss in greater detail the effect /purpose of each term.**
- 3. Purpose? - always be explicit**

Text 2 - Merit-5 high

Close Excellence - You must discuss 'purpose' of text and comment - insightfully - about the overall experience of being an immigrant

Text 3 - M5

To improve

- 1. Authors purpose????**
- 2. Discuss effect and purpose of terms - also quote examples**
- 3. Make links to outside world**

'Unfamiliar Text' - Practice Exam 2023

QUESTION ONE: Non-Fiction

Refer to Text A, "Does our mental health matter yet?", on page 2 of the resource booklet.

Analyse how the writer explores the migrant experience within the mental health system

In this short text "does our mental health matter yet?" the author explains some of the struggles faced by immigrants living in New Zealand who are unable to access needed help regarding mental health. The author (Srey) explains how the mental health system in New Zealand is horrible, as it is extremely costly and overrun. This speaks to the high demand for therapy and mental health help from New Zealand citizens. Why is our average mental health so bad? New Zealand has one of the highest mental health rates in the world, meaning we have an extremely high rate of mentally ill and mentally struggling individuals, and nowhere near enough help to provide for them.

It's hard enough finding a therapist that understands you and can help you, but as an immigrant, that challenge would be a whole lot harder. The author explains the struggle of finding a therapist who has an understanding of her cultural background, as many Kiwi citizens know little to nothing about the cultural experiences of someone who grew up in Syria, or Afghanistan for example. The author also describes the struggle of costs, as the cost of mental health help in New Zealand is undeniably high, driving many in-need individuals away from help, which only makes the problem worse. Poorer families are led to believe that therapy is only for the rich, and that their struggles are not enough to deserve help purely because of their financial situation. Immigrant families are led to believe that therapy is only for the locals, as there is a severe lack of diverse therapists who are able to understand immigrants with different cultural backgrounds.

The author also talks about how immigrant children are taught to suck it up and "go for a walk" or "drink water". They learn that mental health is a luxury that they cannot afford, and grow up feeling like they are asking too much of their parents-who have already sacrificed so much for them- about seeking mental health help. Srey says that immigrants learn to avoid their issues even when they are in complete despair, and struggling alot, as they believe they are "not valid" and undeserving of what they deem "luxury".

The writer uses the language feature listing when describing the things they are told by their parents when they bring up mental health: "Go for a walk," "Get off your phone," and "Drink water". This helps to get the point across that their parents were not raised with mental health help, and have not thought it possible for their children to afford that luxury either. The writer uses the metaphor "walk a tightrope" which signifies that they have a fine line to walk between their original culture and their new culture, which both need to be balanced and tended to. This has a negative impact on the person as they have to balance cultures on top of making a living, providing for a family, or being a full time student. This causes many immigrants to feel overwhelmed and out of place in their new culture, leading them to feel upset and disturbed, which often manifests into larger mental health problems such as depression, anxiety, bipolar, etc.

The piece is written in the informative style, with a persuasive bias in the upset towards the current mental health system, and the desire for change. The writer believes that immigrants should have a much more accessible mental health help source in which they can feel understood and are not made to believe that therapy is for the rich or for the white. Immigrants are just as deserving of mental health help, especially after the tough life they must have endured, and need to be supported in their desire for change.

QUESTION TWO: Poetry

Refer to Text B, “coconut heart”, on page 3 of the resource booklet.

Analyse how the writer portrays the experience of immigration.

The writer portrays the experience of migration in this text through her father. Her father was sent across from tonga to New Zealand and has traded his cultural heritage for a “white collar career”. The writer uses coconuts as symbolism for tonga, and they are mentioned when they go to the markets, as they spark the tongan heritage from her father. The writer lives the tongan life vicariously through her father, as he tells her stories, buys fresh coconut, and wears floral shirts. She describes her father as being one with the island, as she says his blood “flows in time with the ocean” and he “exhales every time a wave hits the shore”. These lines have a positive connotation that spark an emotion in the reader. They make the reader more inclined to go to tonga, and to be one with the ocean and the island. The writer feels this deeply as she says “my heart is bounded in a coconut shell” which signifies that she is very inclined to be a part of the tongan culture, and to experience it for herself.

The writer describes how her father traded his tongan life for a New Zealand life in lines 10 to 12. These lines have a negative tone as we as readers feel upset that he had to trade away his cultural heritage for a more plain, New Zealand life. As readers we feel happy when the writer describes their trips to the markets, and how her father reverts back to his younger, tongan self. There is another positive tone created as her father finds “fresh coconuts”, speaks the tongan language, wears floral shirts and a mate ma’a tonga cap, and tells stories on the drive home.

The line “& laments that the supermarkets here only sell stale ones” gives the reader an understanding of the change her father would have gone through as an immigrant in New Zealand. After eating fresh coconut everyday in tonga, only being able to find stale coconut in New Zealand would be a real culture shock, and would have been very painful to accept, as the life in tonga is the one that her father really wanted.

The writer uses the adjective “sea salt stories’ when describing the stories her father tells on drives home from the market. This adjective is important as it gives a clue that the stories surrounded the ocean, which is a big part of her father’s love for tonga. This adds to the positive mood, and gives the reader a picture in their head of fun times in the ocean in tonga.

Using the poem structure, the author can use the lines to their advantage, and use emphasis on lines such as “they valued education”, which immediately gives the reader an understanding of why her grandparents sent their son to New Zealand. Another line like “He traded talo for potato” is a strong impact sentence which gives the reader an understanding of simple things he had to give up when moving to New Zealand. Trading his native vegetable Talo for a foreign vegetable is a small yet impactful line indicating all the small and big changes he would have had to make in order to migrate to New Zealand.

QUESTION THREE: Prose

Refer to Text C, "Late Sky Korowai", on page 4 of the resource booklet.

Analyse how the writer conveys the atmosphere and history of the schoolhouse.

The author describes the old schoolhouse in vivid detail from the decorations on the wall to the experiences of a family in the house in the times of war.

The first paragraph details the decorations sitting on the wall in the old schoolhouse, and how they are composed of history rather than interior design. The author uses the language feature listing as they explain the components of the wall. This has the impact of displaying relevant information in one go.

The author continues in the second paragraph explaining the odd components that contributed to the schoolhouse's decor over the years. The author mentions contrasting items like a playstation and yellowed portraits of aged Maori men. This contrast gives the reader an understanding of the significance this schoolhouse has meant over many years and generations. The schoolhouse has housed many people over the years, each who have brought their new objects of interest like a playstation, or a kate sheppard tea cup. This shows that the house has been a place of community and warmth for many generations, and is still housing the same family, with all the heritage left to tell.

The third paragraph starts to explain the Maori Wars that took place near the schoolhouse; this gives the reader a deeper understanding of the amount of time this schoolhouse has been around, and makes the reader surprised and curious about this historic building. The author uses the metal detector and its dated finds to further explain how long this house has been around and housed families. Using the language feature personification, the writer notes that the metal detector is singing, which has an impact on the image the reader creates in their mind, making the scene feel more alive. The author uses listing musket balls, barbed wire, and electric fences to describe how the times have changed, while all the heritage remains prevalent. The author simultaneously uses the eclectic fences, barbed wire, and private property signs to describe how the pakeha have moved into the area after the wars. This is clever as it highlights the conflict between the local Maori's and the Pakeha without actually saying it. This has the impact of leaving the reader to imagine the disagreements that may have led to electric fences and barbed wire.

The fourth paragraph is a flash-back in time as the author tells a story about a moment in time during the wars. The author uses this flash-back to give the reader a deeper understanding of the war, and how prevalent the schoolhouse has been through many generations and significant historical moments.

The author ends the story with the language feature of short sentences when writing the sentences "More wildlife. More native birds." These are used as impact sentences and are used to solidify the fact that there is so much wildlife at this schoolhouse, especially at night.

Personification is used again as the writer says "The sky here loathes a dull sunset". This creates a picture in the reader's mind and makes the scene feel more alive.

Finally the author restates the first sentence. This is the language technique repetition and it has the impact of reminding the author the importance or significance in this sentence. IT gives the

reader a reminder that this schoolhouse, that has been around so long and seen so much, is still right where it always has been, and has become a real-world landmark, and a forever home to many generations of a mixed family.

Achieved.

Live and learn - you MUST have TERMS.

Your analysis is at M/E level

text 1 = NA2 Shows understanding of text, however, you must discuss terms (facts, adjectives, anecdotes, metaphor) in order to gain Achieved

text 2 - M5 - Close Excellence You just need 1. further supporting terms/evidence/discussion 2. Explicit discussion of authors Purpose

Text 3 - N2 Unfortunately you must have terms. Your discussion is at M/E level

Analyse how the writer explores the migrant experience within the mental health system

Mental health is an incredibly difficult subject to address. For all of the countless medical strides we have taken in the last few hundred years, we have only just now barely started to address the fascinating complexities of the problems that appear in our own minds. Despite this progress, most of it is catered to the culture of western europe, and by extension that of north america, australia and new zealand. This has led to the treatments and solutions we have being hard to apply broadly when they were developed in a single cultural context with no regard for any others as so many things are.

Differences in culture can truly exemplify many issues already faced by NZ youth. Certain groups of people as pointed out by the author have a collective stereotype of therapy being for whites. This is magnified by other cultural factors, such as the strong social stigma from Asian families against taking real mental health action. The author brings up that when they told their mother about their mental state all she had to say was "go for a walk", "get off your phone" and "drink water". Experiences like that can make it even more difficult to even enter the flawed mental health institutions which are oftentimes less than helpful for immigrants even if they can manage to defy their culture and seek help.

The mental health institutions of New Zealand are catered towards white people even when immigrants manage to get themselves admitted. It is not specified where the author is referring to but we can only assume that it's Auckland as it is the biggest university in the country with a massive east asian immigrant population nearby. The author points out through use of facts that with twenty two thousand students there are only 13 counsellors available to the students with ten of them being white. This leaves 3 non-white counsellors to cater to a diverse array of immigrants from over a hundred countries. The author also recalls a time where they saw an old white counsellor and it barely helped at all with the author saying that they felt there was a lack of cultural understanding. In 2019 to remedy nationwide mental health problems, the government set aside \$455 million for its wellbeing budget but in the authors experience little has happened in the three years since. These experiences shine a light on what should be a very important issue but one that the general public seems to be apathetic towards at best.

Mental health is hard to deal with and as was intended by the author, we can now see how much more difficult it is for people who have only just immigrated, navigating a system not designed for them. This piece was an effective tool for education and is capable of inciting

change where it is most needed. If we can't look after the minds of our people then what sort of a country are we?

QUESTION TWO: Poetry

Refer to Text B, “coconut heart”, on page 3 of the resource booklet.

Analyse how the writer portrays the experience of immigration.

New Zealand has a massive immigrant population. Our birth rate is below replacement but despite this our population has been on constant rise since the 1800s purely from immigration. The author's father is one of these immigrants, coming from tonga seeking education and a high paying job. Despite the amazing opportunities of New Zealand, he still feels connected to his ancestral land of Tonga.

New Zealand is a tiny country, but compared to Tonga it looks gargantuan. The institutions and opportunities offered by living here are immense compared to the truly tiny island nation of tonga. His dad was sent by his grandparents because they “Valued education” and wanted him to have a “white collar career”. He describes New Zealand as “an eggshell system not designed for a coconut husk”, this metaphor is clearly talking about how his father was an outsider in New Zealand, not like the people who had lived there their entire lives. These descriptors and metaphors combine to create a mixed mood, New Zealand seems to be a hopeful palace but still a distant and alien land even to someone like his father who's lived there for years.

Despite his immigration to New Zealand the author makes it clear that his father is still tongan at heart. He describes how his father likes to go to markets with “floral shirts and mate ma’a tonga caps” and haggle in tongan, these experiences are described by the author as his father “reverting back to the tongan boy he used to be”. Which is a metaphor for him being freed of the sterile, uninviting New Zealand culture and acting on his heart's whims again. The author also says that “his blood flows with the ocean”. This metaphor creates a feeling of connection with tonga and oceans being intertwined subjects in the author's eyes. With elements like these coming together we get a mood of happiness and nostalgia from the author for a place that he wasn't born in but is still connected to by blood and experience.

Immigration can definitely be the right choice for some and bring about great opportunities as the author shows. Despite this your roots often go further than “education” and “Jobs”. The author made it clear that their father is still very much a tongan and more broadly seeks to speak out about the inspiring immigrant stories when so many government parties are campaigning to reduce immigration all together. In this the author has effortlessly achieved their purpose, with an insightful and thought provoking piece on a subject that rarely gets its due. Immigration builds New Zealand and we should be glad to have it.

QUESTION THREE: Prose

Refer to Text C, "Late Sky Korowai", on page 4 of the resource booklet.

Analyse how the writer conveys the atmosphere and history of the schoolhouse.

This story describes a schoolhouse, built long ago and now nestled in the bosom of a church and a cemetery. All around this schoolhouse there is history upon history, some of it in the house itself and some buried underground in various ways. The people who live in the parts are also more aware of the history than most. Many New Zealanders don't even know about the treaty of waitangi while these people are more attuned.

There are a great many pieces of history around the schoolhouse. Some of these pieces are shown off clearly, the author described "yellowing pictures of aged Maori men posted above a brick fireplace" as well as esoteric texts of history and legend lining the bookshelves. These pieces of history are the proud pieces, the author speaks carefully of them, even listing them along with the tv and playstation which is a high degree of praise for someone who is presumably young and would probably have a very high perception of a playstation. Then there are the "coins" and musket balls that are buried along with bones under the land. These are dark parts of history, money, violence and death, that the author seems wary of, placing them in a different place than the treasured artefacts. These elements of history make the schoolhouse seem atmospheric and lived in, we feel as if we have been transported through centuries of history as we read the author's words.

The people of the area are also as aware of the history as the author and consequently the audience is but in vastly contrasting ways. The grandfather "carries a metal detector that is always singing with the songs of that time", this is somebody who clearly respects and looks into the history of the schoolhouse, searching for more artefacts to bring in and treasure. The land owning pakeha farmers on the other hand are in denial, in an area like this it is impossible to be unaware of history but as the author says the farmer have "buried the bones of local history with cow manure and fertiliser". These people in the view of the author are not respecting the history of the area and the sentiment towards them is drawn with tension as the author's ancestors were most likely murdered on the farms of the pakeha and now they live on without reparations or apology. These themes combine to create a mood of sadness, happy nostalgic sadness for some and bitter angry sadness for others depending on how you are connected to the text in your own life.

The schoolhouse is bestowed with an incredible atmosphere by the author. This thick veil of history that shrouds the text was the intention of the author to create the mood that was being sought after. In this respect the author has managed to successfully tell a long story in only a few words, at least to people from New Zealand. As a wise man once said, "Those who forget history are doomed to repeat it"

Merit

M4 - Just

You have the evidence and terms, however, you should spend more time discussing the ideas in the text - slow down!

text 2 - again borderline M5

You have a good understanding of terms - you just need to have more discussion about the big ideas and authors purpose to be sure of Merit, and gain Excellence through insightful analysis.

Text 3 - A4

Just discuss more about the effects of terms and the overall ideas and purpose for MErIt/Ex

Analyse how the writer explores the migrant experience within the mental health system

In the article “Does our mental health matter yet?” the author highlights the shortfalls of the New Zealand mental health system that they aim to fix.

In this text, the authors uses formal language such as “Cultural explanatory model”, “personal concerns”, and “stigma”, to show us that this organisation is professional and can be trusted. This language is combined with pronouns like “us” to unite the readers and target audience who are likely migrants, to make them feel like they are part of a group and that they can be comfortable with disclosing that the mental health in New Zealand does need work. The Author also uses imperatives in relation to the remedies suggested by her family: “Go for a Walk” , and “Get off your Phone”, to show the harshness and lack of empathy from the background she comes from. These elements combine together to create a negative mood that helps further the authors purpose of showing the flaws in the society we live in and provoke change. This is similar to many calls to action such as military propoganda which uses pronouns like “us” and formal language like “Military training regimin” to unite sould be recruits and make them feel like that this is something they can believe in.

QUESTION TWO: Poetry

Refer to Text B, “coconut heart”, on page 3 of the resource booklet.

Analyse how the writer portrays the experience of immigration.

The text coconut heart, the author explores the experience and effect that immigration has on his grandparents.

The author uses mixed language such as, “Talo, ngatu, and ma’a ” in conjunction with english to show the transformation of his grandparents heritage in exchange for the english, Tongan words symbolising his island culture and the english words his new english life. In conjunction with this, the author uses adjectives like “plain”, which has negative connotations, when referring to the transformation that shows us that the author does not like the immigration his grandfather made. The author uses the metaphor “his blood flows in time with the ocean”, to show us that even though he may have “traded his tongan for english”, he is still in touch with the ocean and the island life even though he lives “in a landlocked city”. The author uses these language features to show us that even though he dislikes the new english lifestyle lived by his grandparents, they will always have that culture with hiim. This is important for our society to learn as in places like england which have such a diverse range of cultures and religions, you should always feel like you have never lost that culture and your family.

QUESTION THREE: Prose

Refer to Text C, “Late Sky Korowai”, on page 4 of the resource booklet.

Analyse how the writer conveys the atmosphere and history of the schoolhouse.

In the text ‘the late sky korowai’, the author explores a schoolhouse in south taranaki and the culture around it.

In the text “the late sky korowai”, the author uses adjectives like “yellowed”, “buried”, and “dated”, which show age, show how the physical history of the history of the schoolhouse is old and somewhat neglected by most people. The author portrays the mixed heritage of this house with maori words such as “pakeha”, “Kate Sheppard”, and “Meri Te Tai MangaKahia”. This in conjunction with the contrast between the old keepsakes and the new proper nouns of “PLaystation”, and “52 inch plasma tv”, shows us that this house is in touch with it's history as it leaves it's keepsakes in the same room, and same sentence, as the new cutting edge technology. These elements combine together to create a dense contrasting atmosphere that helps the authors purpose of showing us that the schoolhouse a rich history.