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2

91231



912310



NEW ZEALAND QUALIFICATIONS AUTHORITY  
MANA TOHU MĀTAURANGA O AOTEAROA

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## Level 2 History, 2015

### 91231 Examine sources of an historical event that is of significance to New Zealanders

9.30 a.m. Friday 20 November 2015  
Credits: Four

Achievement	Achievement with Merit	Achievement with Excellence
Examine sources of an historical event that is of significance to New Zealanders.	Examine in-depth sources of an historical event that is of significance to New Zealanders.	Comprehensively examine sources of an historical event that is of significance to New Zealanders.

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

**You should attempt ALL the questions in this booklet.**

Pull out Resource Booklet 91231R from the centre of this booklet.

If you need more room for any answer, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–11 in the correct order and that none of these pages is blank.

**YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.**

Low Excellence

TOTAL

19

ASSESSOR'S USE ONLY

## INSTRUCTIONS

Read the **Introduction** in the resource booklet before analysing **Sources A–I**. The introduction will provide a context for your examination of the sources.

You may wish to identify, highlight, or annotate aspects of the sources in the resource booklet. However, this will not be assessed.

In your answers, you should:

- go beyond the immediately obvious information in the sources in order to draw conclusions
- if appropriate, note relevant question(s) that the sources might raise in a historian's mind, which the historian might wish to investigate further
- where appropriate, consider who created the source and for what purpose.

## QUESTION ONE

Using evidence from the **Introduction** and **Sources A–I**, examine the range of factors that contributed to the 1975 Māori Land March.

The march from Te Hāpua to Wellington in 1975 was began to a range of factors affecting the Māori people and the people of New Zealand. According to the introductory source, adapted from the reliable "The Oxford History of New Zealand" source; reliable due to the trustworthy Oxford publications that have been present worldwide for many years and one of the leading sources of information worldwide. which suggests correct information. This source informs the historian that the slogan of the march was "not one more acre of Māori land to be alienated", this informs the historian that land is being taken away from a particular group of individuals in New Zealand. This suggests a degree of racism present in the society. This factor ~~sub~~ gives the historian the



idea that land is being taken through unfair means that is based upon racist boxes. This would be a factor which contributes to the Maori Land March. Source A shows that Maori-owned land area which in 1840 was over 25,000,000 hectares had dropped dramatically to 5,000,000 hectares in 1996. This rapid decrease in Maori-owned land shows the worry and pressure that would have been on the Maori people, as their homes were being taken away from them, and the pressure to secure land so that they would not be forced to live without their land. Source B, ~~spelt~~ states that Maori people of the time had, "Dissatisfaction over the power of the government to seize land under a number of acts..." This again shows how acts and laws allowed land to be taken from the Maori people, as it seems without reason. In order to receive a ~~correct~~ fully investigated report on this factor, perhaps another source with possible reasons, or no reasons, if this is the truth, as to why land was and could be seized by the government, such as hostility, ~~ect.~~ Despite the absence of this source, Source B does express an issue over the siezing of land from the Maori people, this would contribute to the March, as the Maori people would feel the need to secure the land that ~~was~~ left. ~~and~~ Source H, adapted

M6.



## QUESTION TWO

ASSESSOR  
USE ONLY

Using evidence from **Sources B, H, I**, and any other source, identify and examine Whina Cooper's perspective on the 1975 Māori Land March.

Whina Cooper strongly believed in the protection of Māori land and in the march, she was the ~~main~~ organiser of the march, as stated in § the Introductory Source, "...attended a hui... convened by... Whina Cooper". She was called to lead a "... new Māori Organisation" - source B: "Whina Cooper and Te Rōpu o te Matakite". It was called: "Te Rōpu o te Matakite - those with foresight".

Whina Cooper strongly believed in organisations like this one to preserve Māori culture and land. As also stated in Source B "This organisation is set up to help the blind", said Whina Cooper, "to help people who haven't the perception to see the future..." It also states that she said that "leading Te Rōpu o te Matakite would be the last and most important campaign of her life".

This shows the dedication that Whina had for the organisation and the sheer importance it had on her life, this shows her perspective that believed the March was a much needed event and that the issue of Māori-land ownership was very important to her. Source B also further emphasises these things with a quote from Whina Cooper herself, "I'll



wanted to point out that people who were landless would eventually be without culture. I wanted to stop any further land passing out of Maori ownership, ... The march itself was to dramatise these things. This primary source, shows her passion for the march. The use of "I" throughout shows how she took firsthand responsibility for the changes she felt needed to happen.

Source H, adapted from Michael King's "Whina: A Biography of Whina", as source B was also taken. As this Biography is written by one man, it may contain bias information, but due to the formal publication from "Hodder and Stoughton", this would suggest accurate information.

Both Source B and Source H are very useful as they possess primary and secondary information. Source H shows how "Whina Cooper and her son ... draw up a 'Memorial of Rights'". This perseverance and dedication can be seen through the formalities and lengths in which Whina went to achieve what she wanted. The source states that the petition was written in "legal terms" and was to be given to parliament; ~~a woman with this much~~ the source shows the historian Whina's dedication to the cause, showing that she/

E7.



## QUESTION THREE

Refer to **Source I**. Examine the reliability and/or usefulness of the poem, "Rain-maker's song for Whina" for a historian studying the 1975 Māori Land March.

The Source is a mainly reliable source as it shows a first hand participants experiences of the march. This means it is primary evidence, that is very useful to historians, however due to it being a first hand and single perspective there is likely to be bias information. This means that his personal view and opinion may be present in the source. As he was a participant in the march, the historian can assume that his bias is towards the Māori point of view. This bias can be seen when he writes, "You could not have lobbed a sweeter grenade." This shows his opinion of Whina Cooper's speech. This is bias information. His perspective view can be seen throughout through the use of personal pronouns such as "I" and "We". This suggests bias also, but also confirms that this is primary evidence. To historians primary evidence is very useful as the information is first hand. It has not been tampered with and edited as passed 'down the line' therefore is a more accurate account of events. Despite the bias information, this source is extremely as it shows a perspective view of it.



the event, and the effect the event and event leaders, such as Whina Cooper, had on the general Maori population. Perspective sources are very useful to historians for this reason, however the source could not be used to give a non-bias view of the March, as it does contain too much bias. The only non-bias piece of evidence present in the source is the short piece of Whina Cooper's speech, which is also useful to the historian, as it shows her speech. A <sup>first hand</sup> ~~non-bias~~ account of the speech. However the rest of the poem written by Tuwhare could not be used for nonbias event information. Despite this the source is very useful. //

For example

For example when he writes: "A couple of days later ~~at~~ in bright sunshine, we hit the road" This shows his first hand perspective of the March, in which he marched. This is primary evidence. Also when he writes "I picked up some hard truths that day" his use of personal pronoun and emotive language shows his personal perspective and bias ~~at~~ account of the event he witnessed. //

M6



Extra space if required.

Write the question number(s) if applicable.

ASSESSOR'S  
USE ONLYQUESTION  
NUMBER

1

from Michael King's "Whina: A Biography of Whina Cooper" as written by just one man, the evidence ~~it~~ could be slightly bias, but due to the professional publication of "Hodder and Stoughton" this would suggest that information is accurate. In this source there is ~~a~~ ~~cutt~~ evidence of the 'petition of support' drawn up by Whina Cooper, ~~(a~~ ~~lea~~ the leader of the march), which states, "Land means much more to Maori people than it does to any other New Zealander. To them it has deep spiritual value." This shows the historian how the land taken from the Maori people was not only their homes but also their beliefs. They could lose their beliefs, spirituality, religion, if the land was to all be taken. ~~The Maori~~ This is a strong factor that would contribute to the March, ~~people have a need for religion, it even starts wars as it has deeper meaning to the Maori.~~ All these factors of, dramatic drop in Maori-owned land, government power over Maori people and the spiritual value of the land, are strong factors that contribute to the Maori-land March in 1975.



Extra space if required.

Write the question number(s) if applicable.

ASSESSOR'S  
USE ONLYQUESTION  
NUMBER

2

<sup>seen</sup> Would have been passionate and very fond of the March, showing her perspective further. //

Source 1 is written from a first hand participant of the march, this would indicate some bias towards the Maori population as the author was in favour of said march.

But also as it is first hand suggests accuracy of information, as it has not been passed through generations. ~~as it~~ It is very useful as it shows a first hand perspective of Whina. In it there is a section of Whina's speech in which she states that

"...if we let them take what is left we will all become taurehareka" (meaning slaves). This shows the how dramatic this cause was to Whina, as she is linking it to such a hurtful situation position. But it also shows her passion and need for such an event to take place. //

All these sources show Whina's perspective of the 1975 Maori Land March, they all show her passion and dedication to the cause and her strong belief in actions needing to take place. //



Excellence Exemplar for AS91231 2015			Total score	19
Q	Grade score	Annotation		
1	M6	A solid response. Gets a bit too side-tracked discussing usefulness/reliability here instead of focusing more on the question. Only deals with one aspects of the Land March as well.		
2	E7	Perspective is identified through the use of quotes, which are well explained. Has a good discussion of limitations of the sources to show insight as well. A comprehensive answer.		
3	M6	A somewhat repetitive response. A clear understanding of usefulness and reliability are demonstrated here (and throughout the paper as a whole).		



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High Excellence

TOTAL

24

ASSESSOR'S USE ONLY



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## QUESTION ONE

Using evidence from the **Introduction** and **Sources A–I**, examine the range of factors that contributed to the 1975 Māori Land March.

According to the Introduction, the Maori Land March was organised to result in the signing of the Memorial of Rights. This would allow the reader to assume that this document was needed to be signed because Maori people did not already have the right to "protect remaining ~~land~~ Maori land from laws with power to alienate, designate, or confiscate Māori land." This idea is reinforced through Source B as "Dissatisfaction over the power of the government to seize land under a number of acts had been simmering in Maori circles...". Clearly, because of European settlement in New Zealand, Maori were expected to share the land. However, the government put out Acts like the 'Maori Affairs Amendment Act of 1967' forcing Maori people to give up their land to the new government. As seen in the visual diagram (Source A), in the year 1800 a very great proportion of the North and South Island were under Maori ownership, however, as early as 1865, this right was completely stripped from the Maori in South Island, and many Maori of North Island also met the same fate before the year of //

more explanation on source B at the back (extra pages)



1939. Through a graph from the same source, we can see the rapid decline in Maori-owned land through the years of 1840 to 1996. This source serves to alert readers <sup>of the drastic change</sup> through means that are easier to interpret rather than words. Assuming the land that no longer belonged to Maori was being confiscated by the government through law (as the reason is not mentioned in Source A c) but other sources), the quote "By 1975, the concerns of these groups had grown to include the preservation of Maori <sup>language,</sup> culture, and identity." can be backed up. This is because with the loss of rights over the land, Maori people could barely keep up with their language and culture due to the establishment of English-speaking schools etc. forcing the Maori to adapt to English culture. Therefore, in order to preserve their culture, as one ~~factor~~ <sup>factor</sup>, the 1975 Maori Land March had begun. In Source H, it says that "Land means much more to the Maori people than it does to any other New Zealander. To them it has a deep spiritual value." allowing the reader to understand that the Maori cannot live without protecting their land as part of their culture. Although, this does not necessarily mean they need control over their land, it is safer if it is under Maori right rather than the government who usually plan on 'civilisation' and establishment of various buildings and projects. This source further explains their viewpoint as they say "Te Rōpū o te Matakite wants to press for the abolition of monocultural laws pertaining to Maori land, and establish new laws for Maori land based on their own cultural values." This enforces the idea that the Maori have started to lose their own culture by adapting to the English one and therefore require ~~a~~ the right to reintroduce their culture by reclaiming their rights over the land that was once already theirs."



## QUESTION TWO

Using evidence from **Sources B, H, I**, and any other source, identify and examine Whina Cooper's perspective on the 1975 Māori Land March.

Whina Cooper, also recognised as the leader of Te Rōpū o te Matakite (according to Source B), believed that "We (Māori) must unite... so that the whole strength of the Māori people can fight for the retention of our lands." Te Rōpū o te Matakite itself is a Māori organisation which asked Whina Cooper to lead. She was the ideal person because younger Māori didn't "think they can call all the Māori people together as they are too young." (B). Through this source, <sup>there is</sup> ~~there is~~ a quote extract where she "justified her participation: "I wanted to point out that people who were landless would eventually be without culture... The march itself was to dramatise these things, to mobilise Māori opinion, to awaken the Pakeha conscience." This conveys the viewpoint that Whina Cooper had a strong belief that the Māori people were attached to land as part of their culture and without the land, they had no culture. As a Māori herself, she would have wanted to keep her culture alive through any means including the reclamation of land. She believed she was right in wanting this and started + led the 1975 Māori Land March to prove this. This quote continues by saying "I agreed to lead it because the great leaders of the past were dead - Carroll, Ngata, Buck, Te Pahi. I was the last one that had known all those people. I had gone around with them, watched them, listened to them, and filled up my baskets of knowledge from them. I wanted to put that knowledge to good use." This further justifies as to why Whina Cooper was chosen to lead the March as she was considered a credible woman who believed



strongly in the rights of the Maori people. Another source that ~~expresses~~<sup>expresses</sup> Whina Cooper's perspective is source H which explains the Memorial of Rights and the Petition of Support. To reinforce Whina Cooper's dedication towards the ~~the~~ reclamation of land, it is known that she "had her son Joseph Cooper draw up a 'Memorial of Rights'. This was to link the march symbolically with the earlier petitions of Maori to the British Crown." The last bit of the quote may just be an assumption made by Michael King, the writer of the piece, however Whina Cooper's determination is clear through her actions that were recorded. The Petition of Support, which was used to attract the support of Pakeha and Maori alike, read "Land means much more to Maori people than it does to any other New Zealander. To them it has a deep spiritual value. Te Rōpū o te Matakite wants to press for the abolition of monocultural laws pertaining to Maori land, and establish new laws for Maori land based on their own cultural values." Although Whina Cooper acts as a representation of Maori people during the time, this also conveys her own perspective on the situation. As she led the 1975 Māori Land March, she clearly wanted a change through her and the people's efforts. These efforts are vividly explained through <sup>Source I</sup> the poem written by Hone Tuwhare, a member of the March. It says "When you broke down in the middle of the Lord's prayer" which expresses the spiritual and emotional grief that Whina Cooper had suffered through to reclaim the rights of her people. Despite her age, her determination remained strong as she used the 1975 Maori Land March to "fight for the retention of [their] land." (B) //

EO



## QUESTION THREE

ASSESSOR'S  
USE ONLY

Refer to **Source I**. Examine the reliability and/or usefulness of the poem, "Rain-maker's song for Whina" for a historian studying the 1975 Māori Land March.

Source I was written by Hone Tuwhare, a member of the Maori Land March. This poem was published by the Jackstraw Press (Dunedin) in 1978. The content of the ~~song~~ <sup>poem</sup> may be useful for historians studying the 1975 Maori Land March as a perspective on what happened during the March. This is because Hone Tuwhare was supposedly present at the time of the March, and this is backed up by the picture that shows him "capturing a poem" - not specified that it was this particular poem (Rain-maker's song for Whina). In the poem, Hone Tuwhare quotes Whina Cooper saying "No more lollies! We have been sucking the pakeha lolly for one hundred and fifty years..." Whether these quotes are reliable is not certain because it is unknown on how he remembered her speech in Maraes that he visited with her. He may have written down ~~as~~ she spoke, which seems unlikely for someone not intending to document her in action but to intently follow her teachings. This is why ~~the poem~~ Hone Tuwhare may have recalled her speeches from his memory, and if this is true, he may have ~~to~~ unknowingly (or knowingly) adjusted her speech to match his own taste and beliefs. Therefore, the content of this source is not completely reliable - particularly the section where he 'quotes' Whina Cooper. Also for the historian studying the 1975 Maori Land March, this can only be considered a perspective because it is completely his <sup>biased</sup> opinion and viewpoint on the March as he recounts "I'll not forget your joints creaking as you climbed into the bus at Victoria Park to bless the journey." Hone Tuwhare continues to explain his experiences as a shon,



perhaps exaggerating some bits for extra effect - because after all, this is a poem. This source is not a factual piece but the historian can use other sources alongside this one to confirm the occurrences of what actually happened during the March. For example, when Hone Tuwhare says "you climbed into the bus at Victoria Park", the historian can use other sources that confirm the fact that she (Whina Cooper) climbed into a bus at Victoria Park - such as a picture of her doing so. There might also be other records of Whina Cooper's speech with which the historian can determine the accuracy of this poem. However, on its own this source is not completely reliable as there is not enough details. Aside from the content, the source can be deemed reliable as it was published by a well-known company specialising in newspapers called the Jackstraw Press: Dunedin. One can assume that many editors would have read through the poem to deem it credible, however this may also mean that the editors could have changed Hone Tuwhare's words to make it sound more poetic and emotional or more determined to fight for the rights of Maoris. This will make the source less reliable because it would no longer solely be his opinion and his perspective on the March. The March was held in 1975 but this poem was published in 1978. How they found Hone Tuwhare or his poem is unknown, and how much of the poem was written when and where is also unknown. This means that Hone Tuwhare could have written this poem a year later at which point his memory would not be as accurate. Therefore, this poem is only reliable enough to serve as a perspective during the 1975 <sup>Maori</sup> Land March, but cannot be used as a factual piece to back up an argument about the event.



Extra space if required.  
Write the question number(s) if applicable.

QUESTION  
NUMBER

[Question One continued]: //

1 Another source that was a result of the 1975 Maori Land March is Source C: March route and itinerary. This source is very reliable as it was created at the time to guide the members of the March. It was published in the Auckland's Independent City Newspaper where it can be accessed by anyone. //

Source B was written by Michael King and was extracted from a biographical book of ~~new~~ Whina Cooper. This seems like a reliable source because a book would have first been proofread by editors for any errors and the information would have been collected from a range of sources. Michael King may have written this biographical book on Whina Cooper to make New Zealanders more aware of the nation's history. If this is his true purpose then the source may be very reliable as the author would have had to collect a range of sources to be able to create this book. as New Zealand is not a big country and the documentation of historical ~~of~~ events in New Zealand is very limited. Source H is also extracted from the same book. //

A historian may be forced to wonder why Source F (taken on 23 September 1975) is in color compared to Source G (taken on 13 October 1975) which is black and white. This would make the historian question whether the picture <sup>(F)</sup> was actually taken during the March. However, (G) seems more reliable as it is an actual photo of Whina Cooper. These pictures allow people to see visually what //

(I said I would continue on about Source B)



Extra space if required.  
Write the question number(s) if applicable.

ASSESSOR'S  
USE ONLY

QUESTION  
NUMBER

occurred during the March 11





Excellence Exemplar for AS91231 2015			Total score	24
Q	Grade score	Annotation		
1	E8	A sophisticated response that comprehensively answers the question and uses sources to show understanding. Insight provided throughout response, bringing in own understanding of the topic.		
2	E8	Clear perspective provided with insight and comprehensive understanding demonstrated. Detailed examination with clear supporting evidence.		
3	E8	A detailed response that shows a comprehensive understanding of the usefulness and reliability of the source. Clear insight. An outstanding paper overall.		