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2

91231



912310



NEW ZEALAND QUALIFICATIONS AUTHORITY  
MANA TOHU MĀTAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD  
KIA NOHO TAKATŪ KI TŌ ĀMUA AO!

SUPERVISOR'S USE ONLY

## 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 Merit

TOTAL

14

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.

A Pac The 1975 Maori Land March was a significant movement for Maori people as it was created to protect the remaining Maori land from laws with power to alienate or confiscation as stated in the introduction. A factor that contributed to the 1975 Maori Land March was the results of the Maori land loss between 1800-1996 as shown in Source A(i). This source clearly shows how the Maori land loss contributed to the movement as it states the increase in land alienation and confiscation. Many Maori's were angered by the laws that inflicted injustice and hardship upon them therefore they joined the movement in hopes of gaining establishing new laws for Maori land ownership. Using the information provided in source A(i) and(ii) the graph shows how the decrease in the Maori occupation of their land lead to the increase in the Maori occupation in the cities. The land loss from 1800 to 1996 served as a factor that lead to the 1975 Land March.

Another factor that contributed to the 1975 Land March was the formation of city-based Maori protest group lead by Dame Whina Cooper. This factor was found in Source B where the protest groups were only concerned about the preservation of Maori language, culture and identity thus leading to the 1975 land march. The source claims that there was a widespread feeling that such Maori institutions were not <sup>sufficiently paying</sup> ~~paying~~ attention to these problems in Maori culture especially the land rights. ~~with source D~~ This also ~~relates~~ relates to a similar concept where in source D, ~~although~~ like the Maori customs that have not been changed only alienated in terms of land loss, Samoan custom hadn't been changed since the beginning of Samoa therefore Mr Faleafoa states the Samoan people must not lose their traditional honours. As we link this concept to the Maori protest this factor, formation of city-based protest Maori group, is influenced by their strive to make sure they do not lose their land rights. ||

m6



## QUESTION TWO

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

One perspective Whina Cooper had on the 1975 Māori Land March was the dissatisfaction over the power of the government to seize land under a number of acts. She states in source I that out of sixty six million acres, only two million remain for Māori people. The Māori Land March ~~as~~ was a movement to draw up a more conventional petition that will be known of its significance where the 150 years and frustration and anger over the continuous alienation and confiscation of their land will come to <sup>an</sup> end. ~~It will serve as a reminder to all~~ This will serve as a reminder to all Māori people that their land has a deep spiritual value. Amendments and adjustments for laws that inflicted injustice took place during the drawn up document of Memorial of Rights. ~~Which brings me to another perspective of Whina Cooper ||~~

Following the first perspective, another, as stated about was Whina Cooper's message for the importance of land in Māori culture. ~~She states:~~ As stated in Source B, she believes existing Māori institutions were not addressing themselves to not only land loss, but other cultural problems especially the preservation of their Māori culture, with sufficient urgency. She believes Māori people can fight for the retention of their lands because without it, they would be without culture. It was no use trying to preserve Māori culture or language if they lost the grounds that gave them security. ~~which in this case was their~~ This perspective on the march was the mobilisation of the Māori opinion and the

awakening of the Pakeha Conscience. Te Popu of te Matakite wanted to abolish monocultural laws for Maori land and establish new laws based on their own cultural values. //

Her final perspective on the march was to ensure that Maoris, not only realising the importance of their culture but also that they must know that the march is a stand to ensure that they do not fall into Pakeha ways. In source I, the poem ~~says~~<sup>says</sup> how she states in her speech that the Maori have been sucking the Pakeha lolly for one hundred fifty years. So her opinion is that it is not only because the laws of Pakeha influence impact Maori loss or the preservation of Maori culture needs more support, the Maori must take a stand and act against the Pakeha ways that they have decided to turn to. //

In conclusion her perspectives were based on how laws affected Maori land and march. //

AT.



### 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.

~~Many sources in the book~~

The sources used are the information based on the results and the impact of the movement provide evidence in the form of graphs and photos from that time of event. Source I, however contains information based on one of the 1975 Land March participant who was not part of the leaders of the group. In the others we can extract information about and from Whina Cooper whereas this source I shows a participant and his perspective or experience from the Land March.

Hone Tuwhare, writer for the poem "Rain-makers song for Whina Cooper," states his fascination in the strength and message presented by Whina Cooper in her speech. He writes about his experience and ~~what~~ provides a brief outline of what they did since they left Te Hapua (North) till they reached their desired destination, Wellington. A photo is provided also in this source to show proof of his presence and participation especially him writing the poem. Using these as evidence I can say the reliability of this source is consistent and true.

This poem can be very useful for historians for it shows how the writer, Hone Tuwhare, a participant in the Māori Land March, was moved by Whina Coopers speech as it provided a powerful message. Historians

will be able to extract the experience and use it to research and understand the significance of the event. W

Merit Exemplar for AS91231 2015			Total score	14
Q	Grade score	Annotation		
1	M6	An in-depth response. Good reference to sources and explanation provided. Lacks insight needed for a higher grade.		
2	A4	A somewhat more narrative approach that has reference to the sources. Does not show specific perspective that is supported with relevant evidence.		
3	A4	Examination of the sources is provided with direct reference to the source. More discussion required to show and in-depth understanding.		



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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.

The introduction states that due to "land grievances" this Māori Land March was formed, this suggesting that a number of different <sup>specifically Māori</sup> people ~~were~~ saddened by the loss of land as well as <sup>perhaps</sup> the loss of significance of the land <sup>to them</sup>. The introduction also states "The march, under the slogan of 'not one more acre of Māori land' to be alienated, reached climax on 13 October 1975" suggests that these Māori people were not pleased or satisfied with the way Pakeha people had been treating them ~~place~~ places that once and perhaps still do, mean a lot to each of them. With this, it is clear that their motives were about <sup>their own</sup> dissatisfaction although historians may question why they feel this way. Source A demonstrates graphs and statistics of Māori <sup>land</sup> loss as well as <sup>which places</sup> ~~where~~ they are ~~increasing~~ increasingly being made more popular by Māori people at a cost of ~~lost~~ perhaps lost <sup>tribunal or communal land</sup>. The diagram of New Zealand showing Māori land ownership over time



heavily suggests that the decrease in Maori Land ownership within this country sparked an uprising in ~~prots~~ protest therefore the ~~1975~~ 1975 Maori Land march. Each person involved in the loss of Maori land ownership may view this situation differently therefore allowing historians to question the intent and purpose of Source A.

Source B suggests that the 1975 Maori Land March was about more than just preserving land for their intended purposes - "By 1975, the concerns of these groups had grown to include the ~~presen~~ preservation of Maori language, culture and identity" ~~and~~ suggesting the deeper implications of these particular protests - historians can question the true meaning behind each motive.

Source C, has a clear poster stating "Sacred march begins Sunday" further suggesting the lack of perhaps <sup>spiritual</sup> importance <sup>around</sup> land ownership that the Maori people felt needed to be addressed implying that perhaps these marches were fundamentally produced on spiritual beliefs and long term ~~up~~ ~~bring~~ up-bringing allowing people to question how one's background may affect their views towards a particular situation. A ~~factor~~ Another factor that may contribute to the beginning of the marches was the need that the Maori people had to want restore and fill their cultural roots. This idea is present in source D. - "The 60 chiefs had come to be with Matakite marches "in your hour of need." "

E7.



## QUESTION TWO

ASSESSOR'S  
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.

By looking at the sources discussing Whina Cooper, it is extremely clear that she stood for the marches and wanted to fight for the rights of those Māori people speculating the problem. In Source B states - "There was a widespread feeling that existing Māori institutions were not ~~ade~~ addressing themselves to these problems with sufficient urgency. A new Māori organisation was established, and Whina was asked by a younger group of urban radicals to lead it. At her suggestion it was to be called Te Rōpū o te Matakite - "those with foresight" - as this suggests that Whina Cooper perceived the situation from a very strong point of ~~your~~ view as she chose to lead the group. Source B also ~~states~~ states - "said Whina Cooper, "to help people who haven't the perception to see the future..." ~~the~~ people I want to point out that people who were landless would eventually be without culture..." This suggests that Whina perceives the situation in a negative light, specifically at the present time these events were taking place, it is interesting to question why she may hold this particular view and wonder if it was necessarily right or wrong. Source H states "In preparation for the march, Whina Cooper had her son Joseph Cooper draw up a 'Memorial of Rights'. This was to link the march symbolically ~~with the~~ The memorial

was written in archaic and legal terms... aura of something sacred" - this demonstrates the spiritual perception Whina had towards the land each person was protesting but also the importance of the meaning behind each significant action. The fact ~~that~~ that she had legal affairs drawn up suggests that she was very serious about this situation and had potential negative perceptions towards those people responsible for the unequal ~~at~~ attitudes towards Maori Land loss. Considering this, historians may question the intent and purpose ~~of~~ of Whina's actions and ask the question, 'was what she was ~~opposing~~ opposing necessarily bad?' or perhaps perception plays a key part when looking at the ~~entirely~~ entire outcome of a situation. Timing is a very important factor here and perhaps if this had taken place at a different time, Whina's perspective may have been positive.



## QUESTION THREE

ASSESS  
USE ON

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 may not be entirely reliable when looking at studying the 1975 Māori Land March as the content is described from one particular point of view, which is in fact a negative perception of the Māori Land loss - "No more lollies! We've been sucking the pakeha lolly for one hundred and fifty years." This suggests perhaps <sup>significant</sup> racial issues that contribute to the questionable reliability of the source. As it is only told from one point of view, historians may want to look into gathering a range in sources that demonstrate different perspectives from different time periods - to be able to gain a clear idea of the actual events. "So you listen now. This is a Sacred March. We are marking because we want to hold onto what is left" - this ~~also~~ focus us to question the usefulness at it is a very one sided argument in this particular case.

~~Not a valid source~~





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Q	Grade score	Annotation		
1	E7	A very solid response with reference to the sources and insight provided		
2	E7	A comprehensive response that shows insight and understanding.		
3	N0	Question 3 not attempted		