

This assessment is based on a now-expired version of the achievement standard and may not accurately reflect the content and practice of external assessments developed for 2024 onwards.

**92026R**



Mana Tohu Mātauranga o Aotearoa  
New Zealand Qualifications Authority

## Level 1 History RAS 2023

**92026 Demonstrate understanding of historical concepts  
in contexts of significance to Aotearoa New Zealand**

Credits: Five

### **PILOT ASSESSMENT**

#### RESOURCE BOOKLET

Refer to this booklet to answer the questions for History RAS 92026.

Check that this booklet has pages 2–10 in the correct order and that none of these pages is blank.

**YOU MAY KEEP THIS BOOKLET AT THE END OF THE ASSESSMENT.**

## INSTRUCTIONS

Use these resources to complete the assessment for History RAS 92026. The historical concepts below will assist your answers.

### Historical concepts

<b>Mana</b>	The power, authority, and respect associated with a person, group, or object. In the past, the assertion or taking of mana was always a motivation for the actions of Māori. Mana is a concept that underpins the study of History in Aotearoa New Zealand. It is a driving force behind many historical events.
<b>Whakapapa</b>	A type of framework that details genealogy, and maps the relationships between all things. Whakapapa shows the unfolding of Māori history through the historical relationships between people such as tīpuna, atua, and those alive today. Whakapapa can provide a framework for reciting and recounting histories in their proper order.
<b>Tūrangawaewae</b>	The places to which we feel especially empowered and connected; our foundation, our place in the world, our home. Tūrangawaewae is one of the most well-known and powerful Māori concepts. Literally tūranga (standing place) and waewae (feet), it is often translated as 'a place to stand'.
<b>Cause</b>	A political, economic, social, or cultural reason for a historical event or trend.
<b>Effect</b>	The political, economic, social, and cultural outcomes of a historical event or trend. Like causes, there can be many effects of a single event or trend.

## **CONTEXT: THE 1978 WHĀINGAROA RAGLAN GOLF COURSE PROTEST**

### **INTRODUCTION: Whāingaroa Raglan Golf Course protest**

The Whāingaroa Raglan protest raged in the 1970s over the Raglan Golf Course. The government had taken the land, Te Kōpua, from Māori during World War II to use as a military airfield. The land was not handed back at the end of the war to its Māori owners – instead, part of it became a public golf course. In 1978, an occupation led by Tuaiwa (Eva) Rickard and other protesters resulted in their arrest on the ninth hole of the golf course. The land was eventually returned.



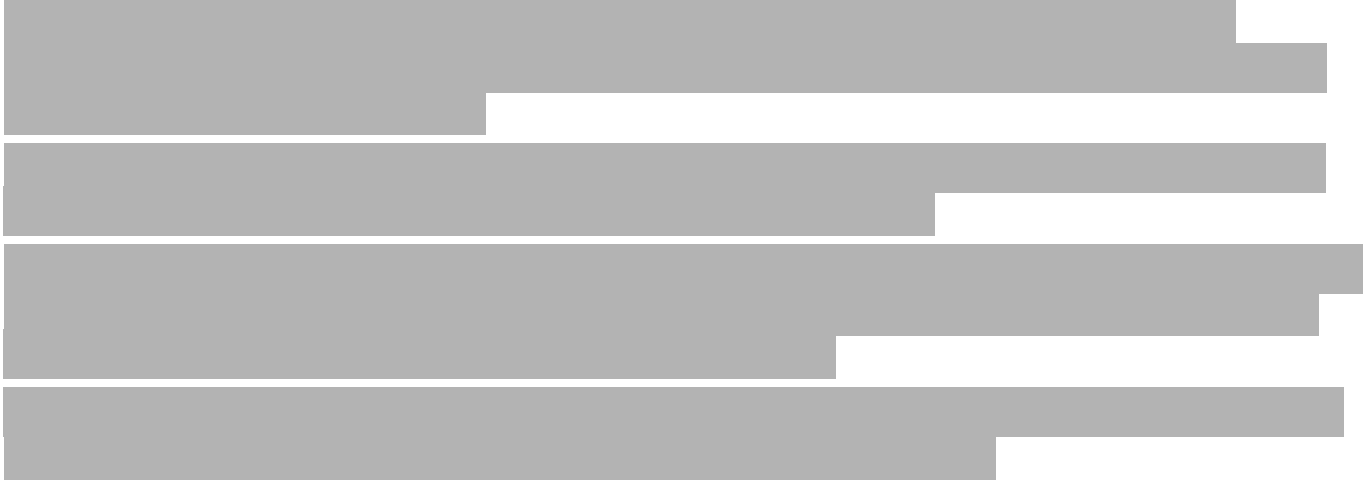
Tuaiwa (Eva) Rickard indicates her ancestral land beside the Raglan Harbour to then Minister of Lands, Venn Young, in 1978.

Source (adapted): Basil Keane, 'Ngā rōpū tautohetohe – Māori protest movements – Land protests', Te Ara – the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/nga-ropu-tautohetohe-maori-protest-movements/page-3>

Image: New Zealand Herald. [Photograph]. Harris, A. (2004). *Forty Years of Māori Protest*. Huia Publishers. p. 61

**SOURCE A: The significance of Te Kōpua**

“Up until 1941, our people lived their lives on the land which now includes the Raglan airfield. Our name for that land, and the area around it, was Te Kōpua.



When they left, they were farewelled from their papakāinga. But when they returned, there was no papakāinga.”

*Angeline Greensill, Tainui waka, daughter of land-rights campaigner Tuaiwa (Eva) Rickard.*

Source: Greensill, A. in Buchanan, C. (2022, September 18). Still righting wrongs in Raglan. *E-Tangata*. <https://e-tangata.co.nz/history/still-righting-wrongs-in-raglan/>

**SOURCE B: The Raglan Golf Course is established on land taken during World War II**

In 1972, led by the prominent activist Tuaiwa (Eva) Rickard, the Tainui Āwhiro people took action to dispute the local council’s ownership of the Raglan Golf Course and seek its return.




The Raglan Golf Course eventually covered sixty-three of the eighty-eight acres the Government had originally taken. The marae and houses were levelled without any reference to their owners. Some access to a four-acre kūmara garden was retained, although only temporarily. The two urupā resisted development, and as golf course bunkers they were able to remain, disturbed but mostly intact. Tainui Āwhiro was offered \$61,300 in compensation for their loss, which they refused to accept, preferring the return of their lands in full.

Source (adapted): Harris, A. (2004). *Forty Years of Māori Protest*. Huia Publishers. p. 60

**SOURCE C: Tuaiwa (Eva) Rickard and the Tainui Āwhiro protest**

Rickard clashed with the Raglan County Council over Māori land, rates, and environmental issues affecting Whāingaroa. She was particularly concerned with the construction of a wastewater treatment pond on a wāhi tapu, a short distance from the marae and food-gathering area. Kaumātua attributed several drownings near the harbour entrance to this desecration.



On 30 November 1983, after numerous court cases and negotiations, Te Kōpua (excluding the airfield itself) was returned with conditions. Rickard refused to compromise her principles and settle, but in 1991, when the Crown withdrew its demand for payment for the land, the property was finally vested in the Te Kōpua Trust.

Source (adapted): Greensill, A. and Greensill, H. 'Rickard, Tuaiwa Hautai Kereopa (Eva)', Dictionary of New Zealand Biography, first published in 2018. Te Ara – the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/biographies/6r4/rickard-tuaiwa-hautai-kereopa>

**SOURCE D: 1978 protest march**



Protest at Raglan, 1978.

Image: Miller, J. [Photograph]. Harris, A. (2004). *Forty Years of Māori Protest*. Huia Publishers. p. 65.

**SOURCE E: A monument is unveiled, 10 years on**

In 1983, the land now known as Whāingaroa ki te Whenua was returned to the iwi and the golf course made way for a Kōkiri training centre, farm, and marae. [REDACTED]

[REDACTED]

At the unveiling, keys were presented to the 17 people arrested, so they could symbolically cast off the chains of the past.



Angeline Greensill, New Zealand Māori political rights campaigner, academic, and leader at Te Kōpua, Whāingaroa.

Source: Harris, A. (2004). *Forty Years of Māori Protest*. Huia Publishers. p. 66 and Swarbrick, N. 'Waikato region – Te Kingitanga, 1880 onwards', Te Ara – the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/mi/video/27168/statue-unveiling>

Image: New Zealand Herald. [Photograph]. Harris, A. (2004). *Forty Years of Māori Protest*. Huia Publishers. p. 67.

## SOURCE F: Brave stand at Raglan commemorated

*Note: This video was provided as stimulus material before the assessment session. Screenshots have been provided below as a reminder only.*

On 12 February 2016, the anniversary of the occupation of the Whāingaroa Raglan Golf Course in 1978 by Tuaiwa (Eva) Rickard and other protesters was marked. This clip is from a news report filed by reporter Potaka Maipi for *Te Karere* news.



**Scotty Morrison (Te Karere):** “The brave stand at Raglan is forever etched in our history as a watershed for Māori land grievances. An important anniversary relating to the occupation was marked at the site today. And as Potaka Maipi reports, an event created by the late Tuaiwa Rickard is set to be resurrected.”



**Potaka Maipi (Te Karere):** “A haka for those who fought for the return of the land here at Te Kōpua.”



**Angeline Greensill (Te Kōpua):**  
 “The 12th of February 1978 at 12 o’clock, our people were harrassed by the police, and 17 were arrested when we were here to do a sacred ceremony with 12 tōhunga. So it’s a really important time for us to meet and remember because that was the sacrifices people paid to get the golf course Raglan land issue on the table.”



**SOURCE F: Brave stand at Raglan commemorated (cont.)**

**Potaka Maipi (Te Karere):** “The students of Raglan School are performing in a re-enactment play of those who protested for the land and were arrested.”

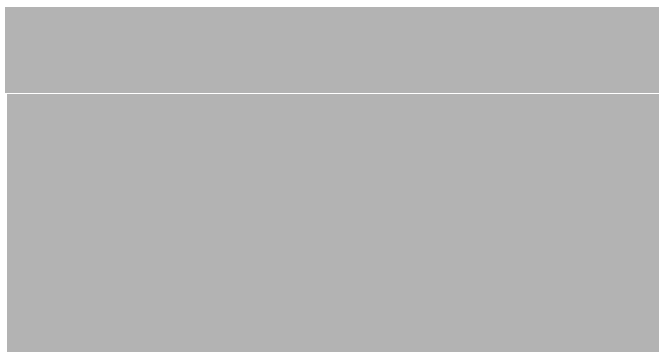


**Rawinia Kingi (Kaiako):** “It’s very important. For me, it’s imperative that the children understand the history of the area so that they can keep this knowledge alive. As the saying goes, we must look back to look forward. We need to hold on to these histories in order to progress as Māori with our own sovereign rights on our land.”



**Potaka Maipi (Te Karere):** “Tuaiwa (Eva) Rickard is the woman who led the people in the fight for the land of Te Kōpua.”

*Please turn over ►*

**SOURCE F: Brave stand at Raglan commemorated (cont.)**

**Angeline Greensill (Te Kōpua):** “Tomorrow’s going to be a day that we actually celebrate our survival. It’s been 20 years since my mother declared this an independent state where we could make our own decisions instead of being told what to do with other people’s rules. It’s a day that we provide a venue for young people to get up and show what they can do, so she always had faith in rangatahi and she wanted a place for them to perform.”



**Potaka Maipi (Te Karere):** “The locals are preparing the land at Te Kōpua for the big festival, Te Ao Marama, in Raglan tomorrow.”

Source (adapted): Te Karere. (2016, February 12). *Brave stand at Raglan commemorated* [Video]. YouTube. <https://www.youtube.com/watch?v=P9wMXB02WYg>



