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NEW ZEALAND QUALIFICATIONS AUTHORITY
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SUPERVISOR'S USE ONLY

Level 2 History, 2017

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

2.00 p.m. Tuesday 14 November 2017
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.

Excellence

TOTAL

20

ASSESSOR'S USE ONLY

INSTRUCTIONS

Read the **Introduction** in the resource booklet before analysing **Sources A–J**. 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, that the historian might wish to investigate further
- where appropriate, consider who created the source, and for what purpose.

QUESTION ONE

To what extent did Māori and Pākehā live in a bicultural community at Jerusalem between 1969 and 1975? Use evidence from the **Introduction** and any of **Sources A–F** to support your answer.

Māori and Pākehā lived in a bicultural community at Jerusalem between 1969 and 1975 to a great extent. This is because during this time, all Pākehā and Māori lived and co-existed together at ~~Jew~~ Jerusalem. "Nowhere else had a Pākehā community been built so ~~exp~~ explicitly on Māori terms than at Jerusalem." ^(Source Intro) This demonstrates that the Pākehā members of Jerusalem lived based off ~~Māori~~ Māori values, depicting the great extent of the bicultural community there. Another example of the great extent of this bicultural community was that "Senior ~~Māori~~ Māori men were important in integrating the new comers into the existing community," (Source D). This shows the bicultural community at Jerusalem was to a great extent as Māori members taught all newcomers important bicultural concepts. Such as "I have aroha for it, you have aroha for me." (Source D). As well as important bicultural rules, such as,

This further demonstrates ~~the~~ that Maori and Pakeha lived in a bicultural community to a great extent during 1969-1975 as "they'd learn quickly," (source) is in reference to Maori rules and customs, showing that living in Jerusalem ~~meant~~ meant you were living in a Bicultural community where you had to be respectful of Maori and Pakeha customs. ~~late~~

Since Baxter lived in Jerusalem, the manner of his death shows that both cultures in the community

~~depicted~~ shown when Baxter, a Pakeha was buried as a Maori, "Baxter's tangi and burial on Maori land represented the first time such an honour had been bestowed on a Pakeha.... It's not an honour, he's one of us." (Source F iv) This illustrates the full

E7

QUESTION TWO

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Refer to **Sources G and H**. Examine two or more perspectives about James K. Baxter's headstone at Jerusalem. Use evidence from the sources to support your answer.

One perspective about James K. Baxter headstone at Jerusalem is that it is unacceptable to charge a small fee to see it. This was demonstrated when an editor of ~~the paper~~ 'The Listener' "complained of visitors being charged to view Baxter's grave." (Source H), as it was described as "miserable and a petty exploitation." (Source C). Thus, demonstrating the perspective that the fee was unacceptable. "the editorial slant was firmly towards the visitors, even down to the predictable flourish of suggesting that Baxter 'would turn in his grave.'" (Source C). Further demonstrating the public and tourists' ~~extra~~ perspective that it was unacceptable to pay to see Baxter's headstone. One prominent writer said, "thus, has the poet who so publicly embraced poverty become part of the market economy." (Source C) & (highlighting the irony, but more importantly the issue that no one should have to pay to see his headstone. It was said that the fee was in place as a "levy for loss of privacy," (Source C), but Mush Bell who lives there said, "I don't mind people coming up... They've made the trip to come here to see Hemi (Baxter), and I respect them for that." (Source C). Showing that he believes the right to see Baxter's headstone should not be restricted. //

Another perspective about Baxter's headstone at Jerusalem was that ^{there} ~~there~~ should be a small fee to see it. This is because tourists have left the place in a bad state, and those living in Jerusalem lose their privacy because of Baxter's headstone. "described the charge not as a 'viewing fee' but as a levy for the loss of her privacy." (Source A). On top of this tourists apparently left the house in a bad state with no regard for property. "Every year I have hundreds of people coming here. Some of them just ~~think~~ think they can just just walk onto my property". She also complained of the 'dreadful state' in which the house has been left, ~~and~~ and of the \$5000 that she had obliged to spend on repairs." (Source A). This firmly shows the perspective that a small fee should be required to see Baxter's headstone, as those that view it cause a loss loss of privacy to those who live at Jerusalem and disregard their property, meaning repairs are needed.

QUESTION THREE

ASSESSOR'S
USE ONLY

Refer to **Sources I and J**. Examine the usefulness and/or reliability of Source J for a historian studying the bicultural community at Jerusalem. Use evidence from any of Sources A-J to support your answer.

Source J is quite useful for a historian studying the bicultural community at Jerusalem. This is because the author, Mike ~~Minehen~~ ^{Minehen}, spent time with James K. Baxter at Jerusalem while she lived there. Thus, she can accurately portray what James K. Baxter ^{and the bicultural community} was like during her stay. "In 1971, a young girl joins James K. Baxter's commune at Jerusalem to take part in his experiment of joined spiritual living." (Source I). ^{It} is also useful because she states that Baxter was ~~at~~ the centre of the ^B bicultural community of Jerusalem during 1971 - "and there there he is, holding it all together somehow, here and there, a gnome-like figure rattling his beads, talking the talk, praying the prayers" (Source J). This would be extremely useful to a historian using ~~this~~ source J to study the bicultural community at Jerusalem. Whilst it is useful, it does have a ~~few~~ reliability issues, but it is still a reliable source overall. Because Minehen spent only one year at Jerusalem she cannot accurately portray Baxter, ^{and his effect on the bicultural community,} and his effect on the bicultural community before 1971. And because he died in 1972, her insight into him ^{and his effect on the bicultural community} may not be as accurate as someone who spent far years with him ^{and Jerusalem} (1969-1972). However source J can be corroborated with sources F ii and F iv which state "what other death

could merge Maori and Pakeha... into a single people sharing grief," (Source Fii) and "Baxter's tangi and burial on Maori land represents the first time such an honour had ever been bestowed on a Pakeha... (It's not on honour, it's one of us)." (Source Fiv) This validates and corroborates Source 5 and the ideology that Baxter was at the centre of the bicultural community of Jerusalem, making Source 5 ~~ext~~ useful and reliable overall for ~~any~~ a historian studying the bicultural community at Jerusalem. As it can also be corroborated by Source Intro - "nowhere else has a Pakeha community been built so explicitly on Maori terms than Jerusalem." Thus, it proves useful + reliable to any historian studying the bicultural community of Jerusalem //

| Excellence exemplar for 91231, 2017 | | | Total score | 20 |
|-------------------------------------|-------------|---|-------------|----|
| Q | Grade score | Annotation | | |
| 1 | E7 | This is an E7 because the candidate has examined in reasonable depth material from the sources. To an encouraging extent they have framed a response in their own words and have supported it with appropriate evidence. Conclusions have been drawn. | | |
| 2 | M6 | The candidate has examined in reasonable depth two key perspectives. A detailed response has been framed in the candidate's own words, with accurate use of appropriate and relevant supporting evidence. Had the candidate shown a little more perception in their comments, they could have achieved an E7. | | |
| 3 | E7 | The candidate has examined sources I and J in reasonable depth. Evidence has been used authoritatively. They have displayed a sound understanding of the issues related to usefulness and reliability in this question, and have shown a degree of insight. | | |