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NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

Scholarship 2018 History

9.30 a.m. Thursday 15 November 2018

RESOURCE BOOKLET

Refer to this booklet to answer the question for Scholarship History.

Check that this booklet has pages 2–21 in the correct order and that none of these pages is blank.

YOU MAY KEEP THIS BOOKLET AT THE END OF THE EXAMINATION.

SOURCE A: MYTHS OF DISCOVERY

This famous painting was bought by the Auckland Art Gallery for £200 in 1898. [REDACTED]



[REDACTED] This painting, which contributed to the myth of the great fleet in New Zealand, was the last work the two painters did together.

Jock Phillips, 'Painting – Images of Māori', Te Ara – the Encyclopedia of New Zealand. www.TeAra.govt.nz/en/artwork/45873/the-arrival-of-the-maoris-in-new-zealand

SOURCE B: THE PURPOSE AND FUNCTION OF MYTHS

Myths, particularly myths of origin, have played an important part in the construction of national identities and in legitimating states and dynasties as well as other forms of political regimes. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] In short, when acknowledging the identity making potentials of historical narratives at large, the difference between myths and scholarly history becomes blurred.

**vales* boundaries

Professor Ola Svein Stugu, 'Myths, History and the Construction of National Identity', presented at the European Summer University Conference: The Misuse of History, Strasbourg 2 July 2003.

SOURCE C: THE NATION AND NATIONAL IDENTITY

[I]t must be asked: who or what constitutes the nation and what is national identity? There are subtle but important differences between the concepts of 'nation', 'national identity' and 'nationalism'. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] Nationalism can also take more extreme forms, such as political and military action in support of nationalist demands.

Giselle Byrnes (ed.), *The New Oxford History of New Zealand* (Melbourne: Oxford University Press Australia and New Zealand, 2009), pp. 9–10 (adapted).

SOURCE D: HISTORY AS THE DISPELLER OF MYTHS ABOUT OUR IDENTITY

Myth and invention are essential to the politics of identity by which groups of people today, defining themselves by ethnicity, religion or the past or present borders of states, try to find some certainty in an uncertain and shaking world by saying, "We are different from and better than the Others".

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

But it has to be done, and I hope those of you who are historians will do it.

Eric Hobsbawm, *On History* (London: Abacus, 1997), pp. 9–11.

SOURCE E: HISTORY AND THE TRUTH

Historians, the great philosopher of history R.G. Collingwood wrote in his autobiography, examine the past with a careful eye, even if it means exploding cherished myths:

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] That is why dealing with the past, in deciding on which version we want, or on what we want to remember and to forget, can become so politically charged.

Margaret MacMillan, *The Uses and Abuses of History* (London: Profile Books Ltd., 2010), pp. 43–49 (adapted).

SOURCE F: LEVELS OF IDENTITY

We hear today a great deal about the 'situational' character of ethnic and national identities, and the prevalence in the modern world of 'multiple identities'.

[REDACTED]

[REDACTED]

[REDACTED]

In these cases, the collective cultural element is particularly salient and durable, and needs to be analysed separately from issues of individual identification.

Anthony D. Smith, *Nationalism: Theory, Ideology, History* (Cambridge: Polity Press, 2010), pp. 20–22.

SOURCE G: DEFINING HISTORY

What, then, are the criteria by which history may be known?

The upshot of any chapter or part is not a simple formulated truth, but the communication of many truths, in an artful mixture of order and disorder addressed not to the geometric but to the intuitive mind.

**axiom* a well-established principle

Jacques Barzun, 'History as Counter-Method and Anti-Abstraction', in Michael Murray (ed.), *A Jacques Barzun Reader: Selections from his works* (New York: Harper Collins, 2002), pp. 22–23.

SOURCE H: DEVELOPMENT OF SOCIAL HISTORY

Twenty years ago most social history, and much political history also, was confidently written in terms of coherent collectivities such as class and nation. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]. Cultural history is the principal beneficiary of this shift in historical thinking because the priority it gives to language makes questions of meaning and representation more important than anything else.

John Tosh, *The Pursuit of History* (London: Pearson Education Ltd., 2010), pp. 267–269.

SOURCE I1: THE NATURE OF 'MAN'

Later, natural man was succeeded by the noble savage – the exemplary primitive, whose social and moral world could teach his civilized cousins how to behave. [REDACTED]

[REDACTED] Like most supposed features of the Renaissance, the 'discovery of man' in this sense can be found deeper in the middle ages.

Felipe Fernandez-Armesto, *Millennium* (London: Bantam Press, 1995), p. 451.

SOURCE I2: SOCIAL DARWINISM

After publication of Darwin's *On the Origin of Species* it did not take long for his ideas about biology to be extended to the operation of human societies. [REDACTED]

[REDACTED] Others believed that it explained the prevailing imperial structure of the world in which the 'fit' white races were placed 'naturally' above the 'degenerate' races of other colours.

Peter Watson, *A Terrible Beauty: The people and ideas that shaped the modern mind* (London: Weidenfeld & Nicholson, 2000), p. 40.

SOURCE J

The text reads: "The Nazi Party Safeguards the People of the Nation. Your comrades need your advice and help – please turn to your local chapter"

https://commons.wikimedia.org/wiki/File:Nazi_Germany_NSDAP_poster.jpg

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The examination continues on the following page.**

SOURCE L1

Charles Heaphy, *Mt Egmont from the southward*, 1840. <https://nzhistory.govt.nz/media/photo/mt-taranaki-charles-heaphy> (Ministry for Culture and Heritage)

SOURCE L2

George Baxter, *The Reverend J. Waterhouse superintending the landing of the missionaries, Taranaki, New Zealand*, 1 November 1844, England.

The inaccuracies in the print – including the shape of Mt Taranaki, the dress and appearance of the Māori – reflect the fact that the artist never visited New Zealand. (*Picturing History*, 2009)

SOURCE M: WRITING OUT ASIA

“I identify incredibly strongly with being a New Zealander, but a surprising number of people are in denial. They think a New Zealander can’t be anything but white or Māori.” (Kirsten Wong, 1996)

[REDACTED]

[REDACTED] anxiety in the public sphere because they implicitly call into question visions of New Zealand as a bicultural nation (or older visions of New Zealand as the ‘Britain of the South’).

Tony Ballantyne, *Webs of Empire: Locating New Zealand’s colonial past* (Wellington: Bridget Williams Books Ltd, 2012), pp. 50–51.

SOURCE N: HISTORY'S ROLE IN EDUCATION

History education and the representation of the past has been a topic of study for decades. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] These observations further demonstrate the important role of a conception of national identity based on shared memories and common histories in today's society.

Maryam Soltan Zadeh, "History Education and the Construction of National Identity in Iran" (2012). FIU Electronic Theses and Dissertations. Paper 601. <http://digitalcommons.fiu.edu/etd/601>

SOURCE O: HOW DIXIE'S HISTORY GOT WHITEWASHED

Vanderbilt University has announced that it will remove the word "Confederate" from the stone pediment at the entrance to a campus dormitory known as Memorial Hall. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] The influence ... of the South forbid(s) longer the perversion of truth and falsification of history."

Kevin M Levin, 'How Dixie's history got whitewashed', *The Daily Beast*, 19 August 2016, www.thedailybeast.com/how-dixies-history-got-whitewashed

SOURCE P: TEACHING ASPECTS OF OUR OWN HISTORY

The Ministry of Education has refused to include the New Zealand Wars in the national curriculum.

[Redacted text block]

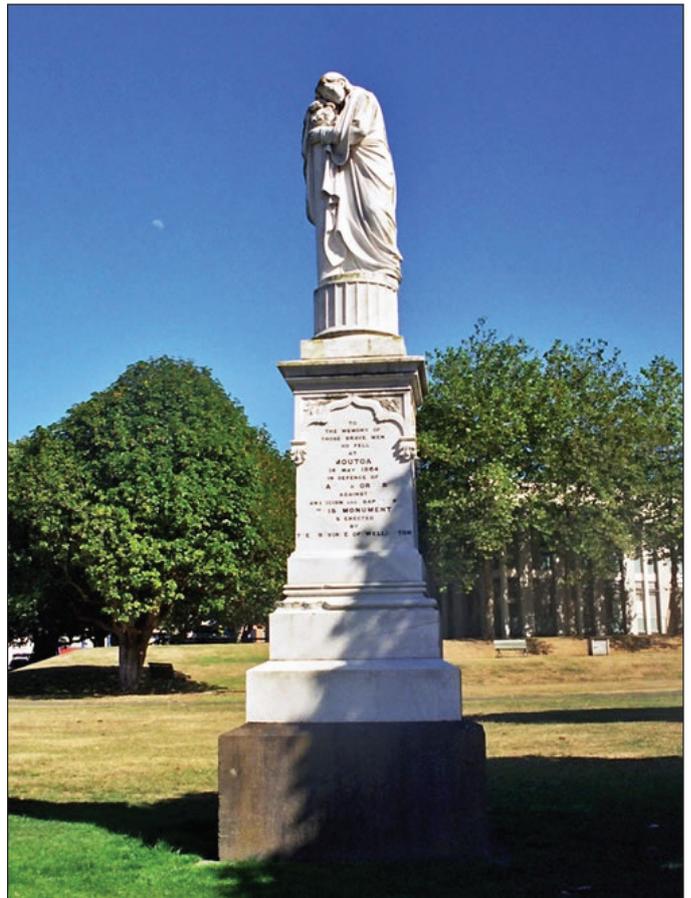
In December 2015, hundreds gathered at Parliament’s forecourt where Otorohanga College students presented a 13 000 signature petition to Parliament in favour of more awareness of the Land Wars in schools. The main aim was to create a day of remembrance: a New Zealand Land Wars national day.

www.stuff.co.nz/national/politics/78386446/ministry-of-education-refuses-to-include-new-zealand-land-wars-in-curriculum, 30 March 2016.

SOURCE Q: REMEMBERING AND MISREMEMBERING

In May 1864 Mātene Te Rangitauira of Taumarunui led an upriver party to attack Whanganui.

[REDACTED]



The memorial (New Zealand's first war memorial) erected in what became known as Moutoa Gardens reads: *To the memory of those brave men who fell at Moutoa 14 May 1864 in defence of law and order against fanaticism and barbarism.*

<https://nzhistory.govt.nz/media/photo/moutoa-gardens-nz-wars-memorial>

SOURCE R: CREATING MODERN MYTHS

Extracts from the transcript of the speech Donald Trump gave to members of the Conservative Political Action Conference on February 24, 2017:

TRUMP: Thank you, everybody. So great to be with you. Thank you.

[REDACTED]

[REDACTED]. In fact, in covering my comments, the dishonest media did not explain that I called the fake news the enemy of the people. The fake news. They dropped off the word "fake." And all of a sudden the story became the media is the enemy.

