

91231R



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

Level 2 History 2020

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

2.00 p.m. Wednesday 25 November 2020

Credits: Four

RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91231.

Check that this booklet has pages 2–12 in the correct order and that none of these pages is blank.

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

INTRODUCTION: The Seacliff Asylum

Seacliff Lunatic Asylum, also known as Seacliff Asylum and later Seacliff Mental Hospital, opened in 1884. It was a large, purpose-built, imposing, gothic-revival-style building in the countryside, 30 kilometres outside of Dunedin. At the time of completion, it was New Zealand's largest building, and was to house 500 patients and 50 staff.

At its height in 1965, it housed 1,365 patients. Seacliff's most notable patient was award-winning author Janet Frame. However, from the 1960s onwards, there was a move away from putting patients in institutions to more of a 'community care' model. Seacliff Mental Hospital was closed in 1988 in line with the government's ongoing plans to deinstitutionalise* mental health facilities across the country, as communities became more accepting of those with mental illness. By 1990, the institutions were all closed.

* deinstitutionalise the transfer of people with mental health conditions from private facilities (psychiatric hospitals) back to their families or community-based homes for care



Seacliff Mental Hospital

Image: <https://hocken.recollect.co.nz/nodes/view/22272>

SOURCE A: Patients committed to Seacliff, 1905

Of the 142 patients committed to Seacliff in a typical year (1905), the reasons for their hospitalisation were given as:

Reason	Total	Women	Men
Congenital and heredity (inherited)			
Unknown			
Epilepsy			
Alcoholism			
Senility (weakness of old age)			
Domestic troubles			
Sexual practices			
Childbearing			
Climacteric (Menopause)			

Source (adapted): Lloyd Chapman, *In a Strange Garden: The Life and Times of Truby King* New Zealand Penguin Books, 2003), p. 55.

SOURCE B: The role of gender in committal to Seacliff Asylum**Women**

Of the women certified mentally ill and incarcerated within Seacliff Mental Hospital in the years under review, families were central to their committal. In only eight of the 104 cases examined, were applications for the reception of women to Seacliff initiated by outside agencies. The relative lack of influence of police, general hospital authorities and charitable institutions in the female experience of committal attests to the continued orientation of New Zealand women to the domestic sphere. ...

... The Medical Officer's preliminary statement confirmed that she was poorly nourished; it also confirmed her neglect of her husband, her children and her home.

Men

The traditional male stereotype of the strong, independent, and assertive man, was reinforced in New Zealand's pioneer days. Nineteenth-century immigrants to the colony set foot ashore a frontier world, which demanded of its new sons physical exertion and endurance, and self-reliance....

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

...men's overindulgence of liquor transgressed the line between the acceptable and the certifiable. Such conduct tested and embarrassed families, and menaced social order, and committal to a mental hospital offered a solution to the concerns of both the public and private spheres.

Source (adapted): Holloway, J. A. (1991). 'Unfortunate folk' : a study of the social context of committal to Seacliff Asylum 1928–1937 (Dissertation, Bachelor of Arts with Honours). University of Otago. Retrieved from <http://hdl.handle.net/10523/2822>, pp. 31–33, 59, 63–64, 70, and 79.

SOURCE C: Patient experiences of Seacliff

(C)(i): A medical casebook page of Johanna Beckett

I suppose you want a madwoman?

Johanna Beckett's sepia-toned photo is glued in one of the leather-bound medical casebooks in Dunedin Archives. She stares out from the page, her hands pressed to the sides of her head.



Beckett's page in the casebook is overwritten with the words: "Discharged – recovered".



Johanna Beckett's "picture of a madwoman" is in her medical records in Dunedin Archives.

Source: <https://interactives.stuff.co.nz/2017/through-the-maze/chapterOne/>

Image: Archives New Zealand Reference: Seacliff Mental Hospital Statutory Admission Papers DAHI 19850 D266/17/2116/R25258208, <https://www.flickr.com/photos/archivesnz/36277918853>.

(C)(ii): A poem by Lionel Terry

Lionel Terry was incarcerated in various psychiatric institutions in New Zealand after murdering Chinese Immigrant Joe Kum Yung, in Wellington, New Zealand in 1905. He was widely known for his views on immigration and racial segregation. He wrote this poem while he was a patient at Seacliff in 1907.

Emotional Insanity

Oh let us sing the praises of the Medical Profession!

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

You prove yourself a victim of Emotional Insanity!

...

Then let us bow our heads in awe, and crawl in abject meekness

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

That Holy Moses suffered from Emotional Insanity!

* anent concerning; with regard to

Source (adapted): Frank Tod, *The History of Seacliff. Seacliff, A History of the District to 1970*, p. 92.

Source C continues on the following page ►

SOURCE C (continued): Patient Experiences of Seacliff**(C)(iii): An extract from the autobiography of Janet Frame**

1945

“The six weeks I spent at Seacliff Hospital in a world I’d never known among people whose existences I never thought possible, became for me a concentrated course in the horrors of insanity and the dwelling-place of those judged insane, separating me forever from the former acceptable realities and assurances of everyday life. [REDACTED]

“The attitude of those in charge, who unfortunately wrote the reports and influenced the treatment, was that of reprimand and punishment, with certain forms of medical treatment being threatened as punishment for failure to ‘co-operate’ and where ‘not co-operate’ might mean a refusal to obey an order, say, to go to the doorless lavatories with six others and urinate in public while suffering verbal abuse by the nurse for being unwilling. “Too fussy are we? Well, Miss educated, you’ll learn a thing or two here.”

Source: Janet Frame, *An Angel At My Table* (Auckland, N.Z.: Vintage, 2000), pp. 68 & 106.

(C)(iv): An interview with Avis Hunter

“At Seacliff, I was locked up a lot of the time. The staff used to give me paraffin to make me go to the toilet. [REDACTED]

[REDACTED] The nurses in hospital were often rough with you.”

When she was 21, Avis moved to Cherry Farm, noting in her book “Nothing much changed”. She remained scared: “I would often hide under the building until it was dark. When I came out I would be locked up as punishment.”

Source: Mirfin-Veitch, B., and Conder, J. (2017). “Institutions are places of abuse”: The experiences of disabled children and adults in State care between 1950–1992. The Donald Beasley Institute, Dunedin, p. 17.

SOURCE D: Wild Swans: Talia Marshall on Janet Frame and the Seacliff Asylum

Most institutionalised people never get to tell us what that experience is like, they lack the language or platforms to bang their drum. ... some people still just want their privacy. It's a shame that our storytelling abilities have a role in deciding what treatment we receive in times of crisis because the helping professions are usually telling their own story over the top. ...

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

... As a student eager to test out my shiny theories about walking beside people as they changed their script I suggested to him that I could help him tell his story. His fatal reply was that he did not think his story was worth telling, ... he was still a walking Asylum.

Source (adapted): Talia Marshall, 'Wild Swans: Talia Marshall on Janet Frame and the Seacliff Asylum', <https://www.newsroom.co.nz/2019/08/28/771846/wild-swans-talia-marshall-on-janet-frame-and-the-seacliff-asylum#>, 28 August 2019, updated 20 January 2020.

SOURCE E: Modern attitudes to mental health

Closing the psychiatric hospitals might have been the right thing to do, but that didn't make it popular. Retired Judge Ken Mason tells Laura Walters and Katie Kenny what happened when he was tasked with leading the inquiry to end all inquiries. ...



“These people allowed us to intrude into their lives, and that’s what we did. And so if you’re going to intrude into the life of some other person, then I think you’re under an obligation to try and alleviate some of the concerns that they have.”

Source (adapted): <https://interactives.stuff.co.nz/2017/through-the-maze/chapterTwo/>

SOURCE F: A preference for forgetting

Barbara Brookes sits next to a table piled high with books. The sun streams into her University of Otago office as she searches for a book on asylum photography and adds it to the mound.

“Yet, for most of the time, the mentally ill take a low profile in the preoccupations of the community. The public preference is for forgetting... because the fear of madness reflects a deeper fear of self-disintegration.”

Her role is to make sure society doesn't forget.

Source (adapted): <https://interactives.stuff.co.nz/2017/through-the-maze/chapterOne/>

SOURCE G: Historical Attitudes to Mental Health

Before his death in 1906, MacGregor [the inaugural Professor of Mental and Moral Philosophy at Otago University and a 'radical evolutionist'] had fulminated* about the 'contamination' of New Zealand by the 'low quality of immigrants and their offspring'. He declared that 'the hopelessly lazy, the diseased and the vicious who would once have been weeded out by natural selection, were eating like a cancer into the vitals of society', and he sought to broaden the definition of insanity to include 'hopeless drunkards, hopeless criminals, and hopeless paupers ... [and to have them] made to work for their support, and deprived of their liberty until they die, in order to prevent their injuring society either by their crimes or by having children to inherit their curse'.

* fulminated expressed intense protest

Source (adapted): Tony Taylor, 'Thomas Hunter and the Campaign Against Eugenics', *New Zealand Journal of History*, vol 39, no 2 (2005) p. 197, http://www.nzjh.auckland.ac.nz/docs/2005/NZJH_39_2_05.pdf.