

91436R



Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Level 3 History 2025

91436 Analyse evidence relating to an historical event of significance to New Zealanders

Credits: Four

RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91436.

Check that this booklet has pages 2–13 in the correct order and that none of these pages is blank.

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

INTRODUCTION: Dame Mira Szászy, 1921–2001

Known as Mira, Miraka Raharuhi Petricevich (Ngāti Kuri, Te Aupōuri, Te Rarawa) was born in Northland in 1921, to Lovre Petricevich (a Dalmatian¹ gumdigger²), and Makareta Raharuhi (a Māori mother).

In the same year, the Waitangi Tribunal began hearing evidence about historical and contemporary claims alleging that the Crown's denial of mana wāhine³ has had serious consequences for the social, economic, cultural, and spiritual well-being of wāhine Māori and their access to leadership roles.

"I don't believe that giving women their rights as human beings is a destructive thing. I think it is a very positive thing, and I believe that the liberation of every human being is part of the development of human society as a whole." *Dame Mira Szászy*

¹. Dalmatian an immigrant to New Zealand from modern-day Croatia

². gumdigger a person who digs for kauri gum

³. mana wāhine the power, prestige, authority, and influence of women

Sources (adapted): Our Wāhine: Dame Mira Szászy. <https://www.ourwahine.nz/#/dame-mira-szaszy/>; Wai 2700 – Mana Wāhine Kaupapa Inquiry. Manatū Wāhine | Ministry for Women. <https://www.women.govt.nz/wahine-maori/wai-2700-mana-wahine-kaupapa-inquiry>; Zokoroa. Equal Pay in NZ. DigitalNZ. <https://digitalnz.org/stories/5b4a97978d2a4e35929dbeba>; Williams, M. M. (2018). Szászy, Miraka. In *Dictionary of New Zealand Biography*. Te Ara – the Encyclopedia of New Zealand. <https://teara.govt.nz/en/biographies/6s2/szaszy-miraka>

Image: Suffrage 125 – Women in Science. Suffrage 125 Whakatū Wāhine. <https://suffrage125science.auckland.ac.nz>

SOURCE A: Te Rōpū Wāhine Māori Toko i te Ora, the Māori Women's Welfare League

The following is from a speech by Mira Szászy to an IBM conference at the Chateau Tongariro in 1984. This excerpt explains the role of the Māori Women's Welfare League (MWWL).

“The MWWL was set up to enable Māori women to deal with their needs and the needs of their children as seen by them. Since they had no voice in tribal structures, it was necessary to set up a separate organisation to meet their needs. From its inception in 1951, the MWWL became a powerful political body – and was the only national group representing Māoridom for a decade.

[REDACTED]

But for many others, the stresses were too great and resulted in mental breakdown – something akin to the urban neurosis suffered by Pākehā women in the sixties.”

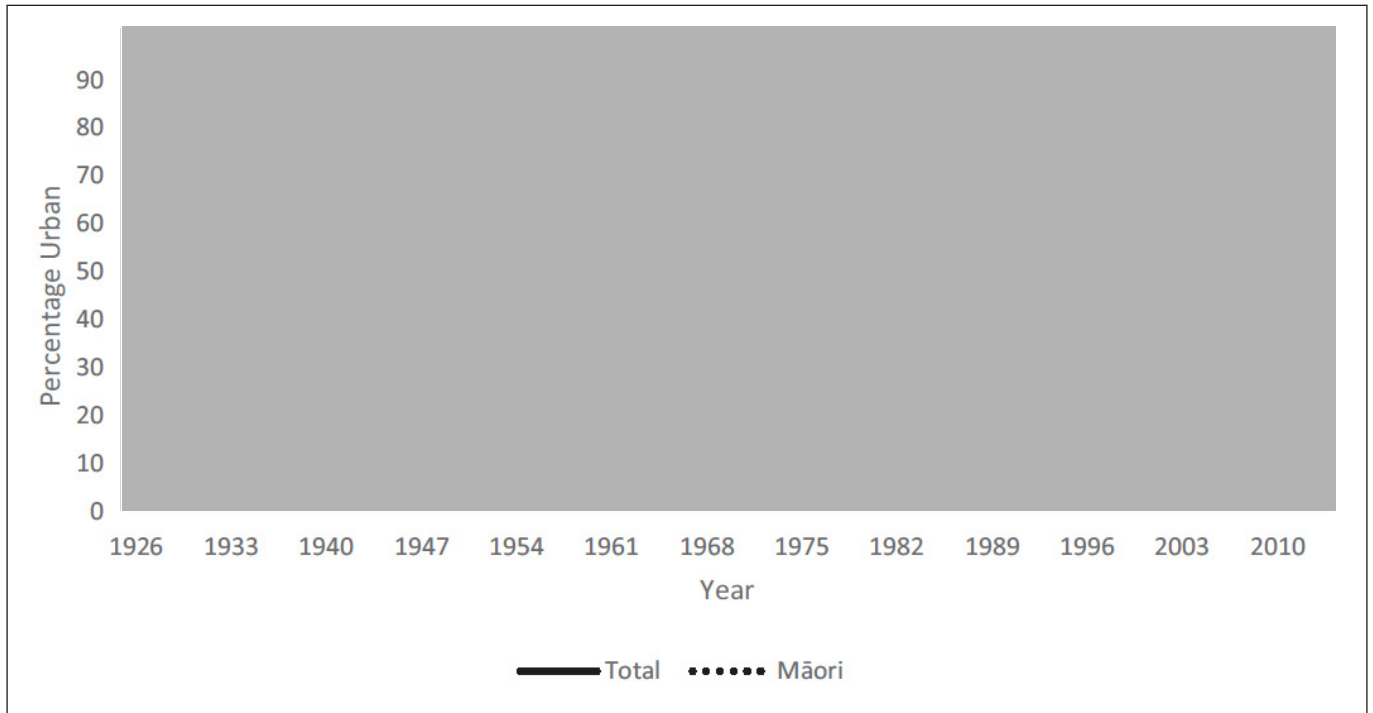
Source (adapted): Szászy, M. (1984, April 3–6). IBM AAA Conference speech. <https://ngatikuri.iwi.nz/wp-content/uploads/2022/01/Dame-Mira-Szaszys-Speech-1984-1.pdf>, pp 7–8

A large gathering of people from various parts of the Hauraki district assembled last Saturday at Pai-o-Hauraki marae, of the Ngati Tamatera and sub-tribes, Paeroa, for the purpose of forming a Hauraki District Council of the Maori Women's Welfare League.

Government	Percentage
Current government	85%
Previous government	15%

Many suggestions were made for a motto, colours, and a badge for the council, the winning proposals being: Motto, “Hoea Kite Ora,” Ohinemuri; colours, kokowai red and kowhai yellow, Ohinemuri. For a badge, one suggestion was a Maori woman with a baby on her back, and with tatoo on chin.

SOURCE C1: Urbanisation in New Zealand, 1926–2013



Source: Green, E. D. (2022). *Industrialization and assimilation: Understanding ethnic change in the modern world*. Cambridge University Press.

SOURCE C2: Urban living conditions of Māori, 1940s



A survey by Māori Affairs in the late 1940s, recording the conditions of a group of Māori living in a paddock near market gardens in Panmure, reported that “In this tumbledown hovel at Panmure, a man and his wife are living with their six children”.

Image: Unknown photographer. (c. 1940s). [Photograph of living conditions of Māori in 1940s Panmure]. Newsroom. <https://newsroom.co.nz/2023/11/28/from-dying-race-to-urban-segregation/>

SOURCE D: The Mana Wāhine Kaupapa Inquiry

The following is from a brief of evidence by Dr Moana Jackson to the Waitangi Tribunal's Wai 2700—Mana Wāhine Kaupapa Inquiry.

Dr Moana Jackson

In Māori terms, any notion of a gendered hierarchy implying the lesser status of Māori women would have been, and still is, intellectually incomprehensible and culturally impossible. The relational nature of whakapapa¹, and its centrality in the Māori intellectual tradition, ensured that any differences in the roles men and women may have performed were a recognition of distinctive mutuality rather than oppositional worthiness.

Kuni Jenkins has explored how those same attitudes were imposed upon Māori women:

[REDACTED]

The result was a totalising attack on the essence of mana wāhine, which Linda Smith has noted took many forms:

[REDACTED]

¹ whakapapa reciting history (genealogy, genealogical table, lineage, descent)

SOURCE E: The role of wāhine in te ao Māori, the Māori world view

The following is evidence from various expert witnesses at the Waitangi Tribunal's Wai 2700–Mana Wāhine Kaupapa Inquiry, about what we can learn from the role of wāhine in te ao Māori (the Māori world view).

Rangi Mātāmua

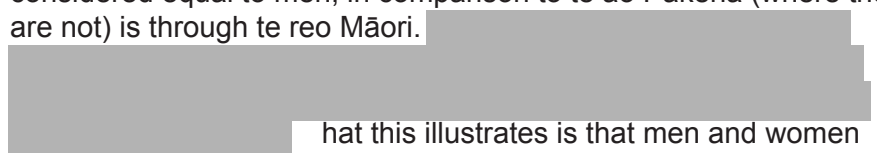
The mana of atua wāhine¹ and their importance in Māori society is clearly evidenced within the Māori astronomical record and its related practice.



Atua wāhine were tapu², held mātauranga³ and mana over various domains, and were an example of how life should be conducted here on earth.

Merepeka Raukawa-Tait

One of the biggest reasons I believe that pre-1840 wāhine were considered equal to men, in comparison to te ao Pākehā (where they are not) is through te reo Māori.



hat this illustrates is that men and women are seen as equals.

Ella Henry

Though oratory is thought of as the domain of men in many tribes, across all the tribes the first voice heard at the hui is that of a woman, through the karanga, the call of welcome, from the tangata whenua⁴ to the manuhiri⁵.

¹. atua wāhine Māori goddess

². tapu sacred

³. mātauranga knowledge, wisdom

⁴. tangata whenua local people, hosts

⁵. manuhiri visitor, guest

Sources (adapted): Mātāmua, R. (2022, May 31). What can we learn from traditional narratives about atua whāea? (doc A86), 12. <https://www.waitangitribunal.govt.nz/en/inquiries/kaupapa-inquiries/mana-wahine/te-kete-puputu/briefs-of-evidence-2/who-are-our-atua-whaea-and-what-are-their-characteristics-and-stories-2>; Raukawa-Tait, M. (2022, May 27). How did mātauranga and tikanga promote balance between wāhine and tāne? (doc A95), 3. <https://www.waitangitribunal.govt.nz/en/inquiries/kaupapa-inquiries/mana-wahine/te-kete-puputu/briefs-of-evidence-3/new-content-page-4>; Henry, E. (2021, June 29). Roles on the marae / Mahi-ā-te-pā. (doc A63), 13–14. <https://www.waitangitribunal.govt.nz/en/inquiries/kaupapa-inquiries/mana-wahine/te-kete-puputu/briefs-of-evidence-3/new-content-page-2/new-content-page-6>

SOURCE F: The founding mothers

The Waitangi Tribunal's Wai 2700 – Mana Wāhine Kaupapa Inquiry has been a long time coming. The claim that the mana (there is no real Pākehā equivalent, but we will go with 'status' here) of women has been trampled on and ripped apart by the state over centuries – with impacts rippling through history – was first lodged by the Māori Women's Welfare League 28 years ago.

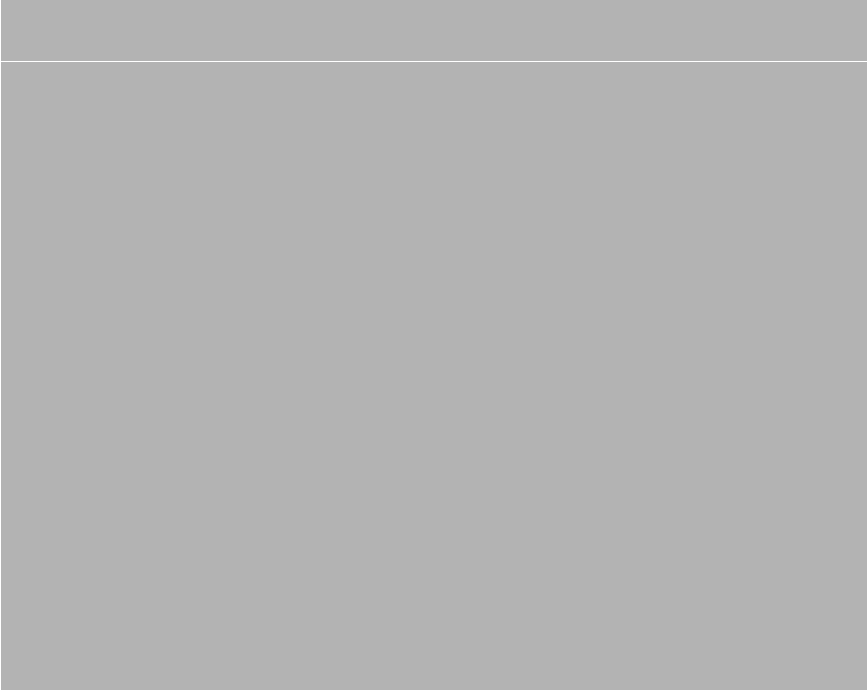


The 13 women known to have signed Te Tiriti o Waitangi (from more than 500 signatories). At the Waitangi Tribunal's Mana Wāhine Kaupapa Inquiry, they were referred to as the 'founding mothers'.

"But it was normal for Te Rangitopeora to exert her leadership role within the tribe and sign. She would have been well-known, respected, and followed."

¹ affront insult

SOURCE G1: Miss New Zealand, 1947



Mira Petricevich (later Szászy, left) was a runner-up in the 1947 Miss New Zealand competition. She competed as 'Miraka Raharuhi', using her mother's maiden name.

Image: Unknown photographer. (1947). 'Miss New Zealand, 1947' from Williams, M. M. (2018). Szászy, Miraka. In *Dictionary of New Zealand Biography*. Te Ara – the Encyclopedia of New Zealand. <https://teara.govt.nz/en/photograph/46951/miss-new-zealand-1947>

SOURCE G2: Mira on Miss New Zealand, 1947

The following is from a journal article by Dr Senka Božić-Vrbančić (PhD in Social Anthropology, University of Auckland, New Zealand, 2004). The article is based on interviews with two Māori-Croatian women, one of whom was Dame Mira Szászy, exploring the complexity of identity construction for 'mixed-race' individuals in New Zealand.

Dr Senka Božić-Vrbančić

When at the end of my interview with Mira, I asked her about her Dalmatian background, and the meaning of the background for her, she said:

Dame Mira Szászy

I was very often refused accommodation because of the colour of my skin, but I was discriminated against as a Dalmatian as well. I will tell you something ...



I was told to enter under my mother's maiden name rather than the foreign sounding 'Petricevich'.

SOURCE H: Mira's story

The following is from the same journal article by Dr Senka Božić-Vrbančić, interviewing Dame Mira Szászy.

Dame Mira Szászy

When I left Te Hapua, I was aware that the community expected me to reach the summit.

[REDACTED]

[REDACTED]

It was only later when things Māori began to surface that you realised, yes, these things happened to me, but not at the time.

Dr Senka Božić-Vrbančić

'When things Māori began to surface', marks the beginning of what is now known in New Zealand as the Māori Renaissance. Most of all, Mira became aware that Māori women suffered what she saw as double discrimination, they were discriminated against by Pākehā, but also by Māori men.

Dame Mira Szászy

I covered an area from Helensville to Mercer, and later Waikato, visiting homes and dealing with every social issue under the sun, again often working till four in the morning.

[REDACTED]

I can tell you that in 1969, I was on 22 different organisations—most of them dedicated one way or another to bettering the lot of Māori, and Māori women in particular.

SOURCE I1: The first Māori Women's Welfare League Conference, 1951



Mira Petricevich (later Szászy) stands to address the Māori Women's Welfare League's first conference in 1951. Whina Cooper is seated third from left, wearing a headscarf.

Image: Woods, B. (1951, September). Group at the September 1951 Māori Women's Welfare League conference [Photograph]. Ref: 1/2-040536-F. Alexander Turnbull Library, Wellington, New Zealand. <https://natlib.govt.nz/records/23144576> and <https://teara.govt.nz/en/photograph/46953/maori-womens-welfare-league-1951>

SOURCE I2: With Prince Charles, 1981



Prince Charles stands between Mira Szászy (on the left) and Sir Lloyd Elsmore (on the right) at Lloyd Elsmore Park, 3 April 1981.

Image: Unknown photographer. (1981, April 3). A prince and his people, Pakuranga, 1981 [Photograph]. *The Manukau Courier*. <https://kura.aucklandlibraries.govt.nz/digital/collection/photos/id/36315/>

SOURCE J: The Dame Mira Szászy Centre for Leading Māori Workforce Development

Dame Mira made significant contributions in education, broadcasting, social welfare, and business development. In 1993, she received an Honorary Doctor of Laws from Victoria University of Wellington in recognition of her contribution to te ao Māori, and the nation.



The Dame Mira Szászy Alumni Award was established in recognition of her lifetime of achievements and her support for Māori business leadership and development. It is awarded to a Māori graduate of the University of Auckland Business School who has achieved significant success in their career in business to date.

Sources (adapted): Our Wāhine: Dame Mira Szászy. <https://www.ourwahine.nz/#/dame-mira-szaszy/>; Waipapa Taumata Rau | Auckland University. Dame Mira Szászy Centre for Leading Māori Workforce Development. <https://www.auckland.ac.nz/en/business/our-research/research-institutes-centres/dame-mira-szaszy-centre/about-dame-mira-szaszy.html>

SOURCE K: Recognition in modern art—a skateboard deck



Image: Unknown artist. MIRA SZÁSZY [Illustration printed on vinyl on skateboard]. <https://spacestudiogallery.co.nz/work/mira-szaszy/>

SOURCE L: 'Feminism' and returning home

Mira was a woman of and before her time. She had long understood and fought against what she called the 'blood-brothers' of sexism and racism, but was loath to define her approach as 'feminism'.

In 1983, in her last address to a League conference, Mira focused on the issue of sexism within Māori culture and courageously criticised the prohibition on Māori women speaking on most marae. Mira felt that she had held back for 20 years and could now speak her mind, prepared for the criticism that would follow.

"I don't think I have been particularly popular with some men.

What do you do when you don't have power? You oppress those you can oppress."

In 1984, Mira retired from her position at Ngā Tapuwae Community College.

She had lived a full life according to principles she had made explicit in her creed:

My first love is my family but I love my tribe

*It is because I have this reverence for humanity that I grieve for all who now suffer,
and pray for all mankind.*

