

91003



NEW ZEALAND QUALIFICATIONS AUTHORITY
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SUPERVISOR'S USE ONLY

Level 1 History, 2017

91003 Interpret sources of an historical event of significance to New Zealanders

9.30 a.m. Friday 24 November 2017
Credits: Four

Achievement	Achievement with Merit	Achievement with Excellence
Interpret sources of an historical event of significance to New Zealanders.	Interpret in depth sources of an historical event of significance to New Zealanders.	Comprehensively interpret sources of an historical event 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 91003R 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 2–8 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.

Merit

TOTAL

16

ASSESSOR'S USE ONLY

INSTRUCTIONS

Read ALL the resources in Resource Booklet 91003R before you begin answering the questions in this booklet.

ASSESSOR'S
USE ONLY

QUESTION ONE

In your own words, describe the reason(s) for the 1978 protest at the Pureora Forest, and the method(s) the protesters used.

Use specific evidence from any of the sources to support your answer.

The Pureora Forest was home to native evergreen trees that were being cut down, which threatened the survival of another critically endangered species in the Pureora Forest, which ^{in 1978} ~~was~~ was the kōkako bird. As highlighted in source B, the "prime habitat" that were the eastern tōtara, were going to be cut down for timber.

Again in source C, the fact of the native trees being logged for timber is again highlighted. In source D, such as the NEAC

After After The activists presented a 100-page document ^{to Parliament in 1977,} that tried to negotiate terms, was ignored, according to source C and source H. There was even a last attempt to stop the Minister of Forests in 1978, but according to source C, the Minister believed he had enough reason and support to continue ~~for~~ the logging of the Pureora Forest. So on the 18th January 1978, Stephen King and other protesters built platforms ~~and~~ in the tree tops and occupied them, as supported by source A. Stephen King said in source C, "they (the Government, weren't going to put somebody's life in danger." //

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QUESTION TWO

Identify TWO different groups of New Zealanders who were affected by the protests against native logging at Pureora Forest up until 1978, and explain how EACH group was affected.

Use specific evidence from any of the sources to support your answer.

The government, Forest Service, needed wood to create timber and drafted a plan for select logging. According to source C, it was met with much opposition. According to source D, there was a popular opinion amongst students that if the government couldn't find other pine logs to the sawmill then they were not trying hard enough. In 1977, the Maruere Declaration, which was a form of protest, was shown to Parliament with 311,159 signatures that supported the protection of the Pureora Forest. As highlighted in sources C and D, the government had faced much criticism by the protesters for the logging of the native Pureora Forest.

Another group of people affected by the protests were the workers in the forest and at the sawmills. As the protest wanted to stop the logging of the Pureora Forest, the workers were questioning what would happen to their jobs. According to source F, the government, Minister of Forests, could not confirm or guarantee that there would be other employment at other mills, after coming to the protests and agreeing to no longer mill log to native trees in the Pureora Forest. The workers in the bush, who

rarely saw the kōkako, were surprised by the protests as they thought that they were conserving the forest. This is highlighted by source H. Jack Walker, who worked in the Pureora Forest at the time in 1978, said that the workers never thought of the bird and were only concerned about the threat to their ~~local~~ livelihoods. The Māori bushmen were also concerned about cutting down ^{ancient} tōtara as it was rangatira and viewed as tūpuna. According to source D, the elder, Pakira Tutaki, appealed to the Prime Minister and telegraphed: "Too much of our heritage has been lost. My people do not want to cut anymore native trees at Pureora." As highlighted in source C, the sawmills employed over 2000 people in ^{rural} areas where jobs were difficult to come by. And according to source H, many Māori bushmen were torn between cutting down the native trees and their livelihoods. As ~~these~~ some continued to cut, those who did not, lost their jobs. /

QUESTION THREE

How could a historian who is researching different perspectives about the logging of the Pureora Forest check the usefulness and/or reliability of the waiata (song) in Source E?

In your answer, you should consider:

- why a historian may need to be cautious when using this source
- the limitations of the evidence in the source
- what other kinds of sources could be useful
- why a historian might need to consult other sources.

Use specific evidence from any of the sources to support your answer.

An historian should always check the reliability of a source to make sure that the information being used is accurate. There might be unreliability in the way that the source is biased, like source D, and ~~cannot~~ cannot give an historian an accurate representation of ~~the general thoughts~~ both sides to the case of the Pureora Forest. Source E, the waiata, is a reliable account for the feeling of the protesters as it is supported by many other sources such as source B and C. The main aim for stopping the logging of the Pureora Forest was for the protection of the endangered species kākako, as highlighted in source B, and the line in the waiata "I'm swinging out on a rata vine" supports source B.

The usefulness of source E is very little as it only is the song, or the feelings, of the protesters. It does not tell the whole story. A source that tells both sides, with an unbiased approach, is very useful. Such as source C, that told the aim of the government and the ^{reasons to} protest that aim. An historian needs to consult with other

Sources to cross-check the truthfulness of a source, to see it is reliable. Source E is biased and although reliable is not as useful. / -

Merit exemplar 2017

Subject:	History	Standard:	91003	Total score:	16
Q	Grade score	Annotation			
1	6	This response demonstrates frequent use of relevant evidence that is utilised to address the question. In most instances this candidate refers to the source by its identifier code. The response accurately and concisely answers the question, for the most part has a logical structure, and provides an in depth response by engaging with multiple sources.			
2	5	The response clearly identifies two relevant groups involved in the Pureora Forest protests, and provides an in depth explanation of how these groups were affected. The first component of the answer appears confused and has little relevance to the question being asked, however the response is salvaged by the later parts. In addition the response does make some links between evidence and shows some insight in the selection of the material used to support their answer.			
3	5	The use of relevant evidence in order to address the question has not been as successfully implemented for this response. Supporting evidence, although evident, has not been utilised in a consistently effective way. The usefulness of sources and the issue of bias, although mentioned, have not been fully explored.			