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92026



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Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Level 1 History 2024

92026 Demonstrate understanding of historical concepts in contexts of significance to Aotearoa New Zealand

Credits: Five

Achievement	Achievement with Merit	Achievement with Excellence
Demonstrate understanding of historical concepts in contexts of significance to Aotearoa New Zealand.	Explain historical concepts in contexts of significance to Aotearoa New Zealand.	Examine historical concepts in contexts of significance to Aotearoa New Zealand.

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 parts of the task in this booklet.

Pull out Resource Booklet 92026R 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.

Do not write in the margins (// // //). This area will be cut off when the booklet is marked.

YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.

Excellence

TOTAL 07

Page 1

Make sure you have Resource Booklet 92026R.

INSTRUCTIONS

Resource Booklet 92026R contains the resources you have studied in class. Use these resources as supporting evidence in your answers.

QUESTION

(a) How does the context provided in the resource booklet demonstrate the historical concept of **cause**?

Support your answer with historical evidence from the sources provided.

B *I* U | |

Planning:

Point 1/2:

A cause of the creation of Nga Tamatoa was the loss of the Maori language.

Mini-Point 1:

A cause of the loss of the Maori language was The Education Ordinance Act of 1847.

- The act made English the main language in schools across the country
- Slowly te reo Maori was banned in schools
- Those who were caught speaking it was punished

Mini-Point 2:

A cause of the loss of Te Reo Maori was that parents were no longer passing their language down to youth.

- Many had the language beaten out of them, and those who watched on also feared their safety
- Many parents thought it was safer and better for their kids if they didn't know the language
- Many did not bother to learn the language so were unable to teach it

Point 3:

A cause of the creation of Nga Tamatoa was that they now believed that they must fight to keep their language alive

- Low number of Maori speakers
- Many feared loss of the language
- Believed that they needed to do something about it

Paragraph:

One cause of the creation of Nga Tamatoa was the loss of the Maori language.

A cause of this was The Education Ordinance Act of 1847. This act made English the primary language within schools across the country. Over time, though not stated within the act, schools started to ban Te Reo Maori. If anyone was caught speaking the language, they would be punished. This made it so that many would stop using the language out of fear. This extended to outside of the classroom as youth did not wish to get too used to Maori phrases as they may accidentally use them within school and be punished for it. Many faced traumatic event and experiences of either having had the language beaten out of them and punishment for using it, or watching other children, including their mates being beaten. This meant that youth were slowly starting to use the language less, and less, until the eventually forgot it or could not see any real use for it in their own lives.

Another cause of the loss of Te Reo Maori was that parents were no longer passing the language down to their children. Due to a poor reaction when they did use the language, such as punishment, many parents believed for it to be safer if their children were not taught their native tongue. Many parents did this because they did not wish for their children to go through what happened to them when they were caught using the language. Some parents also believed English to be the superior language as it would be more universally applicable and would not cause them trouble for using it. A large problem was also the fact that many parents were not able to pass the language on to their young as they too also did not know it. This meant that many whanau were unable to pass the language down and it was slowly lost through generations.

Another cause of the creation of Nga Tamatoa was the belief that they needed to do something to preserve their language. As concluded by reports, only 90% of Maori children could speak the language, which marked a clear start in its decline for many, as it was also indicated that families were no longer passing Te Reo down to their kids. In 1953 the figure dropped to 26%. By the 1970s, when Nga Tamatoa was formed, only 5% of Maori kids could speak their language. It was found that in many areas, no children were able to speak Maori. "They felt that the language could be lost completely unless something was done to bring it back," the report concluded. "Their parents had been told that knowing English well was better than knowing Maori... Many of these people were now sorry they had never learned Maori and, that because of this, they could not teach it to their own children." This showed the extent of the situation and no people realised that change must happen as otherwise the language would forever be lost. It was in 1970 when concern for the language picked up again and that is when Nga Tamatoa was formed.

(b) How does the context provided in the resource booklet demonstrate the historical concept of **mana**?

B *I* U |   |  

Planning:

Point 1:

Mana was shown by Nga Tamatoa through the hardship members faced.

- Nga Tamatoa developed a reputation for aggression and radicalism
- Members were faced with ridicule, harassment and rejection
- Their actions were disapproved by many Maori who believed that they were bringing Maoridom into disrepute.
- They faced criticism for the use of Pakeha protest methods
- They were criticised for not being able to speak the language, though they were mostly young and were now the ones fighting for it

Point 2:

Mana was shown by Nga Tamatoa through the outcome of their work.

- They passed Te Petihana Reo Maori with 33,000 signatures
- The day the petition was passed (14th Sep, 1972) is not in the middle of Maori Language Week
- Both Maori and Pakeha signed the petition
- Many important faces were at the delivery of the petition, including many elders and activists

Point 3:

Mana was shown by Nga Tamatoa through their reunion.

- In 2022 (50 years after their creation) Nga Tamatoa reunited in Tauranga
- It served as a chance to acknowledge their contributions
- Benefits of their fights, e.g. Maori in parliament
- There is a lot of mana show by the reunion as if it wasn't important they would not have held it

Paragraph:

One way mana was shown by Nga Tamatoa was through the hardships members faced. Through their fight there were many struggles that the members of Nga Tamatoa had to face, including a false reputation, depicting aggression and radicalism. The members of the group were also subject to ridicule, personal harassment and rejection. Many were disapproving of Nga Tamatoa's movement, as they were against the group bringing Maoridom into disrepute and tarnishing the image of the Maori people. There was also a lot of criticism directed towards them for the use of Pakeha protest methods and the fact that many of the groups members, were unable to speak the language themselves. This however came down to the fact that a majority of the group was made up by younger people, and younger people were usually not given the opportunity to learn their native tongue, as it was not passed down to them by their parents. They however still had to fight for the language as there was no one else who would if they didn't.

Another way mana was shown by Nga Tamatoa was through the outcomes of their work. One of the major achievements associated with the group Nga Tamatoa was the delivery of Te Petihana Reo Maori. This was a petition that called for the education system to give the opportunity to learn Te Reo Maori within schools across the country, to young people. It read, " We the undersigned, do humbly pray that courses in Maori language and aspects of Maori culture be offered in all those schools with large Maori rolls, and that these same courses be offered as a gift to the Pakeha from the Maori in all other New Zealand schools, as a positive effort to promote a more meaningful concept of integration." On the 14th of September, 1972, the petition was handed to the Crown, adorned with 33,000 signatures, from Maori and Pakeha alike. This day was then marked as a special day, becoming Maori Language Day, the centrepiece of Te Wiki o Te Reo Maori (Maori language week), which is celebrated across the country.

A final way that mana was shown by Nga Tamatoa was through their reunion. Two years ago, in 2022, 50 years after the founding of Nga Tamatoa, many of the original members, reunited in Tauranga. As said by the Event Coordinator Leilani Ohia, "It would be a chance to acknowledge their contribution." Even now the Maori people can enjoy the benefits that have come from the fight undertaken by Nga Tamatoa. "Also just look at parliament, we've got Maori voices in there. That was all a platform set by Nga Tamatoa." noted Ohia. There must have been a lot of mana held by the group, as otherwise. the reunion would not have been so special or would have never happened. This shows the extent of the mana held by Nga Tamatoa and how their actions taken in the past, continue to benefit those they fought for in today's society. As said by Ohia, "We see it now in Mahuru Maori; the focus is still our people, the focus is still uplifting our people and our culture, and being heard, and being seen."

(c) Identify a historical context of significance to Aotearoa New Zealand you have studied.

Historical context: Parihaka

Select ONE historical concept from those provided below.



Cause



Mana

How does your studied historical context demonstrate your selected historical concept?

Support your answer with historical evidence from your studied historical context.

B *I* U |

Planning:

Point 1:

They showed mana through non-violent resistance

- They ploughed, ripped up survey pegs, built fences and farmed on confiscated land to peacefully assert their right to it
- This flipped the script on the stereotype that Maori were savage and Pakeha were civilised

Point 2:

They showed mana through self determination (tino rangatiratanga)

- They built their own self-sustaining settlement
- Parihaka had a bakery, a bank, a slaughter house and even its own power generator
- People could come here after they lost their land to the crown
- Crown saw Parihaka as a threat

Point 3:

They showed mana through their reaction to the invasion

- Children offered soldiers bread
- All of the people of Parihaka welcomed soldiers with karakia (prayer) and waiata (song)
- They kept with their non-violent beliefs, not breaking it even when the soldiers committed terrible crimes
- The leaders, Te Whiti and Tohu were arrested
- Soldiers destroyed and looted homes, [redacted] assaulted civilians

Paragraph:

Mana was shown by the people of Parihaka through their beliefs of non-violent resistance. The people led by Te Whiti and Tohu, adopted their leader's ways of protest, which was through non-violent methods. At the time, the Crown was confiscating large amounts of Maori land, forcing many people to relocate. Some of the things done by the people of Parihaka to fight back and reassert their rights to the land were, ripping out survey pegs, ploughing land, built fences and farmed. All of these actions were taken to peacefully assert their right to the land which was unreasonably taken. Sometimes the people of Parihaka would continuously rip out survey pegs on the same pieces of land and build fences around the perimeter to show the Crown that it belonged to them, with surveyors having to rip out and deconstruct the fences and replace the discarded survey pegs, day after day. All of this helped to flip the script and rewrite the stereotype that Maori were savages, showing them in a more peaceful and civilised light.

Another way mana was shown by the people of Parihaka was through tino rangatiratanga (self determination). Due to the large amounts of land confiscated from Maori by the Crown, Te Whiti and Tohu decided to fight for change, creating their own self-sustaining settlement in Taranaki, known as Parihaka. Parihaka was a place where Maori could relocate to after having their land confiscated by the Crown. The whole settlement was self-sustaining and was determined to make it on its own, whilst fighting back against the unfair taking of land. The town had its own bank, bakery, slaughter house, education system and even could generate its own power. This allowed the settlement to be independent and free from the Crown's rule. This made Parihaka seem to be a threat to the Crown, due to their defiance. This is what eventually led to the Crown's invasion of the settlement. Parihaka, even to this day still serves as a home to many citizens of New Zealand.

A final way mana was shown by the people of Parihaka was through their reaction to the settlement's invasion. Since the Crown viewed Parihaka as a threat, they sent soldiers to invade and destroy the place which many called home. In response to this, soldiers were initially met with karakia (prayer) and waiata (song). They also had young children come up to them offering loaves of bread. Other residents of Parihaka were also showing hospitality to the soldiers. Even though the soldiers committed terrible crimes that day, Te Whiti and Tohu urged residents to not give in, and to uphold the values and beliefs of non-violent resistance. In the end Parihaka was a mess, with homes and shops being looted and destroyed and soldiers [redacted] assaulted civilians. Te Whiti and Tohu were also arrested, but the invasion showed the true colours of the Crown and put them in a bad light, increasing support for the residents of Parihaka.

In conclusion, the people of Parihaka showed mana through their self determination to become a independent settlement and through the way they upheld their beliefs and values of non-violent protest, even in the roughest of times, such as the invasion.

Excellence

Subject: History

Standard: 92026

Total score: 07

Grade score	Marker commentary
E7	<p>The candidate demonstrated good planning, as shown in the structure and the use of clear paragraphs in their response.</p> <p>The candidate used a good range of evidence from the resources in part (b) and from their own learning in part (c).</p>