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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.

Merit

TOTAL 06

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 | |

In the case of the Ngā Tamatoa and Te Petihana Reo Māori/ the Māori Language Petition of 1972, the historical concept of cause can be defined through the simple word, provocation. The quote (Source A) "While it wasn't made explicit in legislation, schools started to ban te reo Māori, punishing children who were caught speaking it." This quote highlights how not only the decline of Te Reo Māori was provoked by Education Ordinance Act of 1847 but also provoked something in Māori iwi to protest the othering of Māori language. The historical concept of cause can also be defined as the word foundation and purpose. In the case of the Ngā Tamatoa and Te Petihana Reo Māori the purpose was clear from the beginning, these people were ready to protest and gain back the rights to their language, culture and identity. It was in the Young Māori Leaders Conference of 1970, that the foundations and purpose of the group arose. The quote (Source C), "Conference participants voiced their anger and frustration over the plight of Māori lands, culture, language, and people, and asserted that more immediate and direct steps were needed. It was from this energy that Ngā Tamatoa arose." The quote underlines the sheer amount of motivation this group had, even from the start they asserted their purpose. Numerous causes of the Te Petihana Reo Māori actually stemmed from the international influence. The quote, "The petition came at a time when a changing economic landscape had swept Māori into the cities, and the world was aflame with protests about civil rights, Women's rights, and the Vietnam War" (Source C). The quote, highlights the influence of international acts of protest, these protests acted as scenes of motivation for Ngā Tamatoa, teaching the group to honour their language and respect their own rights. Together international influence and the basic words of provocation, foundation and purpose demonstrate the causes of Ngā Tamatoa and Te Petihana Reo Māori.

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

B *I* U | |

The historical concept of mana can be defined in the words Spiritual Power. the group Ngā Tamatoa embraced the spiritual power of not only their kaumatua but also their ancestors. As highlighted in the line from source C, "The name itself, "the young warriors", was gifted to the group by the late Ranginui Walker, after meeting with a number of members and discussing their inspirations and passions." and "Ideologically diverse through the group was, there was at least one shared belief: tama tū tama ora; tama noho tama mate -Tamatoa! (To stand is to live, to sit is to die.)" Each quote underlines the spiritual power inherited from their ancestors, whenua and tangata whenua. The historical concept mana can also be defined in the words of honour and respect. Through numerous aspects from source D the honour and respect for Māori language was exemplified. David Broughton's quote from the first slide stated, "Well, I think the first thing that we're trying to achieve is to make the public aware that the Māori Language is not dead and has no real hope of dying. The Māori language is a very real and loving thing... And so it's a language that's really part of everyone's everyday life." The quote highlights how not only Broughton yet the entire group are riddled with the honour and respect this language brings to Māori whenua, iwi and especially kaumatua. The historical concept of mana can also be defined as the idea of authority. In source D the last two photos and context highlight how leaders were honored and respected because of their acquired mana. The photos show Hana Te Hemara Jackson standing on the steps of parliament, at the head of the hīkoi. The symbolism of Jackson standing at the head of the hīkoi presenting the petition with her Korowai on, highlights the mana and authority in which leaders hold as well as their influence of their followers. However, no matter which way mana is defined and interpreted there is always another, the concept of mana as a whole is fluid and there is no one straight definition of the word.

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

Historical context: The 1975 Māori Land March

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 | |

Mana is something you are born with and as you develop and grow your actions define the worth of your mana. Your actions can be mana-enhancing adding to the worth, honour and respect of one's mana, or they can be 'takahi mana', also known as diminishing the worth, honour and respect of your mana. Mana comes from knowing who you are, where you come from and your connection to your whenua (land), tangata whenua (people of the land), and the influence and inheritance of your kaumatua (elders). So on the 14th of September 1975, Te Rōpū Matakite o Aotearoa began the hīkoi at Te Reo Mihi Marae in Te Hapua, the Northernmost marae, with just 50 people, they were grounding themselves with the mana of their whenua, tangata whenua and especially their kaumatua. As the march progressed through the length of Te Ika a Maui/ the North Island, Te Rōpū Matakite o Aotearoa stayed at numerous marae's along the way. For instance, the group stayed at Turangawaewae Marae, the home of the Māori Monarch. Through their stays at such valued marae, the idea that through connecting with various Tangata Whenua, especially Kaumatua, allowed the group and kaupapa (purpose) of the 1975 hīkoi could progressively acquire mana. Because the group were staying at places with such high levels of authority and influence behaviors such as disorderly conduct were intolerable. For example, alcohol was prohibited during the march, and the use of signs and placards was banned. The reason such behaviors were banned is that they would undermine the kaupapa of the march. Highlighting the idea that you do not repay the generosity of those who host, feed, shelter and engage with you over your kaupapa by behaving poorly. So as the final hīkoi of 5000 people reached Pōneke/Wellington with the 60000-signature petition, they were anchored and supported by the tangata whenua, kaumatua and numerous others. For example, the hīkoi had the support of the Māori Women's Welfare League, the New Zealand Māori Council and valued leaders such as Tame Iti adding to the overall mana of the kaupapa. However, when reviewing fluid concepts such as mana people must acknowledge that the concept is fluid. The information people have today may not be the same as tomorrow, so it is crucial to think about all possibilities regarding how people apply such concepts as mana.

Merit

Subject: History

Standard: 92026

Total score: 06

Grade score	Marker commentary
M6	<p>The candidate used multiple sources and multiple examples of evidence from the sources to explain their concept in parts (a) and (b).</p> <p>The candidate provided clear examples of different types of mana in part (c) and explained how mana was enhanced or diminished.</p>