

Assessment Schedule – 2024

History: Demonstrate understanding of historical concepts in contexts of significance to Aotearoa New Zealand (92026)

Assessment Criteria

Note: Contexts of significance to Aotearoa New Zealand refers to contexts that either involve or influence New Zealanders.

Achievement	Achievement with Merit	Achievement with Excellence
<p><i>Demonstrate understanding of historical concepts in contexts of significance to Aotearoa New Zealand involves:</i></p> <ul style="list-style-type: none"> describing historical concepts within different contexts of significance to Aotearoa New Zealand including relevant historical evidence in the description. 	<p><i>Explain historical concepts in contexts of significance to Aotearoa New Zealand involves:</i></p> <ul style="list-style-type: none"> explaining historical concepts and their relevance within different contexts of significance to Aotearoa New Zealand using historical evidence to support the explanation. 	<p><i>Examine historical concepts in contexts of significance to Aotearoa New Zealand involves:</i></p> <ul style="list-style-type: none"> examining historical concepts and their relevance across different contexts of significance to Aotearoa New Zealand using historical evidence to develop the explanation.

Evidence

A3	A4	M5	M6	E7	E8
<p>Describes historical concepts using a provided Aotearoa New Zealand context and a studied historical context.</p> <p>Includes some relevant evidence in the description.</p>	<p>Describes historical concepts using a provided Aotearoa New Zealand context and a studied historical context.</p> <p>Includes relevant evidence in the description.</p>	<p>Explains historical concepts and their relevance within a provided Aotearoa New Zealand context and a studied historical context.</p> <p>Uses relevant historical evidence to support the explanation.</p>	<p>Explains historical concepts and their relevance within a provided Aotearoa New Zealand context and a studied historical context.</p> <p>Uses a range of relevant historical evidence to fully support the explanation.</p>	<p>Examines historical concepts and their relevance across a provided Aotearoa New Zealand context and a studied historical context.</p> <p>Uses relevant historical evidence to fully develop the explanation.</p>	<p>Examines historical concepts and their relevance across a provided Aotearoa New Zealand context and a studied historical context.</p> <p>Uses a range of relevant and well-considered historical evidence to fully develop the explanation.</p>
<p>See Appendix for sample evidence.</p>					
<p>N2 = Attempts to describe historical concepts using different contexts of significance to Aotearoa New Zealand, including limited or inaccurate evidence, or only describes one concept in context.</p> <p>N1 = Attempts to describe historical concepts using different contexts of significance to Aotearoa New Zealand, but with no evidence.</p> <p>N0 = No response; no relevant evidence.</p>					

Cut Scores

Not Achieved	Achievement	Achievement with Merit	Achievement with Excellence
0–2	3–4	5–6	7–8

Appendix – Sample Evidence

Task	Expected Coverage (not limited to these examples)
(a)	<p>How does the context provided in the resource booklet demonstrate the historical concept of cause, e.g.:</p> <p>Source A shows the concept of cause of the Māori Language Petition was the Education Ordinance Act. This Act was passed in 1847 and stated that native schools had to teach in English, and in turn, those who were caught speaking te reo Māori were punished. Some were even beaten for speaking te reo Māori as stated in Source C.</p> <p>The Act led to the decline of Māori speaking te reo Māori. Source A states that by 1910, 90 per cent of Māori children spoke te reo, but by 1953, only 26 per cent, and by 1970, only 5 per cent. Many Māori believed that their whānau would be safer without it, as stated in Source C.</p> <p>A cause for the formation of Ngā Tamatoa was this loss of language. They were feeling alienated from their culture since moving to the cities, as stated in Source B. Ngā Tamatoa believed something had to be done right away. They started the Māori Language Petition to help revive te reo Māori in Aotearoa New Zealand.</p>
(b)	<p>How does the context provided in the resource booklet demonstrate the historical concept of mana, e.g.:</p> <p>Source A shows the concept of mana of te reo Māori had been diminished by Pakēhā laws and forced assimilation of Māori. It discusses how children were punished for speaking te reo Māori. Over time, a negative association was made with te reo Māori, and the strength and pride in the language was diminished.</p> <p>The mana of Ngā Tamatoa waxed and waned over time. However, its name, 'The Young Warriors' (gifted to it by Ranginui Walker), showed how a Māori elder believed in the group's promise and passion, and that they deserved a name that showed their strength and mana. This is shown in Source C.</p> <p>While pushing for the Māori Language Petition, Ngā Tamatoa received a lot of criticism, as shown in Source B, which decreased their mana at the time. Not all Māori agreed with their tactics, and individual members were harassed for their work.</p> <p>The mana of Ngā Tamatoa has lasted over time, and this is shown in Source F, where the group reunited 50 years after the petition. This source discusses how the group is seeing the benefits today of their fights from the past, and how they hope people will be inspired, with their mana passed on to future generations to carry the torch fighting for Mahuru Māori.</p>
(c)	<p>How does the studied historical context demonstrate the selected historical concept (cause OR mana), e.g.:</p> <p><u>The 1975 Land March</u></p> <p>The Land March started on 14 September 1975 at Te Reo Mihi Marae (also known as Te Hiku o te Ika), located in the most northern papakainga of Aotearoa New Zealand. It was initially made up of around 50 people led by Whina Cooper. Cooper had earned much respect and recognition over the many years of her social and political engagement among Māori people, and she was one of the few women in the Māori community recognised as a leader. Cooper therefore had achieved mana through working for the betterment of her people and through standing in positions of leadership.</p> <p>Starting in the far north anchored the mana of the march with the people of Ngāti Kurī, as it infers that Te Roopū had the blessings of tangata whenua (otherwise permission to gather and start there may not have been given).</p> <p>As the most northern marae in Aotearoa New Zealand, it also speaks to the extent and scope of the march – from the tail of Māui's fish, to the head of the fish in Wellington. Staying at various marae along the route enabled the kaupapa to progressively acquire mana, as the hikoi quickly grew in strength. It had the support of many tangata whenua, including those elders with mana, and gained the support and signatures of tangata whenua and kaumatua, needed to enhance the mana of the petition. The tikanga put in place for the marchers to adhere to included examples, such as no placards, no alcohol, and no disorderly conduct. This was a way to respectfully engage with various hapū and ensure that the integrity and mana of the protest was maintained. Disorderly behaviour would potentially undermine the mana and success of the march and its purpose.</p>