

Assessment Schedule – 2025

History: Analyse evidence relating to an historical event of significance to New Zealanders (91436)

Evidence

Question One: Cause and effect

What led to the founding of Te Rōpū Wāhine Māori Toko i te Ora, the Māori Women's Welfare League (MWWL) in 1951? Use evidence from the **Introduction and Sources A–E** to support your argument.

Achievement		Achievement with Merit		Achievement with Excellence	
A3	A4	M5	M6	E7	E8
<p>Attempts to interpret the Introduction and Sources A–E to analyse what led to the founding of Te Rōpū Wāhine Māori Toko i te Ora, The Māori Women's Welfare League (MWWL) in 1951.</p> <p>Includes some reference to the Introduction and Sources A–E to attempt to explain the historical concept of cause and effect, using at least ONE referenced generalisation that addresses the question.</p>	<p>Interprets the Introduction and Sources A–E to analyse what led to the founding of Te Rōpū Wāhine Māori Toko i te Ora, The Māori Women's Welfare League (MWWL) in 1951.</p> <p>Includes reference to the Introduction and Sources A–E to explain the historical concept of cause and effect, using at least TWO referenced generalisations that address the question.</p>	<p>Attempts to interpret in some depth the Introduction and Sources A–E to analyse what led to the founding of Te Rōpū Wāhine Māori Toko i te Ora, The Māori Women's Welfare League (MWWL) in 1951.</p> <p>Includes some specific reference to the Introduction and Sources A–E to explain the historical concept of cause and effect, using at least TWO substantiated generalisations that show some understanding of the nature of the causation and effects being explained.</p>	<p>Interprets in depth the Introduction and Sources A–E to analyse what led to the founding of Te Rōpū Wāhine Māori Toko i te Ora, The Māori Women's Welfare League (MWWL) in 1951.</p> <p>Includes specific reference to the Introduction and Sources A–E to explain thoroughly the historical concept of cause and effect, using at least TWO substantiated generalisations that show understanding of the nature of the causation and effects being explained.</p>	<p>Interprets comprehensively the Introduction and Sources A–E to analyse what led to the founding of Te Rōpū Wāhine Māori Toko i te Ora, The Māori Women's Welfare League (MWWL) in 1951, with some insight.</p> <p>Includes some specific, relevant reference to the Introduction and Sources A–E to explain insightfully the historical concept of cause and effect, selecting the most relevant information and examples to support perceptive generalisations that show a clear understanding of the nature of the causation and effects being explained.</p>	<p>Interprets comprehensively the Introduction and Sources A–E to analyse what led to the founding of Te Rōpū Wāhine Māori Toko i te Ora, The Māori Women's Welfare League (MWWL) in 1951, with insight.</p> <p>Includes specific, relevant reference to the Introduction and Sources A–E to explain insightfully the historical concept of cause and effect, discerningly selecting the most relevant information and examples to support perceptive generalisations that show a clear understanding of the nature of the causation and effects being explained.</p>
<p>N2 = Relevant evidence but may not have interpreted the sources correctly or may not have the historical concept of cause and effect correct; or may have ignored the specifics of the question; or shows insufficient depth of analysis for Level 3.</p> <p>N1 = Some relevant evidence, but extremely limited.</p> <p>N0 = No response; no relevant evidence.</p>					

Sample Evidence

Achievement	Achievement with Merit	Achievement with Excellence
<p><i>Interpretation of the evidence and analysis of cause and effect could include, but is not limited to:</i></p> <ul style="list-style-type: none"> • Identification of causes and effects, such as: <ul style="list-style-type: none"> - Improving welfare for Māori women - Improving health for children - Creating urban whānau - Allowing mana wāhine to flourish - Reasserting te ao Māori - Reasserting the status of mana wāhine - Enabling arts and crafts. <p><i>(Responses likely to consider sources individually.)</i></p>	<p><i>Interpretation of the evidence and in-depth analysis of cause and effect could include, but is not limited to:</i></p> <ul style="list-style-type: none"> • Grouping or categorising of the causes and effects, such as: <ul style="list-style-type: none"> - Health and well-being - Tikanga Māori - Mana wāhine. <p><i>(Responses may show use of cross-referencing within Sources A–E.)</i></p>	<p><i>Interpretation of the evidence and comprehensive analysis of cause and effect could include, but is not limited to:</i></p> <ul style="list-style-type: none"> • Making judgments on the causes and effects: <ul style="list-style-type: none"> - Source A demonstrates a proactive response to a lack of agency in existing tribal political systems, showing Māori women's desire to influence their circumstances. - Source D shows that this lack of agency developed as a consequence of colonisation: “<i>Western civilisation when it arrived on Aotearoa’s shore, did not allow its womenfolk any power at all – they were merely chattels in some cases less worthy than the men’s horses. ... Māori women found their mana wāhine destroyed.</i>” - Source E further corroborates this: “<i>Atua wāhine were tapu, held mātauranga and mana over various domains, and were an example of how life should be conducted here on earth.</i>” <p>OR</p> <p>“<i>Personal pronouns and personal possessive pronouns are both gender neutral (ia / tona / tana). This means that you can refer to a group of people with the same word regardless of gender. What this illustrates is that men and women are seen as equals.</i>”</p> <ul style="list-style-type: none"> - One of the earliest national Māori collective actions. - The sources reveal the gendered burden that women had in ensuring the health and well-being of their community and that of their children. This pressure brings about the formation of the MWWL. This gendered burden was experienced by non-Māori also, but whereas that was historically commonplace within Western societies, it deviates from traditional Māori societal structure – a drastic shift to occur for a society within a 100-year-period. <p><i>(Responses may show use of cross-referencing within Sources A–E.)</i></p>

Question Two: Continuity and change

In what ways do the perspectives towards wāhine Māori in **Sources E–H** demonstrate the historical concept of continuity and change? Use evidence from these and any of the other sources to support your argument.

Achievement		Achievement with Merit		Achievement with Excellence	
A3	A4	M5	M6	E7	E8
<p>Attempts to analyse the ways that perspectives towards wāhine Māori in Sources E–H demonstrate the historical concept of continuity and change.</p> <p>Includes some reference to Sources E–H to attempt to explain the historical concept of continuity OR change, using at least ONE referenced generalisation that addresses the question.</p>	<p>Analyses the ways that perspectives towards wāhine Māori in Sources E–H demonstrate the historical concept of continuity and change.</p> <p>Includes reference to Sources E–H to explain the historical concept of continuity AND / OR change, using at least TWO referenced generalisations that address the question.</p>	<p>Attempts to analyse in some depth the ways that perspectives towards wāhine Māori in Sources E–H demonstrate the historical concept of continuity and change.</p> <p>Includes some specific reference to Sources E–H to explain the historical concept of continuity AND change, using at least TWO substantiated generalisations that show some understanding of the extent to which continuity and change occurred (ONE generalisation may be more developed than the other).</p> <p>Supports generalisations with evidence from Sources E–H.</p>	<p>Analyses in depth the ways that perspectives towards wāhine Māori in Sources E–H demonstrate the historical concept of continuity and change.</p> <p>Includes specific reference to Sources E–H to explain thoroughly the historical concept of continuity AND change, using at least TWO substantiated generalisations that show understanding of the extent to which continuity and change occurred.</p> <p>Supports generalisations with evidence from Sources E–H.</p>	<p>Analyses comprehensively, with some insight, the ways that perspectives towards wāhine Māori in Sources E–H demonstrate the historical concept of continuity and change.</p> <p>Includes some specific, relevant reference to Sources E–H to explain insightfully the historical concept of continuity AND change, selecting the most relevant information and examples to support perceptive generalisations that show a clear understanding of the extent to which continuity and change occurred.</p> <p>Supports generalisations with evidence from Sources E–H and any of the other sources.</p>	<p>Analyses comprehensively, with insight, the ways that perspectives towards wāhine Māori in Sources E–H demonstrate the historical concept of continuity and change.</p> <p>Includes specific, relevant reference to Sources E–H to explain insightfully the historical concept of continuity AND change, discerningly selecting the most relevant information and examples to support perceptive generalisations that show a clear understanding of the extent to which continuity and change occurred (may show use of cross-referencing to any of the other sources).</p> <p>Supports generalisations with evidence from Sources E–H and any of the other sources.</p>
<p>N2 = Relevant evidence but may not have interpreted the sources correctly or may not have the historical concept of continuity and change correct; or may have ignored the specifics of the question; or shows insufficient depth of analysis for Level 3.</p> <p>N1 = Some relevant evidence, but extremely limited.</p> <p>N0 = No response; no relevant evidence.</p>					

Sample Evidence

Achievement	Achievement with Merit	Achievement with Excellence
<p><i>Interpretation of the evidence and analysis of continuity and change could include, but is not limited to:</i></p> <p><u>Continuity</u> could include (likely to adopt a source-by-source analysis):</p> <ul style="list-style-type: none"> • Wāhine made to conform to expected gender roles, especially from men. • Beauty pageants. • Women barred from speaking on marae. • Dame Mira missing out to a male for the Waitangi Fisheries Commission. • Pākehā preventing mana wāhine from signing Te Tiriti. • Mana Wāhine Kaupapa Inquiry (existence of demonstrates this is a historic issue). • Discrimination against Māori. • Mira's beauty contest story. • Rejection from Britain for study. • Mana Wāhine claim. • Women / Dame Mira fighting for justice / rights / mana. • Peter Fraser story. • Wāhine who did sign Te Tiriti, such as Te Rangitopeora. • Starting the Mana Wāhine claim. • Forming MWWL. <p><u>Change</u> could include (likely to adopt a source-by-source analysis):</p> <ul style="list-style-type: none"> • Dame Mira's growing influence from poverty in Te Hāpua to a leading role in the MWWL, meeting the Prime Minister, etc. • Dame Mira and the Māori renaissance. <p><i>(Responses may address only aspects of continuity or change.)</i></p>	<p><i>Interpretation of the evidence and in-depth analysis of continuity and change could include, but is not limited to:</i></p> <p><u>Continuity</u> could include (likely to adopt some form of categorisation of continuity):</p> <ul style="list-style-type: none"> • Racism / discrimination <ul style="list-style-type: none"> - Missing out on becoming Miss New Zealand on the basis of race – and not just because she was Māori. - Refused permission to study in Britain. - Wai 2700 claim reflects continuous racism through the process of colonisation. • Sexism <ul style="list-style-type: none"> - Sexist Pākehā attitudes toward the wāhine signatories of Te Tiriti. - Dame Mira becoming aware of a different kind of sexism from Māori men. - Sexist attitudes towards Miss New Zealand (although typical of the time). - Dame Mira being passed over for an appointment on the Waitangi Fisheries Commission. • Leadership <ul style="list-style-type: none"> - Māori wāhine played an important role in Te Ao Māori and in 1840 – the founding mothers. - MWWL creation. - Politically active Māori women and MWWL lodge Wai 2700. <p><u>Change</u> could include (likely to adopt some form of categorisation of change):</p> <ul style="list-style-type: none"> • Growing influence of women <ul style="list-style-type: none"> - Increasing influence of wāhine through Dame Mira's life. - MWWL as an organisation to promote change and improvement. - Wai 2700 as an inquiry to promote change and improvement. • Personal change for Dame Mira <ul style="list-style-type: none"> - Rural background to university education, leadership, and damehood. 	<p><i>Interpretation of the evidence and comprehensive analysis of continuity and change could include, but is not limited to:</i></p> <p><u>Continuity</u> could include (likely to comment on the complexity of continuity):</p> <ul style="list-style-type: none"> • Oppression continuity: <ul style="list-style-type: none"> - Male authority is privileged over female leadership. - The Mana Wāhine Kaupapa Inquiry existing today shows a pattern of marginalisation that was neither isolated nor short term and was so significant that it has required formal redress. - Rejection for further study (regardless of her ability) demonstrates continuity in the “hoops” or biases that Māori had to navigate from which Pākehā – even Pākehā women – were exempt from, beginning near this time period. • Leadership / resilience continuity: <ul style="list-style-type: none"> - Continuity can be seen in the resistance and agency where mana wāhine have advocated tirelessly for recognition of their mana, for rights / justice. - When wāhine Te Rangitopeora signed Te Tiriti, this can be seen as an assertion of her tino rangatiratanga. - Individual courage in Mira's challenge to the Prime Minister, while the formation of the MWWL and Mana Wāhine Kaupapa Inquiry show organised collective action. <p><u>Change</u> could include (likely to comment on the complexity of change):</p> <ul style="list-style-type: none"> • Visibility increasing (therefore influence and recognition) of wāhine Māori. • Individually / personally for Dame Mira, despite consistent discriminatory attitudes, she was able to go from limited circumstances in Te Hāpua (though limited circumstances might be subjective, she was culturally rich in many ways) to a national leader. • More and more wāhine Māori began claiming space in political and / or public domains. • This movement sits importantly within the wider Māori renaissance.

Question Three: Significance

How do **Sources H–L** show the extent to which Mira Szászy is a significant historical figure in New Zealand? Use evidence from these and any of the other sources to support your argument.

Achievement		Achievement with Merit		Achievement with Excellence	
A3	A4	M5	M6	E7	E8
<p>Attempts to analyse the extent to which Mira Szászy is a significant historical figure in New Zealand.</p> <p>Includes some reference to TWO of Sources H–L to attempt to explain the historical concept of significance, using at least TWO referenced generalisations that address the question.</p>	<p>Analyses the extent to which Mira Szászy is a significant historical figure in New Zealand.</p> <p>Includes reference to TWO of Sources H–L to explain the historical concept of significance, using at least TWO referenced generalisations that address the question.</p>	<p>Attempts to analyse in depth the extent to which Mira Szászy is a significant historical figure in New Zealand.</p> <p>Includes some specific reference to TWO of Sources H–L to explain the historical concept of significance, using at least TWO substantiated generalisations that show some understanding of the extent to which Dame Mira was a significant historical figure in New Zealand.</p>	<p>Analyses in depth the extent to which Mira Szászy is a significant historical figure in New Zealand.</p> <p>Includes specific reference to TWO of Sources H–L to explain thoroughly the historical concept of significance, using at least TWO substantiated understanding of the extent to which Dame Mira was a significant historical figure in New Zealand.</p>	<p>Analyses comprehensively, with some insight, the extent to which Mira Szászy is a significant historical figure in New Zealand.</p> <p>Includes some specific, relevant reference to TWO of Sources H–L to explain insightfully the historical concept of significance, selecting the most relevant information and examples to support perceptive generalisations that show a clear understanding of the extent to which Dame Mira was a significant historical figure in New Zealand (may show use of cross-referencing to any of the other sources).</p>	<p>Analyses comprehensively, with insight, the extent to which Mira Szászy is a significant historical figure in New Zealand.</p> <p>Includes specific, relevant reference to TWO of Sources H–L to explain insightfully the historical concept of significance, discerningly selecting the most relevant information and examples to support perceptive generalisations that show a clear understanding of the role these sources might play in validating the idea (may show use of cross-referencing to any of the other sources).</p>
<p>N2 = Relevant evidence but may not have interpreted the sources correctly or may not have made valid comments on the significance; or may have ignored the specifics of the question; or shows insufficient depth of analysis for Level 3.</p> <p>N1 = Some relevant evidence, but extremely limited.</p> <p>N0 = No response; no relevant evidence.</p>					

Sample Evidence

Achievement	Achievement with Merit	Achievement with Excellence
<p><i>Interpretation of the evidence and evaluation of significance could include, but is not limited to:</i></p> <ul style="list-style-type: none"> Mira Szászy Research Centre is named after her in recognition of her innovation and leadership, but also to support specifically Māori, Pacific, and other Indigenous Peoples. Apt given Mira was denied entry into the tertiary space in the Britain but was able to graduate from Auckland University. Standing beside Prince Charles in 1981 indicates Dame Mira's global significance. Te Ara entry: only notable historical figures have these entries. Being passed over for the role on the Waitangi Fisheries Commission led to protests and the claim that became the Mana Wāhine Kaupapa Inquiry – if Dame Mira was not loved, respected, or did not carry mana, then this would not have sparked such collective outrage and support. 	<p><i>Interpretation of the evidence and in-depth evaluation of significance could include, but is not limited to:</i></p> <ul style="list-style-type: none"> Advocacy of women's rights / Māori women's rights. Personal milestones, such as being the first wāhine Māori to graduate from Auckland University. 	<p><i>Interpretation of the evidence and comprehensive evaluation of significance could include, but is not limited to:</i></p> <p><u>Significance</u> could include (likely to comment on the complexity of significance):</p> <p>Social significance:</p> <ul style="list-style-type: none"> It was brave / courageous to protest against the sexism / patriarchy within Māori society – the way in which she challenged speaking rights on the marae and her 1983 speech demonstrates this. <p>Political significance:</p> <ul style="list-style-type: none"> Advocating for recognition of Māori women's rights within the context of treaty rights. <p>Cultural significance:</p> <ul style="list-style-type: none"> Damehood. Maumaharatanga in skateboard art. Dame Mira faced both racism and sexism, including racism of her Dalmatian culture. Resistance she met in working to create change – particularly from Pākehā, but also from Māori male leadership – would have been a difficult space to navigate. <i>(While there is no evidence in these sources from those voices of opposition, e.g. Māori men / Māori male leadership, it would be interesting to see whether their perspectives eventually changed or not. An insightful candidate may examine these perspectives to confirm assumptions that Dame Mira / her work, especially with regards to speaking rights on marae, would likely have been perceived as threatening to those voices of opposition.)</i> Discomfort Dame Mira felt at being labelled a feminist in her Te Ara biography reveals complexity in her positioning (advocate for the rights of women, however this was from a specifically cultural lens). <i>(An insightful candidate may offer interpretation of significance through a particular framework, such as Counsell, Partington, etc, with evidence.)</i>

Cut Scores

Not Achieved	Achievement	Achievement with Merit	Achievement with Excellence
0–8	9–12	13–18	19–24