

Questions from Mandy Te of Stuff

11 December 2020

Question:

I've been approached by a few people in regards to an NCEA History exam featuring a poem by Lionel Terry, who is well known for murdering Joe Kum Yung. I understand the poem was included and focused on his treatment in an asylum but people remain uncomfortable about his inclusion given his past and his views on race.

Could I please get a response from NZQA in regards to this today?

Response:

The Level 2 History standard 91231 – *Examine sources of an historical event that is of significance to New Zealanders* – requires students to identify the reliability of sources, including their bias, when looking at how events affect society and continue to do so over time.

One of the resources provided was a poem from Lionel Terry. The resource booklet included information for students to help them critically assess the reliability and credibility of Terry's perspectives.

The standard requires students to demonstrate critical thinking. To enable students to do this, a range of historical sources needs to be provided, which may include those with views which society rejects. The ability to question the reliability and bias of sources is crucial for students to learn in the study of History.

In no way does the inclusion in the examination resources support or endorse the author's views.

91231



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2

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Level 2 History 2020

91231 Examine sources of an historical event that is of significance to New Zealanders

2.00 p.m. Wednesday 25 November 2020
Credits: Four

Achievement	Achievement with Merit	Achievement with Excellence
Examine sources of an historical event that is of significance to New Zealanders.	Examine, in depth, sources of an historical event that is of significance to New Zealanders.	Comprehensively examine sources of an historical event that is 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 91231R 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 2–11 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.

TOTAL

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91231R



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Level 2 History 2020

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2.00 p.m. Wednesday 25 November 2020

Credits: Four

RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91231.

Check that this booklet has pages 2–12 in the correct order and that none of these pages is blank.

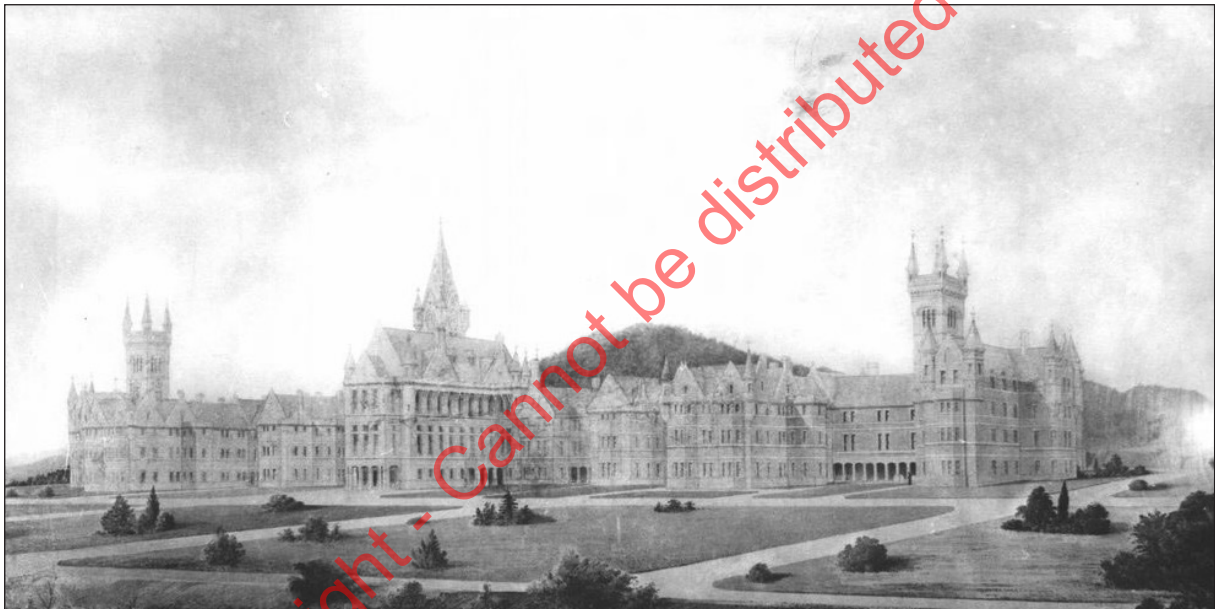
YOU MAY KEEP THIS BOOKLET AT THE END OF THE EXAMINATION.

INTRODUCTION: The Seacliff Asylum

Seacliff Lunatic Asylum, also known as Seacliff Asylum and later Seacliff Mental Hospital, opened in 1884. It was a large, purpose-built, imposing, gothic-revival-style building in the countryside, 30 kilometres outside of Dunedin. At the time of completion, it was New Zealand's largest building, and was to house 500 patients and 50 staff.

At its height in 1965, it housed 1,365 patients. Seacliff's most notable patient was award-winning author Janet Frame. However, from the 1960s onwards, there was a move away from putting patients in institutions to more of a 'community care' model. Seacliff Mental Hospital was closed in 1988 in line with the government's ongoing plans to deinstitutionalise* mental health facilities across the country, as communities became more accepting of those with mental illness. By 1990, the institutions were all closed.

* deinstitutionalise the transfer of people with mental health conditions from private facilities (psychiatric hospitals) back to their families or community-based homes for care



Seacliff Mental Hospital

Image: <https://hocken.recollect.co.nz/nodes/view/22272>

SOURCE A: Patients committed to Seacliff, 1905

Of the 142 patients committed to Seacliff in a typical year (1905), the reasons for their hospitalisation were given as:

Reason	Total	Women	Men
Congenital and heredity (inherited)	27	9	18
Unknown	22	4	18
Epilepsy	21	3	18
Alcoholism	16	3	13
Senility (weakness of old age)	15	5	10
Domestic troubles	7	7	0
Sexual practices	5	0	5
Childbearing	4	4	0
Climacteric (Menopause)	4	4	0

Source (adapted): Lloyd Chapman, *In a Strange Garden: The Life and Times of Truby King* New Zealand Penguin Books, 2003), p. 55.

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SOURCE B: The role of gender in committal to Seacliff Asylum**Women**

Of the women certified mentally ill and incarcerated within Seacliff Mental Hospital in the years under review, families were central to their committal. In only eight of the 104 cases examined, were applications for the reception of women to Seacliff initiated by outside agencies. The relative lack of influence of police, general hospital authorities and charitable institutions in the female experience of committal attests to the continued orientation of New Zealand women to the domestic sphere. ...

The most active agents of committal for women were their menfolk. For married women, their husbands were the primary agents of their incarceration. Common to husbands' applications for their wives' hospitalisation were assertions of breaches of the domestic ideal.

John B., an iron worker from Green Island sought psychiatric care for his wife Ellen because she was "not capable of looking after herself or her family". Albert O. was more specific in expressing his discontent with his wife, Caroline's behaviour. He claimed that she had "forgotten how to do housework or cooking". Furthermore, she did not dress herself correctly.

Mary N. of Port Chalmers was condemned by her husband for her neglect of her house and her family. For each of these women their mental condition was explicitly correlated by their spouses to their inability to fulfil their domestic roles, or at least, to their husbands' perceptions of that inability. ...

While the doctors certifying Ellen B. identified her as 'feeble-minded' from her mathematical incompetence and failure to identify coins, they reserved their harshest judgment for her domestic incompetence and failure as a mother. ...

Upon Mary's medical examination, her fear of her husband was noted by both doctors, not in order to endorse her position against the application of her husband, but as evidence of her insanity. They dismissed her assertions of her spouse's violence toward his family as "delusions of persecution", judged her dirty, and confirmed her husband's claim that she was neglectful of her home, her family and herself. The two doctors variously attributed Mary's "unsound mind" to malnutrition, hereditary and "marital incompatibility", but neither of her examiners considered the "unhappiness of her married life" a worthy excuse for her actions. She had failed as a wife and mother – as a woman – and her husband was justified in his intolerance of her behaviour.

... The Medical Officer's preliminary statement confirmed that she was poorly nourished; it also confirmed her neglect of her husband, her children and her home.

Men

The traditional male stereotype of the strong, independent, and assertive man, was reinforced in New Zealand's pioneer days. Nineteenth-century immigrants to the colony set foot ashore a frontier world, which demanded of its new sons physical exertion and endurance, and self-reliance....

The stress upon men in the 1930s to fulfil their economic obligations to their families was heightened, then, by ideological imperative. At the same time, their ability to do so was challenged by the reality of unemployment and dependence upon government and charitable aid. ... Men's identity was threatened by lack of work, economic hardship and reliance upon the charity of others. ...

The study of the files of men committed to Seacliff Mental Hospital from 1928-1937 suggests the ways in which men coped or failed to cope with the pressures exerted upon them by the expectations of their gender roles. It provides ample evidence that the man alone was a man vulnerable to incarceration, and that men in the 1930s continued to express their frustrations through the traditional channels of violence and alcohol. In a society which increasingly valued stability, respectability and sobriety, such definitions of masculinity were liable to be deemed unacceptable as outside the bounds of tolerable behaviour.

As for women, those who most often judged men's behaviour intolerable, and initiated committal proceedings against them were their families. Over two-thirds of the sample of male admissions to Seacliff were committals from within the home. Moreover, it was common for proceedings to be prompted by the unmanageability of a kinsman's expressions of his masculinity. ...

... men were arrested primarily on the basis of their mental condition and their vagrancy as "mental defectives wandering at large". These men were often young itinerant labourers whose excessive indulgence in alcohol exposed them to police apprehension. ...

...men's overindulgence of liquor transgressed the line between the acceptable and the certifiable. Such conduct tested and embarrassed families, and menaced social order, and committal to a mental hospital offered a solution to the concerns of both the public and private spheres.

Source (adapted): Holloway, J. A. (1991). 'Unfortunate folk' : a study of the social context of committal to Seacliff Asylum 1928-1937 (Dissertation, Bachelor of Arts with Honours). University of Otago. Retrieved from <http://hdl.handle.net/10523/2822>, pp. 31-33, 59, 63-64, 70, and 79.

SOURCE C: Patient experiences of Seacliff**(C)(i): A medical casebook page of Johanna Beckett****I suppose you want a madwoman?**

Johanna Beckett's sepia-toned photo is glued in one of the leather-bound medical casebooks in Dunedin Archives. She stares out from the page, her hands pressed to the sides of her head.

She'd fixed her stare on medical superintendent Truby King as he photographed her in 1890, on her second admission to Seacliff.

"I suppose you want a picture of a mad woman? I'd better stick some straw in my hair and make faces."

The 44-year-old's Southland miner husband was believed to be a violent "biblical literal". Meanwhile, King described Beckett as suffering from "religious mania".

There was "no chance of Mrs Beckett's recovery", King submitted in 1910, as Justice Williams granted Henry Beckett the divorce he wanted on grounds of lunacy.

The institutionalisation model was not, even for much of the 20th century, focused on people getting better, or allowing them return to their families and live a life beyond their illness.

Beckett's page in the casebook is overwritten with the words: "Discharged – recovered".



Johanna Beckett's "picture of a madwoman" is in her medical records in Dunedin Archives.

Source: <https://interactives.stuff.co.nz/2017/through-the-maze/chapterOne/>

Image: Archives New Zealand Reference: Seacliff Mental Hospital Statutory Admission Papers DAHI 19850 D266/17/2116/R25258208, <https://www.flickr.com/photos/archivesnz/36277918853>.

(C)(ii): A poem by Lionel Terry

Lionel Terry was incarcerated in various psychiatric institutions in New Zealand after murdering Chinese Immigrant Joe Kum Yung, in Wellington, New Zealand in 1905. He was widely known for his views on immigration and racial segregation. He wrote this poem while he was a patient at Seacliff in 1907.

Emotional Insanity

Oh let us sing the praises of the Medical Profession!

Those sleek, silk-hatted gentlemen of smiling self-possession!

It doesn't matter who you are, nor what you do or say,

They'll diagnose your symptoms in a most amazing way.

For instance, if a blackguard cheats your daughter or your wife

And you seize a handy shooting-iron and end his little life.

Rash man! Your actions won't accord with Mercy or Humanity!

You prove yourself a victim of Emotional Insanity!

...

Then let us bow our heads in awe, and crawl in abject meekness

Before these wondrous Medicos who probe our mental weakness!

They'll analyse the minds of men, of highest reputations

And prove that all are victims of some awful aberration!

In fact, although it seems to smack of blasphemy and libel,

Anent* a little tragedy that's mentioned in the Bible.

They'll glance above their spectacles and state with bland urbanity,

That Holy Moses suffered from Emotional Insanity!

* anent concerning; with regard to

Source (adapted): Frank Tod, *The History of Seacliff. Seacliff, A History of the District to 1970*, p. 92.

SOURCE C (continued): Patient Experiences of Seacliff**(C)(iii): An extract from the autobiography of Janet Frame**

1945

“The six weeks I spent at Seacliff Hospital in a world I’d never known among people whose existences I never thought possible, became for me a concentrated course in the horrors of insanity and the dwelling-place of those judged insane, separating me forever from the former acceptable realities and assurances of everyday life. From my first moment there I knew that I could not turn back to my usual life or forget what I saw at Seacliff. I felt as if my life were overturned by this sudden division of people into ‘ordinary’ people on the street, and these ‘secret’ people whom few had seen or talked to but whom many spoke of with derision, laughter, fear ...

“The attitude of those in charge, who unfortunately wrote the reports and influenced the treatment, was that of reprimand and punishment, with certain forms of medical treatment being threatened as punishment for failure to ‘co-operate’ and where ‘not co-operate’ might mean a refusal to obey an order, say, to go to the doorless lavatories with six others and urinate in public while suffering verbal abuse by the nurse for being unwilling. ‘Too fussy are we? Well, Miss educated, you’ll learn a thing or two here.’”

Source: Janet Frame, *An Angel At My Table* (Auckland, N.Z.: Vintage, 2000), pp. 68 & 106.

(C)(iv): An interview with Avis Hunter

“At Seacliff, I was locked up a lot of the time. The staff used to give me paraffin to make me go to the toilet. That was really horrible. I used to wet my bed quite a lot. The staff would help me to change. I would get told off for wetting my bed. ... I used to play up a lot. I used to break windows and throw things around ... other patients would say I didn’t have the nerve ... I did these things to show them that I did have the nerve. ... The staff used to lock me up. Sometimes they would put me in a straitjacket. The nurses in hospital were often rough with you.”

When she was 21, Avis moved to Cherry Farm, noting in her book “Nothing much changed”. She remained scared: “I would often hide under the building until it was dark. When I came out I would be locked up as punishment.”

Source: Mirfin-Veitch, B., and Conder, J. (2017). “Institutions are places of abuse”: The experiences of disabled children and adults in State care between 1950–1992. The Donald Beasley Institute, Dunedin, p. 17.

SOURCE D: Wild Swans: Talia Marshall on Janet Frame and the Seacliff Asylum

Most institutionalised people never get to tell us what that experience is like, they lack the language or platforms to bang their drum. ... some people still just want their privacy. It's a shame that our storytelling abilities have a role in deciding what treatment we receive in times of crisis because the helping professions are usually telling their own story over the top. ...

This is why what John Kirwan [a former All Black and rugby coach] has done with the Like Minds campaign is important, here is a genius with a rugby ball showing us it's okay to need some help with feeling sad and empty. ... At least it's become more acceptable to say you are anxious and depressed. ...

Unlike John Kirwan, Janet Frame never volunteered to reduce stigma in an ad campaign but she did understand what it's like to be institutionalised. ... She told us exactly what it was like to be in society's bin, what gets lost is the treasure she made out of the trash. The raw materials are transformed by what the writer makes of them. And this is where fiction happens, this is the alchemy.

Istina Mavet describes briefly escaping a Seacliff-like place in Frame's 1961 novel *Faces in the Water*. She ends up at the train station sharing an ice cream with a nurse before they go back to the terrible prison. A mad person didn't write that, a mad person while they are in the middle of their madness lacks that distance and reflective, critical insight. ... Despite the fact Istina has escaped the institution that is subjecting her to shock treatments, once free it's hard to know what to do next. It's not just that the train doesn't come and she has no money, it's the fact she now houses the institution's surveillance mechanisms inside her. ...

... I worked with an elderly man who was institutionalised at Seacliff and then Cherry Farm for most of his life. ... once we were out at a cafe he apologised countless times for being a messy eater and rushed to pick up my cash card when I dropped it. Even though we were enjoying a nice sunny day surrounded by nice people eating nice things he was back in the dining hall of his youth living in fear of being told off by the guards / nurses.

... As a student eager to test out my shiny theories about walking beside people as they changed their script I suggested to him that I could help him tell his story. His fatal reply was that he did not think his story was worth telling, ... he was still a walking Asylum.

Source (adapted): Talia Marshall, 'Wild Swans: Talia Marshall on Janet Frame and the Seacliff Asylum', <https://www.newsroom.co.nz/2019/08/28/771846/wild-swans-talia-marshall-on-janet-frame-and-the-seacliff-asylum#>, 28 August 2019, updated 20 January 2020.

SOURCE E: Modern attitudes to mental health

Closing the psychiatric hospitals might have been the right thing to do, but that didn't make it popular. Retired Judge Ken Mason tells Laura Walters and Katie Kenny what happened when he was tasked with leading the inquiry to end all inquiries. ...

"I remember it very well... mental health was associated with dangerousness, it's as simple as that. And that was wrong," says retired judge Ken Mason, the man credited with changing the mental health landscape. ...

The late 80s and through the 90s was a time of significant change for mental health. The closing of the last hospitals was in full swing and people were moving into community care — some were placed in special boarding houses and residences, some were sent home. What came to be known as deinstitutionalisation was the first major shift in service delivery since the opening of the asylums more than 100 years earlier.

The institutions had "depersonalised and dehumanised" patients, says the Ministry of Health director of mental health services. ...

When Johanna Beckett was locked up in Seacliff Lunatic Asylum in 1890 she was shunned by her husband and the wider community. More than 100 years later, New Zealand's attitude towards some of society's most vulnerable remained frighteningly similar.

During that period, the Ministry of Health director of mental health services visited "just about every single Rotary [club] or community neighbourhood group" to try to persuade them it was safe to have mentally ill people in the community.

"That seems strange now but I spent a lot of my time meeting with groups and demythologising fears they had." ...

In the end, Mason believes they achieved what they set out to do. "The real heroes, if there are heroes in this sort of thing, are the people who give the time and trouble to come along and tell us stories... It's very difficult for someone to stand in front of three people who they don't know and say this is what happened to me, or this is what happened to my daughter ...

"These people allowed us to intrude into their lives, and that's what we did. And so if you're going to intrude into the life of some other person, then I think you're under an obligation to try and alleviate some of the concerns that they have."

Source (adapted): <https://interactives.stuff.co.nz/2017/through-the-maze/chapterTwo/>

SOURCE F: A preference for forgetting

Barbara Brookes sits next to a table piled high with books. The sun streams into her University of Otago office as she searches for a book on asylum photography and adds it to the mound.

“Although they’re truncated and not a full life in any sense, what interests me is the captured biographies of ordinary people who wouldn’t otherwise enter the historical record,” the historian says.

Brookes believes psychiatric medical records tell the stories of those with no public voice.

“You have to record why you’re denying someone their liberty.

“The difference about being found a criminal is that you get a sentence and you get out. But being found a lunatic you have an indeterminate sentence. So there is a continual stream of paperwork to justify denying the liberty of the subject.”

That paperwork now sits in Dunedin Archives in heavy, leather-bound medical casebooks. ...

“The history of mental health care demonstrates that from time to time, an event will lead to an eruption of public concern about the mentally ill,” she writes in the foreword of *Unfortunate Folk*.

“Yet, for most of the time, the mentally ill take a low profile in the preoccupations of the community. The public preference is for forgetting... because the fear of madness reflects a deeper fear of self-disintegration.”

Her role is to make sure society doesn’t forget.

Source (adapted): <https://interactives.stuff.co.nz/2017/through-the-maze/chapterOne/>

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SOURCE G: Historical Attitudes to Mental Health

Before his death in 1906, MacGregor [the inaugural Professor of Mental and Moral Philosophy at Otago University and a 'radical evolutionist'] had fulminated* about the 'contamination' of New Zealand by the 'low quality of immigrants and their offspring'. He declared that 'the hopelessly lazy, the diseased and the vicious who would once have been weeded out by natural selection, were eating like a cancer into the vitals of society', and he sought to broaden the definition of insanity to include 'hopeless drunkards, hopeless criminals, and hopeless paupers ... [and to have them] made to work for their support, and deprived of their liberty until they die, in order to prevent their injuring society either by their crimes or by having children to inherit their curse'.

* fulminated expressed intense protest

Source (adapted): Tony Taylor, 'Thomas Hunter and the Campaign Against Eugenics', *New Zealand Journal of History*, vol 39, no 2 (2005) p. 197, http://www.nzjh.auckland.ac.nz/docs/2005/NZJH_39_2_05.pdf.

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NOTE: this document is a summary of thoughts from the external examination development team. This is a team of specialists who are contracted to NZQA.

What goes into a teaching and learning programme based around the standard that prepares candidates to answer questions such as these in the examination?

In a teaching and learning programme that would prepare students to meet this standard, a programme of conceptual learning (ie, based around the key concepts of History) would be taught. These would be based on procedural knowledge. The focus of these concepts are based on both the standards and the Assessment Specifications, so in this case:

- Perspectives
- Reliability, usefulness and bias
- Continuity and change
- Intent and motivation
- Cause and effect.

The questions this year were explicitly framed around these with the first question designed to focus on the more general skills in the standard:

- Close reading
- Comprehension
- Extracting meaning.

A well-designed History course would address all of these concepts throughout most of the year. The programmes themselves would be heavily drawing on the teaching and learning guides (<https://seniorsecondary.tki.org.nz/Social-sciences/History/Key-concepts>) which identify these concepts very explicitly. Any student studying History should be able to walk in and be able to identify those concepts used in the exam appropriately.

Similarly, a teacher would prepare students to extract information from a source and to assess for reliability and usefulness of the **motives behind the writer/creator** of the source. Teachers expect and prepare students to objectively look at a source and weigh up its strengths and limitations. Naturally, teachers review past papers with students.

What was the thinking behind providing the various perspective, including the verse of the Terry poem?

Terry's racist beliefs were well-signalled in the context provided. These did not seem particularly relevant to the question being asked. It should be noted how difficult it can be to find the voices of patients of mental institutions **from that period** and primary evidence was the key to this question. (from the MC).

Terry was, in fact, diagnosed as a paranoid schizophrenic and spent the rest of his life in mental institutions; the last 12 in solitary confinement at Seacliff. In no way do we excuse his actions as a murderer or supremacist. We need to remember that we cannot sanitise history and in school programmes we regularly teach contested history to our students. If we no longer are able to do this for fear of public outcry, then how can we truly learn about what happened in the past, how things change overtime (and how they can parallel modern society). If we remove all of the upsetting parts of the past, we would also be in danger of not fairly representing what happened in the past in an accurate way (which is a constant criticism that we face). History is not neat, pretty and wrapped in a bow; it's gritty, sometimes unsavoury and worth delving into to gain better understanding. Importantly it must be noted that our timeframe was 1907 and people viewed racism very differently then - something that students could also have discussed in their responses.

The inclusion of Lionel Terry also provided a primary viewpoint as a patient in the asylum, which despite the articles saying we could have chosen from many, he was one of the two most prominent patients at the asylum (the other being Janet Frame). Primary source information and providing a range of different viewpoints, perspectives and accounts is part of the writing of the paper. We would be remiss if we didn't provide a range of sources for students to critically engage with so they can choose how they frame their argument and respond to the question. In terms of contextualising it, if we had provided much more detail, we would have been answering the question for the students and that defeats the purpose of the standard to begin with.

Its inclusion was never intended to incite sympathy for Terry, and I very much doubt it did in 2020. People at the time might have viewed it that way (as he did gain some sympathy from his poems) and this is something students could have engaged with and discussed in their answers. (from the Examiner.)

Generally speaking, providing a range of different sources that represent different perspectives is helpful for candidates because, for different reasons, candidates engage with and resonate differently with certain types of material. The selection of diverse material was part of the process which started with a collection of all sorts from the internet, newspaper archives, etc. So it was about sources that were appropriate for curriculum level 7 while maintaining the diversity of what evidence there was for the historical context. It accurately reflects the prominence of source types that are prominent historically at different time periods, that historians have used and cited in the past, and what is reflected in the primary source material. It also provided a contrast with Frame as an additional NZ author from a differing perspective. Indeed, had students read the context, it would have been a great springboard for discussing Terry's perspective in the context of racism in New Zealand. They could have commented upon what might have been left out and the value of such a perspective in relation to other viewpoints.

Terry, in my view, was included, like Janet Frame, due to his significance as a prominent patient at the asylum at the time and since. Both were mentioned in most articles and books on the asylum. This makes both figures historically significant in this historical context, which is the most important historical criteria to use. Terry was a prominent figure over decades in local newspapers as he was prolific in escaping and was regularly reported in the news and was also used in satire and other things. In the context of the time Terry was relatively extreme but, that, too, in itself also makes him significant. **So it is Terry's historical significance** that warrants his inclusion. (from the MD.)

Further notes/comments:

1. Decontextualisation

This was referred to in the Stuff article in comments by Mark Sheehan. It is centred around the realignment of standards in 2011 when History went from providing a series of contexts each year (around 12?) to having an entirely decontextualised set of standards. While this did give teachers and students much greater freedom in studying topics that interested them (including their local history) it was more problematic for the sources standards as students were presented with an unfamiliar context each year. It was observed by the MD that Sheehan's arguments could have been made about any paper since 2012. He also made the point that Sheehan is incorrect to suggest that in order to be successful, every single source should be

contextualised with multiple paragraphs. This “would make no difference to success in the exam. Indeed, that particular source received more contextualisation than most.”

As the NAM pointed out, decontextualized sources have long been a concern of the History teaching sector as historians seldom approach sources without context.

2. “I think it is important to acknowledge that in History we teach about some pretty terrible people, because of their impact. Lionel Terry is not the first murderer to be placed in a mental asylum when he should have gone to prison instead and I think the poem fits with the question. In the scholarship paper last year we had people like Stalin and Hitler featured in sources in relation to populism. Should we not include Hitler in History examinations because he was a white supremacist?” (from the MC).

The Level 2 History standard 91231 – *Examine sources of an historical event that is of significance to New Zealanders* – requires students to identify the reliability of sources, including their bias, when looking at how events affect society and continue to do so over time.

One of the resources provided was an extract from a poem by Lionel Terry. The exam asks students to go beyond the immediately obvious information in the sources and draw conclusions, with the resource booklet signalling Terry's views to help students critically assess the reliability and credibility of his perspectives.

The standard requires students to demonstrate critical thinking. To enable students to do this, a range of historical sources needs to be provided, which may include those with views which society rejects. The ability to question the reliability and bias of sources is crucial for students to learn in the study of History.

In no way does the inclusion in the examination resources support or endorse the author's views.

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16 December 2020

Question:

I contacted the NZQA media team a few days ago about the inclusion of a poem by Lionel Terry in an NCEA Level 2 History exam.

I received a response and am very appreciative of this. I understand since then that people and some groups are considering lodging formal complaints to NZQA. I was wondering if I could please get a response to NZQA - have any been received and are there any updated comments NZQA would like to make on the matter? Will any apologies be made?

Thank you very much - I appreciate you taking the time to read this and would appreciate a response as soon as possible.

Response:

Student perspectives are very important to NZQA; and understanding them is part of ensuring exams are of high quality.

Feedback we have received from the History teachers involved in setting the exam emphasises the importance of providing sources which can be critiqued and challenged.

Since the exam was sat on 25 November, we have received two formal complaints relating to the resource.

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I received a response and am very appreciative of this. I understand since then that people and some groups are considering lodging formal complaints to NZQA. I was wondering if I could please get a response to NZQA - have any been received and are there any updated comments NZQA would like to make on the matter? Will any apologies be made?

Thank you very much - I appreciate you taking the time to read this and would appreciate a response as soon as possible.

Response:

NZQA welcomes open, honest conversations about how students experience NCEA. Where concerns are raised, it is important that we listen and understand these perspectives. NZQA is committed to an equitable, inclusive and bias-free system of education, and we want assessments to be reflective of that.

For this reason, the resource booklet identified Lionel Terry's actions and views to enable students to assess his reliability and credibility in relation to the exam question. However, NZQA takes the concerns which have been raised seriously; and we will reach out to the concerned students and the Chinese New Zealand community to hear and understand their perspectives.

Understanding different perspectives is an important part of developing high quality, relevant and inclusive assessment. We will continue, through this conversation and others, to listen to New Zealand's diverse communities to advance the principle of equity that underpins our work.

Since the exam was sat on 25 November, we have received two formal complaints relating to the resource.

Questions from Mandy Te of Stuff

16 December 2020

Question:

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I received a response and am very appreciative of this. I understand since then that people and some groups are considering lodging formal complaints to NZQA. I was wondering if I could please get a response to NZQA - have any been received and are there any updated comments NZQA would like to make on the matter? Will any apologies be made?

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Response:

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For this reason, the resource booklet identified Lionel Terry's actions and views. However, NZQA takes the concerns which have been raised seriously; and we will reach out to the concerned students and the New Zealand Chinese community to hear and understand their perspectives.

Understanding different perspectives is an important part of developing high quality, relevant and inclusive assessment. We will continue, through this conversation and others, to listen to New Zealand's diverse communities to advance the principle of equity that underpins our work.

Since the exam was sat on 25 November, we have received two formal complaints relating to the resource.



NEW ZEALAND CHINESE ASSOCIATION INC

紐西蘭華聯總會

Dr Grant Klinkum
Chief Executive
NZQA
P O Box 160
Wellington 6140
complaints@nzqa.govt.nz

16 December 2020

Tēnā koe Dr Klinkum,

I am writing to make a formal complaint regarding the inclusion of work by Mr Joe Kum Yung's murderer, Lionel Terry, in the 2020 Level 2 History exam.

The race hate murder of Mr Joe in 1905 is one of the darkest episodes in Chinese New Zealand history. It resonates with our community even today, as a symbol of the racial violence that has marked our history and which we still experience.

This is painful history. It is made more so by the fact that many of Terry's white supremacist views still have currency in right-wing circles. In fact, his manifesto *The Shadow* was reprinted by the Nationalist Workers' Party (NZ) as recently as the late 1980s.

We are therefore disturbed that students were presented with this inappropriate resource to critique, and that there was minimal recognition of what Terry represents and the historical significance of the murder he was incarcerated for.

In our understanding, the purpose of the paper "91231 Examine sources of an historical event of significance to New Zealanders" is to ask students to think critically about sources, the biases present and the intended purpose of the sources. For students who are aware of the history and its emotional resonance, it would have been challenging to come up with an analysis when the context supplied showed the reverse of critical thought.

It is concerning that even the description of Mr Joe displayed a lack of sensitivity. I note that the wording is very similar to the first sentence of Lionel Terry's Wikipedia entry. To be clear, using the term "immigrant" to describe Mr Joe is not appropriate. Not only does it play into Lionel Terry's anti-immigration argument, but there is also the subtext of implying that Mr Joe was not a "real" New Zealander – presumably because he was not ethnically European. In fact, Mr Joe had been in Aotearoa New Zealand for 25 years. By contrast his assailant was a new migrant.

While applauding Cadence Chung and 9(2)(a) for raising the issue, it is distressing to us, as community leaders, that students had to see it in the first place. An apology to them, acknowledging the unintentional distress caused, would be appropriate.

Taking a step back, we would very much like to know how the excerpt came to be included in the NCEA paper. What is the process for developing NCEA questions, and what are the checks and balances that ensure appropriateness and cultural safety? If there was a failure in the process, how is this being improved?

I look forward to your reply.

Nāku noa, nā

A handwritten signature in black ink, appearing to read 'Richard Leung', written in a cursive style.

RICHARD LEUNG
National President

Statement on NCEA Level 2 History resource

NZQA is considering student concerns around the appropriateness of one resource provided in the Level 2 History standard 91231 – *Examine sources of an historical event that is of significance to New Zealanders*.

The standard requires students to identify the reliability of sources, including their bias, when looking at how events affect society and continue to do so over time.

One of the resources provided in 2020 was an extract from a poem by Lionel Terry. The exam asks students to assess what the author's motivations mean for the reliability of their material, with the resource booklet clearly signalling Terry's actions and views to help students critically assess the credibility of his perspectives.

The standard requires students to demonstrate critical thinking. To enable students to do this, a range of historical sources needs to be provided, which may include those with views which society rejects. The ability to question the reliability and bias of sources is crucial for students to learn in the study of History.

In no way does the inclusion in the examination resources support or endorse the author's views.

17 December 2020

Mr Richard Leung
National President
New Zealand Chinese Association (Inc)
Email: contact@nzchinese.org.nz

Tēnā koe Mr Leung

Thank you for your letter of today outlining the Association's concerns about the inclusion of the Lionel Terry poem in the Level 2 NCEA History examination.

NZQA is deeply conscious of the effects of racism on communities and we are committed to our responsibility as an agency to do all that we can to ensure a fair, bias free and equitable education system, and a positive and supportive learner experience.

It is of the utmost importance to NZQA that we understand the concerns of the Chinese community that you have raised. I would welcome the opportunity to meet with you and community representatives to hear your views and look at how we might best address the concerns. We would also be able to outline the processes that we follow in the development of the assessment and to discuss the points that you have raised about the contextualisation of assessment materials.

The views and perspectives of students and our communities are vital in ensuring relevant and inclusive assessment for every learner. We have also reached out to the students who have also told us of their concerns about the assessment, and we are hoping to meet with them shortly.

If you could let me know the timing of a meeting that might work best for you, I will make the arrangements. I look forward to meeting with you.

Ngā mihi nui



Dr Grant Klinkum
Pouwhakahaere/Chief Executive

17 December 2020

Dr Grant Klinkum
Chief Executive Officer
New Zealand Qualifications Authority

By email: grant.klinkum@nzqa.govt.nz

Tēnā koe Dr Klinkum

RE: Concerns raised by Chinese Community

I have received multiple requests from various people representing Chinese communities, unhappy about the inclusion of Lionel Terry as an NCEA exam source without adequate contextualisation. As Race Relations Commissioner, I am writing to respectfully ask NZQA to acknowledge this as a serious issue and to meaningfully respond to requests from Chinese community members who have already raised their concerns with your office or via the media.

For the record, my office also reached out to NZQA to discuss this complaint. While the rationale given for the inclusion of this question was professional and understood, I believe more work should be done. I agree exams and course work give students the space to argue where their information is coming from – including the prejudices and biases of historical figures and writers. However, those setting exams should think carefully about how students from communities impacted by racism are affected by exam material, and how it could be interpreted if sufficient and adequate context is omitted.

From my desk, it is important to locate these complaints within wider societal discourse. COVID-19 led to the resurfacing of racism against Chinese and other Asian New Zealanders. So much so, that the Human Rights Commission partnered with the Office of Ethnic Communities to deliver the '*Racism is no joke*' campaign. Many communities are concerned about racism and xenophobia being directed at them - including acknowledgement of historical discrimination. You may also be familiar with global and local debates about historiography and memorialisation symbols that are racist in nature. Lastly, the ongoing discussion around colonisation and its continued detrimental effects on tangata whenua Māori, is also a reminder of why history closer to home needs to be framed more thoughtfully, from other world events.

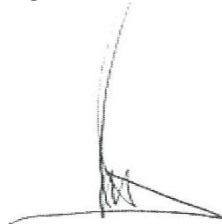
Against the backdrop of Black Lives Matter and the Christchurch Mosque terrorist attacks, it is crucial to engage and include those who have lived experience of racism and discrimination, when complaints such as these are received by NZQA and other organisations. Please reach out to young Chinese New Zealanders who raised their concerns or members of the Chinese community to gain their perspective.

My instinct tells me that we must find a way to maintain the integrity of the examination process and academic rigor, while also ensuring that diverse and minority communities are not harmed. Unless a

mature and nuanced approach is proposed, I foresee similar complaints being raised by future students, also questioning the ambiguous inclusion of problematic characters without sufficient contextualisation.

I am respectfully asking for support from NZQA (as I am of the public sector at large), to understand and model respecting the diverse experiences and histories of people in this country who have been subjected to marginalisation and discrimination. My door is always open too and I am more than happy to provide support as needed.

Ngā mihi, Xie Xie



Meng Foon
Race Relations Commissioner
Kaihautū Whakawhanaungatanga-ā-Iwi

Copy to: Hon Chris Hipkins
Minister for New Zealand Qualifications Authority

Chris.Hipkins@parliament.govt.nz

DRAFT [17 December]

Tēnā Koe Mr Foon

Concerns raised by the Chinese Community

Thank you for your letter of today about the concerns raised by students and members of the Chinese communities about the inclusion of the Lionel Terry poem in the resource materials for the Level 2 NCEA History Examination.

I do want to assure you that NZQA is taking the concerns very seriously. We are committed to ensuring that all our actions are consistent with an education experience for learners that is free of racial bias or discrimination. We are conscious of the issues you raise about the effects of racism and marginalisation on our communities, and as you point out, the responsibility that we have as a government agency to ensure inclusiveness, equity and fairness.

We have reached out to the students to meet with them to hear their perspective, and we expect that the meeting will take place shortly. We also intend to reach out to the Chinese Community representatives to arrange a meeting with them. We know these are important and vital conversations for our agency to understand and respond to the concerns.

Once we have the opportunity to hear from students and the community through these meetings, I will then come back to you to advise on how NZQA believes we can best address these concerns.

Ngā mihi nui

Dr Grant Klinkum

17 December 2020

Dr Grant Klinkum
Chief Executive Officer
New Zealand Qualifications Authority

By email: grant.klinkum@nzqa.govt.nz

Tēnā koe Dr Klinkum

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Against the backdrop of Black Lives Matter and the Christchurch Mosque terrorist attacks, it is crucial to engage and include those who have lived experience of racism and discrimination, when complaints such as these are received by NZQA and other organisations. Please reach out to young Chinese New Zealanders who raised their concerns or members of the Chinese community and leaders to gain their perspective.

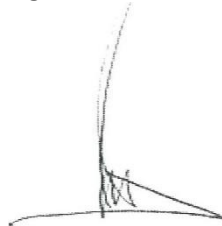
Looking forward, my instinct tells me that we must find a way to maintain the integrity of the examination process and encourage academic rigor, while also ensuring that diverse and minority

communities are not harmed. I foresee similar complaints being raised by future students, who will likely question the ambiguous inclusion of problematic characters without sufficient contextualisation - unless a mature and nuanced approach in dealing with these concerns is developed.

Regarding this specific matter, I am respectfully asking for support from NZQA to understand and model respecting the diverse experiences and histories of people in this country, who have been subjected to marginalisation and discrimination. I humbly request that NZQA play a facilitation role among associated stakeholders such as Ministry of Education, NZ History Teachers Association to deeply reflect and learn from this issue, also with input from tangata whenua Māori. This must also include reviewing public sector processes which can leave potential complainants feeling unheard.

My door is always open too and I am more than willing to provide support as needed.

Ngā mihi, Xie Xie



Meng Foon
Race Relations Commissioner
Kaihautū Whakawhanaungatanga-ā-lwi

Copy to: Hon Chris Hipkins
Minister for New Zealand Qualifications Authority

Chris.Hipkins@parliament.govt.nz

Copy to: Iona Holsted
Secretary for Education

Iona.Holsted@education.govt.nz

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Dr Grant Klinkum

17 December 2020

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Kaihautū Whakawhanaungatanga-ā-iwi
Human Rights Commission
Te Kāhui Tika Tangata

Email: mengf@hrc.co.nz

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Ngā mihi nui



Dr Grant Klinkum
Pouwhakahaere/Chief Executive

DRAFT

17 December 2020

Mr Richard Leung
National President
New Zealand Chinese Association (Inc)
[insert email]

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Thank you for your letter of today outlining the Association's concerns about the inclusion of the Lionel Terry poem in the Level 2 NCEA History examination.

NZQA is deeply conscious of the effects of racism on communities and we are committed to our responsibility as an agency to do all that we can to ensure a fair, bias free and equitable education system, and a positive and supportive learner experience.

We are very concerned to hear of the distress that the inclusion of this resource material has caused in the Chinese community. It is of the utmost importance to NZQA that we understand and address the concerns that you have raised. I would welcome the opportunity to meet with you and community representatives to hear your views and to discuss how we can best address these in the development of assessment. We would also be able to outline the processes that we follow in the development of the assessment and to discuss the points that you have raised about the contextualisation of assessment materials.

The views and perspectives of students and our communities are vital in ensuring relevant and inclusive assessment for every learner. We have also reached out to the students who have also told us of their concerns about the assessment, and we are hoping to meet with them shortly.

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Dr Grant Klinkum

DRAFT

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New Zealand Chinese Association (Inc)
[insert email]

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If you could let me know the timing of a meeting that might work best for you, I will make the arrangements. I look forward to meeting with you.

Ngā mihi nui

Dr Grant Klinkum

Tēnā Koe Mr Foon

Thank you for your further advice in your letter of 17 December and request that NZQA works with the Ministry of Education, and the New Zealand History Teachers Association, with input from tangata whenua Māori, to identify the learning from this issue.

I have discussed your request with the Ministry of Education and especially the opportunities provided in the work programme across both agencies to ensure that the important perspectives expressed to NZQA following the Level 2 History examination are fully reflected in our work to strengthen NCEA.

The Ministry suggests that we meet with your office early in the New Year to discuss work underway, including strengthening Aotearoa New Zealand's histories within the National Curriculum, the Review of NCEA and the associated Review of the Achievement Standards which underpins NCEA. The work programme for NCEA has extensive involvement of history teachers and Kaiako from both mainstream and Māori medium education. It would be helpful for agencies to discuss with you how we are bringing the perspectives and experiences of diverse communities into this work.

I will work with your office to coordinate this meeting.

Ngā mihi nui

GK

Tēnā Koe Mr Foon

Thank you for your further advice in your letter of 17 December and request that NZQA works with the Ministry of Education, and the New Zealand History Teachers Association, with input from tangata whenua Māori, to listen and learn from this issue.

I have discussed your request with the Ministry of Education and we have identified opportunities in both agencies' work programmes to reflect upon the important perspectives expressed to NZQA following the Level 2 History examination. Our vision is for an NCEA qualification that is equitable and inclusive, and that means challenging ourselves to address potential barriers to full engagement and participation, including for the Chinese New Zealanders and others who have experienced racism and discrimination.

The Ministry suggests that we meet with your office early in the New Year to discuss this work underway, including strengthening Aotearoa New Zealand's histories within the National Curriculum, the Review of NCEA, and the associated Review of the Achievement Standards which underpin NCEA.

The work programmes for the National Curriculum and NCEA have extensive involvement from history teachers and kaiako from both English and Māori medium education. It would be helpful for agencies to discuss with you how we are bringing the perspectives and experiences of diverse communities into this work, and encouraging these Subject Expert Groups to reflect on critical perspectives.

I will work with your office to coordinate this meeting.

Ngā mihi nui

GK



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD
KIA NOHO TAKATŪ KI TŌ ĀMUA AO!

18 December 2020

Meng Foon
Race Relations Commissioner
Kaihautū Whakawhanaungatanga-ā-iwi
Human Rights Commission
Te Kāhui Tika Tangata

Email: mengf@hrc.co.nz

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I will work with your office to coordinate this meeting.

Ngā mihi nui

A handwritten signature in black ink, appearing to read 'Grant Klinkum', with a horizontal line underneath.

Dr Grant Klinkum
Pouwhakahaere/Chief Executive

XX December 2020

9(2)(a)
9(2)(a)

Tēnā koe 9(2)(a)

NCEA Level 2 History Examination 2020

Thank you for your email outlining your concerns about the poem by Lionel Terry in the NCEA Level 2 History Examination, in which you raise important points that will inform the way we approach our examinations development in the future.

NZQA is deeply conscious of the effects of racism on students, their families, and communities; and we are committed to our responsibility as an agency to do all we can to ensure a fair, bias free and equitable education system, and a positive and supportive learner experience.

We welcome open conversations about how students experience NCEA. I wish to assure you that NZQA is taking the concerns you raise on behalf of your sister and other students very seriously. We have reached out to students in the Chinese community to hear and understand their perspectives.

NZQA recognises the importance of understanding different perspectives as part of developing high quality, relevant and inclusive assessment. We will continue, through this conversation and others, to listen to New Zealand's diverse communities to advance the principle of equity that underpins our work.

Thank you once again for raising your concerns with NZQA.

Naku nā

Kristine Kilkelly
Deputy Chief Executive Assessment

23 December 2020

9(2)(a)

9(2)(a)

Tēnā koe 9(2)(a)

NCEA Level 2 History Examination 2020

Thank you for your email regarding the poem by Lionel Terry in the NCEA Level 2 History Examination.

NZQA is very concerned about the effects of racism and discrimination on students and the wider community. We are strongly committed to ensuring that our work in NCEA enables students to experience an inclusive and equitable assessment and qualifications system. We are very troubled to hear that the assessment has caused anxiety in the community.

We welcome open conversations about how students experience NCEA. I want to assure you that NZQA is taking the concerns you raise on behalf of your sister and other students very seriously and is meeting with community members to hear and understand their perspectives. These conversations are an essential part of the ongoing work we do to ensure that our assessment is inclusive and fair to students.

Thank you once again for raising your concerns with NZQA.

Naku nā

A handwritten signature in black ink, appearing to read 'Kristine Kilkelly'.

Kristine Kilkelly
Deputy Chief Executive Assessment