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TOP SCHOLAR



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

Tick this box if you
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Scholarship 2021 History

Time allowed: Three hours
Total score: 24

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

Answer all THREE questions in this booklet.

Pull out Resource Booklet 93403R 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 2–24 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.

INSTRUCTIONS

The materials in the resource booklet contain a variety of historical sources based on a theme: **colonialism**.

Your answers to ALL three questions must incorporate information and ideas from the materials provided in the resource booklet, your own knowledge of the theme, and your understanding of historical skills.

Each question has specific sources related to it. However, these sources can also be used to support a response to the other questions.

Space for planning has been provided on pages 4, 10, and 16 to help you prepare your responses. The questions on page 3 are repeated on their respective planning pages.

QUESTION ONE: Historical narratives

Differing historical narratives and the evaluation of historical evidence allow us to understand the complexity of past events.

To what extent do **Sources A–F3** enable historians to understand the complexities of colonialism?

Your answer must include:

- a convincing argument substantiated by a combination of material from the resource booklet and your own knowledge of the theme, colonialism
- a critical evaluation of differing historical narratives
- a valid judgement about the nature of historical evidence, establishing its reliability and/or its usefulness and/or its limitations.

Use page 4 to plan your ideas, and begin your answer on page 5.

QUESTION TWO: Historical relationships

Analysing historical relationships is a skill that allows us to understand the complexity of past events.

To what extent do the historical relationships in **Sources G1–K2** enable historians to understand colonialism in Africa?

Your answer must include:

- a convincing argument substantiated by a combination of material from the resource booklet and your own knowledge of the theme, colonialism
- a critical evaluation of a range of historical relationships, such as cause and effect, continuity and change, past and present, general and specific, patterns and trends, and differing perspectives.

Use page 10 to plan your ideas, and begin your answer on page 11.

QUESTION THREE: Significant historical events in Aotearoa New Zealand

Analysing significant historical events in Aotearoa New Zealand allows us to appreciate the complexity of our past.

Using **Sources L1–O2**, to what extent had Aotearoa New Zealand been successfully colonised by 1900?

Your answer must include:

- a convincing argument substantiated by a combination of material from the resource booklet and your own knowledge of colonialism in Aotearoa New Zealand during the nineteenth century
- an insightful and detailed understanding of this event.

Use page 16 to plan your ideas, and begin your answer on page 17.

QUESTION ONE: Historical narratives

Differing historical narratives and the evaluation of historical evidence allow us to understand the complexity of past events.

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PLANNING

Begin your answer to **Question One** here:

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The array of historical narratives presented by Sources A-F3 ^{portray} ~~present~~ a plethora of opinions and statistics that demonstrate the historian's Herculean task of sifting through historiography ~~in~~ in their search to understand the complexities of colonialism. An "abusive" word (Source C), colonialism implies connotations of ~~immoral~~ immoral conquest and the ~~sea~~ forced subjugation of indigenous peoples, at the hands of colonists, who ~~came to~~ impose their dominance on foreign lands through ~~the~~ mass transfer of ~~these~~ ^{their} people for settlement. In response to the racistist Social Darwinist, Anglo-Saxonist Orthodox historical narrative of ~~the~~ that extolled the successes of empire and romanticised colonialism under phrases ~~and~~ of justification such as "manifest destiny" and "mission civilisation"; Revisionists such as David Fieldhouse, John Darwin and James Belich emphasise ~~our~~ our obligation to not neglect the blatant subjugation and dispossession of indigenous peoples. Post-colonialist historians of today, such as Nefia Mahuika, D. Olusoga and Piyar Satia ~~also~~ also challenge the ~~sent~~ traditional sentiments of glorification of colonialism, calling for the decentralisation of Eurocentric settler perspectives and for our colonial history to be retold through the perspective of the repressed. ~~As~~ As Jeremy Paxton of the BBC Empire series summarised: "the British Empire ... on which the blood never dried" in direct subversion of the traditional ~~pathetic~~ imperial - pathetic cliché, "the empire on which the sun never set." Historians today increasingly ~~must~~ must navigate the

ramifications of empire today and the politicised ~~con~~ debates on the legacy of colonialism catalysed by movements such as Black Lives Matter and "Rhodes must Fall." Thus, the complexities of colonialism are evident in the polemic ~~an~~ nature of historical debate still rampant today as historians grapple with the brutality and atrocities ~~the~~ shored under the ~~the~~ wing of evangelism and Social Darwinist sentiments that dominated ~~the~~ colonial historiography until recent times.

that race is ostensibly an indicator of character and moral superiority

Recent challenges of the ~~Orthodox~~ James Belich ~~des~~ described the "Anglo-Saxonism" that pervaded orthodox, fatal impactist historical narratives ~~of~~ ~~contemporary~~ during the "zenith" of ~~the~~ British Empire. This racialist ideology ~~must~~ must be acknowledged as a limitation in ~~the~~ ~~reliability~~ such historiography as ~~the~~ it belied ignorant contemporaneous attitudes of ~~racism~~ racial superiority. ~~The~~ Such historians as Thomas Carlyle wrote of the Anglo-Saxons, "blessed by the Lord" and destined to "carry civilisation and humanity to the uttermost ends of the Earth" (Source E) — these sentiments convey the complexities of colonialism in that the historian must also grapple with the morality of colonial acts such as slavery — the "Labour system of empire" according to Peter Fyfe, of "Black People in the British Empire" — which ultimately boiled down to race. As ~~the~~ a British lord in 1900 mused, "What is Empire, but the predominance of race?" and as A. Flood in Source F2 said, "When you talk about empire, you're talking about

race really." Historians must unravel the patriotic, racial ~~justifications~~ "rhetoric" of ~~such~~ colonisation and see them for what they really are — justifications conveniently placed stamped on to the dispossession, ~~and~~ ^{exploitation} murder of indigenous peoples to "provide British capitalism with ~~the~~ cheap raw materials, labour and land" (Fryer). Indeed, such racial justifications betray the paternalistic & "imperial mentality" of contemporary ~~a~~ colonists such as Cecil Rhodes as they plundered, robbed and exploited countries like India.

~~As~~ ~~Thus, in the~~ Thus, the historian understands these complexities of colonialism ~~the~~ though the abundance of historical debate by the revisionists and post-colonialists ^{said} as social climates change with the introduction of social, progressive reform, and academics increasingly benefit from the critical distance offered by hindsight. With the introduction of Marxism, historians such as Hobsbawm (Source B) begin to criticise "orthodox observers", pointing out that the ~~imperial war above all else~~ ~~a mechanism~~ British industrial revolution was "fuelled" ~~and~~ by the profits of slavery and forced trade with subjugated peoples, such as with the Chinese with the British introduction of opium. The historian must take note of these historians' Marxist agendas of vilifying capitalism as summarised by Lenin's condemnation of imperialism as the "latest stage of capitalism" and the Négritude writer Aimé Césaire claiming that capitalism always devolves into the kind of Nazi attitudes that enabled the evils of colonialism. The historian must also

take note of the pressure-cooker of today's shifting social climate, in which anything a historian or academic says can be heavily politicised. ~~Today~~ The historian must take into account the effect of contemporaneous social climates on the reliability of sources. For instance, modern historian Priya Satia condemns the orthodox historians as "abetters of Empire" in the social context of Black Lives Matter and movements that tearing down statues of slave traders in solidarity against racism in today's society. To take another example, the historian ~~must~~ must beware of the impact of today's political arena on the ^{increasingly} scathing remarks of colonialism, such as when Y. Ozkan of Source P2 uses France's "colonial past in Africa" to condemn the French President Emmanuel Macron. However, it is the historian's moral obligation to ^{lend} ~~grant~~ sufficient attention to the voices of the oppressed—the voices of the conquered and exploited—in order to bring balance to their ~~histo~~ study of colonialism and its complexities. Thus, ~~there~~ ~~is~~ there is value in the hindsight of ~~for~~ post-colonial historians such as D. Olujo and A. Flood (Sources F2, F3) who have succeeded in decentering Anglo-centric settler narratives in a colonial history dominated by Social Darwinist, paternalistic and Eurocentric views, in their quest for ~~retelling~~ shedding light on the perspectives of the historically oppressed. ~~As~~ Edward Said in 'Orientalism' (1978) was one of the first to popularise post-colonialism.

with his groundbreaking work, ~~and~~ with his central idea that certain groups in society with political or economic power (namely, Anglophones, ~~and~~ the Iberians, the Russians and even the ultranationalist Japanese) have more say in framing the cultural context of ~~their~~ history. That, in order to understand this dynamic the historian must decentralise the hegemony established by ^{the} exploitation and the dispossession of indigenous peoples.

However, as aforementioned, the social climate of today has given ~~rise to~~ the historical commentary of colonialism a volatile, politicised ~~and~~ nature, where "empire has been weaponised" (Source F2). Thus, the historian has the gargantuan task of wading through the ~~many~~ multitudinous historical narratives, seeking the voices of the repressed ~~and~~ ^{evaluating} ~~navigating~~ the erroneous racist ideologies that ~~have~~ dominated colonial history for too long and yet still remain today in the form of 'imperial nostalgia'.

and death threats loom over histories of colour.

— with sources with sources A-F) which are helpful for understanding the complexities of colonialism to a great extent but which also serve as a springboard for further research —

QUESTION TWO: Historical relationships

Analysing historical relationships is a skill that allows us to understand the complexity of past events.

To what extent do the historical relationships in **Sources G1-K2** enable historians to understand colonialism in Africa?

Your answer must include:

- a convincing argument substantiated by a combination of material from the resource booklet and your own knowledge of the theme, colonialism
- a critical **evaluation** of a range of historical relationships, such as cause and effect, continuity and change, past and present, general and specific, patterns and trends, and differing perspectives.

PLANNING

- resources → "cavities" # 1 cocoa output = not a single (patterns) chocolate factory, to be found
- competition
- colonialism in Africa = shed light on racist mindsets (Source G1, H)
- terra nullius
- trumped moral motives to cover up mercantile interests of slave trade
- contemporary ramifications of colonialism → integrational ^{cultural} trauma, cycles of poverty & violence, corruption (Source J, K2)
- which unfortunately ~~not~~ continue imperial ~~politics~~ sympathies that Africans "unfit to rule themselves"
- continuation of trade monopolies by western powers, of hegemony over land, gold, diamonds, cocoa = NEO-COLONIALISM
- Native Land Act 1913, Apartheid, Boer War → continuing racist institutionalised

This, too, says noble historians

Begin your answer to **Question Two** here:

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the historical relationships in Sources G1-k2 enable historians to understand colonialism in Africa to a great extent. Not only do they elucidate the ultimate motives of Western imperial powers, the effects of ~~color~~ the "Scramble for Africa" on the Black Africans, and the various perspectives of colonialism's legacy, but the Sources also spark the discussion of the subsequent consequences and effects of colonisation in the present.

Sources G1-k2 effectively convey the specifics of the settler perspectives which pertain to the historical relationship of differing perspectives. They provide ~~demonstrate~~ a sample of the Eurocentric historiography of colonialism by elucidating the motives of colonists. It was a universal pattern of colonisation during this era that White imperialists propagated the realms of their Empires into farther lands under the moral guise of evangelism and "civilising mission," as the self-proclaimed source of industrialisation, progress and civilisation for these "savage and brutal" inhabitants (Source G1). Source G1 discusses the "Dark Continent Africa" concept, in conjunction which worked in tandem with such glorified, duplicitous portrayals of "taming the brutes." Indeed, Rudyard Kipling's "White Man's Burden" exemplifies the contemporary attitudes and justifications at the time for the exploitation and dispossession of Blacks to "fuel the industrial revolution" (Source G1), at a time when Europe and the world economy were at full expansion (Source I).

~~However~~ This exploitation created unequal trade scenarios where all the raw surplus ~~on created~~ produced by Black slaves would be shipped to Europe to fuel the manufacture of goods for the expansion of empire — ~~all in the~~ as Peter Fryer in 'Black People in the British Empire' said, "~~there~~ⁱⁿ an ~~ancient~~ African country, ~~with~~ that was number one in the world for ~~the~~ cocoa output, [Ghana], not a single chocolate factory could be found." Thus, the familiar pattern of ~~dispos~~ ~~economically~~ accumulation by economic dispossession (seen also in the Aborigines and Torres Islanders of Australia, or the First Nations people of Canada) was ~~also~~ seen in Africa in the stunted, even halted industrialisation of the African colonies themselves.

Another demonstration of perspectives, and patterns and trends, is in the Sones' description of terra nullius — the legal justification for the occupation of indigenous lands by deeming them "nobody's land" to a blatant manifestation of ~~the~~ ~~Eurocentric~~ parochial Eurocentric imperial mentality. Source G1 states "these attitudes allowed European colonists to ignore the established African tribes with their rich histories"; and Sone I discusses the "destruction of old tribal and social customs on which Africa's organisation and culture were based." Thus, these sources adequately portray the antithesis of Western ~~view~~ versus African perspectives, and how the former had projected the ~~propagation~~ of western imperial control ~~over~~ over the latter.

In this, one also observes rather familiar pattern or trend of colonialism, in the western powers' "touting" of "moral motives" to shroud their "carefully concealed" mercantilist ~~and~~ ambitions regarding gold, diamonds, slaves and land." (Fryer).

The Sources also effectively use ~~the~~ ^{historical} historical relationships of cause and effect, and past and present, to enable historians to understand African colonialism to a great extent. Ever since "the British lion succeeded in gaining the lion's share" of Africa following the 1884-85 Berlin Conference partitioning the land amongst the western imperial powers (Fryer), Africa has been subjected to various stages or forms of colonialism as a result.

The initial cause had been the exciting revelation of "discovering" Africa by the ^{new} ~~here~~ the African explorer" (Source 1), and their resultant dragging in of empire, such as had occurred with the "manly master of empire", Cecil Rhodes (Fryer; Fieldhouse) to institutionalise the triangular slave trade and ~~the~~ diamond mines with the exploitation of Black labour. The ~~effect~~ ^{effect} of this was to instil a future of intergenerational cultural ~~and~~ economic trauma of Black peoples that ~~continue~~ continue to be felt in the form of "civil war, terrorism, enduring poverty" and corruption today (Source 5). Another instance of the continuity of colonialism is the trade monopolies and hegemonies ~~set~~ ^{reinforced} reinforced over Africa by entities such as the United Nations following decolonisation — thus, the trend of ~~the~~ trade interests supplanting the autonomy of indigenous culture and economy continues beyond decolonisation.

There ~~was~~ also the continuation of racism beyond Britain's colonial past in the form of South Africa's Native Land Act 1913, and ~~of~~ the introduction of apartheid in the 20th century. Furthermore, ~~today's~~ ~~are~~ international matters regarding Africa continue to address the ~~effects~~ continuing legacies of colonialism today, ~~in the form of~~ such as the "failure a main weakness of today's ~~national~~ being the failure to correspond to cultural frontiers," (Source I). This is due to the effects of past colonial administrators partitioning up Africa the continent in ways that disrupted the rich "ethnic, religious and even linguistic diversity" ~~of~~ of African peoples. Subsequent consequences of these divisions are ~~seen~~ epitomised by the Biafran Civil War of the 1960s — a bloody pattern of warring groups left to grapple with the legacies of colonialism thus continues.

Alas, ~~the~~ Source 12 discusses the continuity of colonialism in the form of "the giant European and American companies" that "dominate the economies of fledgling African states", as "the uneven benefits" of decolonisation have "well suited the interests of Europe." Thus, the sources C1-12 ~~can~~ effectively navigate the past, present and continuity of colonialism in Africa, relating ^{both} the historical and current issues ~~of the~~ of the continent to the global trends and patterns ~~the~~ ~~may~~ pertaining to colonialism, and thereby ~~supp~~ aiding the historian's understanding of colonialism throughout history and into the present.

QUESTION THREE

Analysing significant historical events in Aotearoa New Zealand allows us to appreciate the complexity of our past.

Using **Sources L1–O2**, to what extent had Aotearoa New Zealand been successfully colonised by 1900?

Your answer must include:

- a convincing argument substantiated by a combination of material from the resource booklet and your own knowledge of colonialism in Aotearoa New Zealand during the nineteenth century
- an insightful and detailed understanding of this event.

PLANNING

Fatal impact
Punish
Post-colonial

Reipa Mahika
Walker, Keegan, Harris
Belich, Pilling, Orange

Liberal
Sedgwick

successfully colonised — Pakeha perspective

Yes: • using "colonial helpmeet" ideal, civil moral development of society as part of colonisation.
• Toward here forth 1958: P → M. "Beth Britani", "Bis backyard"

no: ~~emerging~~ fledgling Yes 2.0: → Challenge Source O1: emerging fledgling nationalism
e.g. Boer War. ~~emerging~~ Emerging consciousness of nationality on foreign soil (ironically). = ↓ patrilineal ties to Br

successfully colonised — Maori perspective

→ Social Dimension Orthodox "smooth the pillow"

→ Post-colonial view — Maori survived

Belich quote — "Maori cultural whangy..." ✓

→ ~~resistance despite~~ marginalisation, assimilation policies
1853, 65, 67 → fore English learning — Santa M
Tingua Franca

→ the Maori resistance despite marginalisation:
Kiwitanga, Parihaka (spiritual nuts), Repudiation Mt,
~~leads~~ establishment of Maori Parliament.

→ leaders. ~~Ala~~ Apirana Ngata (Maori Party, Education, etc), Te Whiti, etc.

Begin your answer to **Question Three** here:

Source 11-02 supplement the historian's evaluation of the extent to which Aotearoa had been successfully colonised by 1900. Following the signing of Te Tiriti o Waitangi on the 6th of February, 1840, Pākehā settlers imposed legislation that precipitated ~~the~~ British sovereignty over Aotearoa alongside their proliferation which "swamped" the decreasing Māori population in a universal ^{pattern} ~~and~~ of colonisation, aiding in the successful ~~subjugation~~ dispossession of Māori — although not without considerable Māori resistance as emphasised by ~~the~~ revisionist and post-colonialist historians revisiting Aotearoa's colonial ~~hi~~ past.

From the Pākehā perspective, Aotearoa had been successfully colonised to a great extent by 1900. As ~~romanticised~~ ~~and~~ in ~~artistic triumph~~ triumph of empire and settlement of Aotearoa in the watercolour piece in Source N, Pākehā were for the most part in unanimous agreement that they had established a "Britain in the South" or even a "better Britain" ~~and~~ in this "land of plenty"; ~~and~~ of "milk and honey." The proclamation of "Victory!" as suggested in Source N ~~is~~ signposts the ~~national~~ sentiments of imperial patriotism and jingoism thanks to what was perceived as successful reforms of the Liberal Party in the 1890s which propelled Aotearoa into "an era of modernity". This ~~same~~ perception of success was ~~and~~ encouraged by booster or settlerism literature ~~and~~ such as those ~~leading~~ ~~travelling~~ ~~back~~ ~~to~~ ~~government-issued~~ ~~adverts~~ the New Zealand Company's advertisements extolling the plentifulness and opportunities of this "Promised land" or "Arcadia". Participating in this movement for settlement ~~were women,~~

as ~~also~~ discussed in Source L1, who were ^{encouraged to} ~~idealised as~~ fulfil the "colonial helper" ideal in their maternal obligation to aid in the "moral development" of the colony. Source L1 details the abundance of patriotism with the instance of women's organisations "whose primary concern was the strength and unity of the British Empire." Other examples of this positive ^{imperial} mindset regarding the colonisation of Aotearoa include the gigantic celebrations of the ~~1987~~ 1897 Diamond Jubilee of Queen Victoria, which revealed the Pākehā exhilaration at being part of ~~an~~ a ~~new~~ "Britain in the South" leading into that war so successful in terms of social reform that it ~~was~~ attracted visitors and reporters around the ^{globe} ~~world~~ as the "Social Laboratory of the world." Source L1's discourse on the New Zealanders' "aims at promoting any work tending to the good of the Empire" ~~that~~ ~~the~~ shows the ~~the~~ overall success of ~~the~~ Pākehā efforts to colonise Aotearoa. Demographically, such sentiments were supported by a burgeoning Pākehā population – in 1858, Pākehā outnumbered the Māori population. However, the reliability of such data may be questioned with the lack of ~~censuses~~ censuses for the Early Contact period, and of the ~~censuses~~ neglect, for the most part, of Māori censuses.

The successful colonisation of Aotearoa can also be observed in the ~~the~~ overwhelming desire of New Zealanders to fight for the "Motherland" in the Anglo-Boer War 1899-1902. Source O1 confirms

the "imperial patriotism" ecstatically encouraged by ~~the~~ ^{Prime Minister} Richard Seddon in a sign of support for the Empire - indeed, according to ^{the} military historian Chris Pugsley, 6500 men were sent to fight. However, the source is limited ^{in content} in that it reflects & shows the ~~the~~ emerging sense of national identity the soldiers experienced on the veldt - on foreign soil, ironically. This national identity - which ~~was~~ ^{later} ~~for~~ ^{became} an lived on in the ANZAC legend of Gallipoli - can be argued as ~~foreboding~~ ^{foreboding} Aotearoa's eventual rejection of paternalist ties to Britain and thus not so successful ~~the~~ ^{as} a feat of colonisation in terms of the propagation of empire.

Aotearoa was seen as successfully colonised by 1900 thanks to the dispossession and ~~destruction~~ ^{marginalisation} of the Māori population. Orthodox historians, pre-1959, such as William Fox and Fredrick Manning perpetuate contemporary beliefs of Social Darwinism, that the Māori were destined to die out and that "it is all [the Pakehā] can do to smother the pillar of the dying Māori race"

^{viewed} (Dr Featherston, Wellington Superintendent). Their self-success of dominating the Māori may be evident in their blatant neglect of the Treaty of Waitangi regarding Māori's ~~the~~ ^{their} rangatiratanga, as they believed the Māori ~~would~~ ^{would} soon be come decimated and thus not worth pursuing genuine relations with. However revisionists such as Judith Binney

emphasise the ~~survival~~ survival and resistance of Māori during and beyond the Early Contact Period. Belich said, "the myth of Empire nearly came ~~true~~ ^{true} but Māori resilience continued". So, although efforts by Governor Grey (he was sent in 1845 by the Colonial Office to implement assimilation policies) to marginalise Māori succeeded, — with the New Zealand Settlements Act 1853 after the Waikato Wars & confiscate Waikato Māori lands as punishment; the Native Lands Act 1865 to impose Native Land Courts in a ~~show~~ demonstration of systemic racism; and the Native Schools Act 1867, which forced the teaching of English and Western skills, — Māori continued to provide resistance to colonisation's attempts to ~~dehumanise~~ dehumanise them. Post-colonialists like Nepia Mahuika emphasise the survival of Māori culture and the fight for autonomy, with ~~some~~ spiritual movements like Parihaka, the Repudiation Movement, the formation of the Kīngitanga and eventually a Māori parliament. ~~some~~ Postcolonialists stress the retelling of colonial history through the Māori perspective, writing not of "heroic" colonialists and the liberal Government and Governor Grey (the 'hitman of colonisation' according to Ranginui Walker), but of the Māori leaders like Apirana Ngata and Te Whiti who encouraged education, literacy and the modernisation of Māori communities suffering in disease and poverty due to their lost land, without which the communities could

not establish an economic base upon which to thrive.

To conclude, Aotearoa was indeed successfully colonised ~~as~~
~~it was used~~ according to British imperial ideals,
though there ~~was~~ ~~si~~ were signs of New Zealand
nationalism that challenged paternalist ties to the
motherland (as ~~the~~ seen in their refusal to
join Australia in a Federation in 1901). Despite
orthodox claims of aiding the decimation of Māori,
more recent historians stress the resistance of
key figures in the fight to dismantle
colonialism and institutionalised racism and
take back their culture ~~to~~ and political
autonomy and identity.

Extra space if required.
Write the question number(s) if applicable.

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