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NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

Scholarship History

SAMPLE ASSESSMENT

RESOURCE BOOKLET

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

Check that this booklet has pages 2–19 in the correct order and that none of these pages is blank.

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

THE SIGNIFICANCE OF WAR IN A HISTORICAL CONTEXT

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The resources begin on the following page.**

QUESTION ONE: HISTORICAL NARRATIVES

SOURCE A: Hobsbawm's comparison between two significant wars

Mankind survived. Nevertheless, the great edifice of nineteenth-century civilisation crumpled in the flames of world war, as its pillars collapsed. There is no understanding the 'short twentieth century' without it. It was marked by war. It lived and thought in terms of world war, even when the guns were silent, and the bombs were not exploding. Its history and, more specifically, the history of its initial age of breakdown and catastrophe, must begin with that of the thirty-one years' world war.



Even the revolutions which ended both wars were quite different. Those after the First World War were ... rooted in a revulsion against what most people who lived through it had increasingly seen as a pointless slaughter. They were revolutions against the war. The revolutions after the Second World War grew out of the popular participation in a world struggle against enemies – Germany, Japan, more generally imperialism – which, however terrible, those who took part in it felt to be just. And yet, like the two World Wars, the two sorts of post-war revolution can be seen in the historians' perspective as a single process.

Source (adapted): Eric Hobsbawm, *The Age of Extremes: The Short Twentieth Century, 1914–1991* (London: Abacus, 2003), pp. 20, 47–48.

SOURCE B: The contradictions posed by war

War is perhaps the most organised of all human activities and in turn it has stimulated further organisation of society.

Surely there is some other way of doing it.

But have we yet found it?

Source (adapted): Margaret MacMillan, "War: How Conflict Shaped Us", *The New York Times* (6 October, 2020), <https://www.nytimes.com/2020/10/06/books/review/war-how-conflict-shaped-us-by-margaret-macmillan-an-excerpt.html>

SOURCE C: War as an uncontrollable force

And so I think you have to understand Dresden and understand how you can get these people who in 1939 were saying let's not bomb civilians at all; how do you get them in the space of five years to the point where they're specifically going after cities that are full of refugees. How does that happen?

... And I think at some level, we're trying to walk into a world where we almost don't even have a language to convey how horrific it was.

Source (adapted): Professor Tami Biddle, "Dresden as a target", http://ww2history.com/experts/Tami_Biddle/Dresden_as_a_target

SOURCE D: The need to rethink the way we approach the past

It's so important for us to constantly not get ahead of the story when writing history and when studying the past.

[REDACTED]

And
the Holocaust is a good example.

Source (adapted): William Hitchcock, "Liberation of Concentration Camps", http://ww2history.com/experts/William_Hitchcock/Liberation_of_Concentration_Camps

SOURCE E: Women and war

This view obscures the true effects of the war on women.

[REDACTED]

Above all, post-war Britain, far from showing working women gratitude, ignored their efforts and focused instead on women as mothers and nurturers.

Source (adapted): Susan Pycroft, "British working women and the First World War", *The Historian* vol 56, no 4 (1994), p. 699, <https://www.jstor.org/stable/24449074>

SOURCE F: A New Zealand historian's view on war and its impact on women

A powerful combination of family expectations, personal desire, and financial and social realism encouraged most women who came of age in the mid-twentieth century to see homemaking and motherhood as full-time occupations. For most women, marriage, homemaking and child-rearing were a career, not an alternative to a career. The war did not change this.

Source (adapted): Deborah Montgomerie, *The Women's War: New Zealand Women 1939–45* (Auckland: Auckland University Press, 2001), pp. 171, 173.

SOURCE G: Nationalism and war?

The sense of national identity is never stronger than when countries are at war with each other, at imminent risk of war, or remembering war.

What was once seen as an inevitable concomitant of international relations is now, in the aftermath of the almost indescribable scale of death and destruction in the two world wars, in which ordinary civilians have been targeted and suffering victims far more than in previous centuries, almost universally seen as something to be avoided at almost any cost.

Source (adapted): Keynote address by Professor the Hon. Gareth Evans, Professorial Fellow at The University of Melbourne, Sidney Myer Asia Centre (15 June, 2011), <http://www.gevans.org/speeches/speech440.html>

SOURCE H: Bob Marley and “War”

Until the philosophy

[Redacted lyrics]

[Redacted lyrics]

[Redacted lyrics]

[Redacted lyrics]

[Redacted lyrics]

Me say war

...

Source (adapted): Written by Bob Marley and performed by Bob Marley and the Wailers, *Rastaman Vibration*, Universal Music Publishing Group, Peermusic Publishing, and Kobalt Music Publishing Ltd, 1976, <https://www.lyrics.com/lyric/30256127/Bob+Marley/War>

SOURCE I: Another opinion shaped through lyrics

Oh, war, I despise

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

What is it good for.

...

Source (adapted): Written by Barret Strong and Norman Whitfield and performed by Edwin Starr, *War and Peace*, Sony / ATV Music Publishing LLC, 1970, <https://www.lyrics.com/lyric/174226/War>

SOURCE J: Is war good for us?

Si vis pacem, para bellum, a famous Roman proverb, *para bellum*: If you want peace, prepare for war.

[REDACTED]

Hence the final paradox in this paradoxical tale: If we really want a world where war is good for absolutely nothing, we must recognise that war still has a part to play.

Source (adapted): Ian Morris: *War: What is it Good For? The role of conflict in civilisation, from primates to robots* (London: Profile Books Ltd, 2014), p. 393.

QUESTION TWO: HISTORICAL RELATIONSHIPS**SOURCE K: The Russo-Japanese War 1904–1905**

The Russo-Japanese War was a military conflict fought between the Russian Empire and the Empire of Japan from 1904 to 1905. Much of the fighting took place in what is now north-eastern China. The war was also a naval conflict, with ships exchanging fire in the waters surrounding the Korean peninsula. The brutal conflict in the western Pacific changed the balance of power in Asia and set the stage for World War I.



As negotiations broke down, the Japanese opted to go to war, staging a surprise attack on the Russian navy at Port Arthur on February 8, 1904.

Source (adapted): <https://www.history.com/topics/korea/russo-japanese-war>

SOURCE L: The Russo-Japanese war and possible impacts

The Russo-Japanese War of 1904–5 was from the first, invested with a complex and highly-charged symbolic repertoire.



The war can also be seen as a landmark in military history and was in fact perceived to be so at the time. It was a war of unprecedented scale in history, producing more casualties, costing more money, and keeping more soldiers fighting over a prolonged period than any previous modern war.

Source (adapted): David Wells and Sandra Wilson (ed.), *The Russo-Japanese War in Cultural Perspective, 1904–05* (London: MacMillan Press Ltd, 1999), <https://link.springer.com/content/pdf/bfm%3A978-0-230-51458-4%2F1.pdf>

SOURCE M: Generational impacts of war

Japanese education during the war years [1941–1945] was founded on a philosophy of the divine form of the emperor and the superiority and invincibility of the Japanese people and their military.



By the 1930s, a cult of worship for the emperor was in full force, giving the military leaders in Japan an unquestioned mechanism to transform Japan into a militaristic nation with [expansionist] dreams.

Source (adapted): Edgar A Porter & Ran Ying Porter: *Japanese Reflections on World War II and the American Occupation* (Amsterdam: Amsterdam University Press, 2017), pp. 71, <https://link.springer.com/content/pdf/bfm%3A978-0-230-51458-4%2F1.pdf>

SOURCE N: The wider implications of the war

One way of examining the Russo-Japanese War is to put it in the context of various themes that characterised the history of the world at the beginning of the twentieth century. Rather than just viewing the war as a bilateral affair or as a military episode – which of course it was – we may also try to relate it to certain overall developments whose significance went much beyond Russia and Japan. ...

The Russo-Japanese War can be understood in such a framework. Although Russia and Japan managed to stabilise their imperial relations, Japanese imperialism came into conflict with the United States, which was building its own empire in the Pacific. The crisis across the Pacific strained Anglo-Japanese relations, forcing Britain ultimately to choose between Japan and the United States as its primary imperial partner. Equally serious was the anti-imperialism in Korea and China that emerged as soon as the Russo-Japanese War ended. The fact that the war was fought on Chinese territory, that Japan decided to annex Korea once the war was over, and that Russia and Japan effectively divided up Manchuria into their respective spheres of influence ensured that anti-imperialism in China and Korea would grow.

Source (adapted): Iriye Akira, "Introduction: The Russo-Japanese War in Transnational History" in *The Russo-Japanese War in Global Perspective: World War Zero, Volume II* (Leiden: Brill Publishers, 2006), https://brill.com/view/book/edcoll/9789047411123/Bej.9789004154162.i-583_002.xmlS

SOURCE O: Changing perspectives

Twentieth-century Manchuria was twice the scene of Japano-Russian wars. Although the locale repeated itself, the outcomes and particulars were different. Unlike the situation in 1904–05, the conflict of 1945 did not extend to the adjacent theatre of maritime operations. Moreover, between the Peace of Portsmouth in September 1905 and the renewal of large-scale operations in August 1945, the Soviets had supplanted their Imperial Russian forebears against the common Japanese adversary. The first conflict stretched some 20 months, while the second lasted only a single month. More importantly, Japan was victorious in the first war, while the Soviet Union emerged triumphant from the second.

Thus, Stalin drew a direct link between the two wars. His blunt formulation embarrassed many Japanese, even Communists, who considered it too simple-minded for “the best pupil of Lenin.” In contrast, Lenin had declared that the loss of Port Arthur was not a defeat for the Russian people, but for the tsarist regime.

Source (adapted): Yokote Shinji, “Between two Japano-Russian wars: Strategic Learning Reappraised in *The Russo-Japanese War in Global Perspective: World War Zero, Volume II* (Leiden: Brill Publishers, 2006), https://brill.com/view/book/edcoll/9789047411123/Bej.9789004154162.i-583_006.xml

SOURCE P: Is this war worth our attention?

As with any war in history, the Russo-Japanese war enjoys its share of myths and legends that range from Admiral Alekseev’s barber being a Japanese spy to the saga of the Baltic fleet becoming the ‘fleet that had to die’.

Always considered a bilateral engagement between two military powers, which it was in its most basic sense, the aim of all these scholarly endeavours was to broaden our understanding not only of the war but also its global impact.

Source (adapted): John W. Steinberg, “Was the Russo-Japanese War World War Zero?”, *The Russian Review*, vol 67, no 1 (2008), www.jstor.org/stable/20620667

SOURCE Q: A Russian perspective

“Zavtrak Kazaka [Cossack’s Breakfast]” from a satirical Russian broadsheet during the Russo-Japanese War (1904) – a small Japanese soldier prepares to be consumed by a giant Cossack.

Source: “Zavtrak Kazaka [Cossack’s Breakfast]”, (Moscow: Russian Comradeship (Private) Printing House, 1904), <http://barronmaps.com/products/zavtrak-kazaka-cossacks-breakfast-1904/>

SOURCE R: The international response to the conflict

On the 10th February 1904, Japan formally declared war on Russia. Whilst the Russians complained that the Japanese moves breached international law, Japan said it was “reluctantly compelled” by a Russia unwilling to negotiate with and recognise the interests of an Asiatic power in China and Korea, whom Tsar Nicholas II himself would often describe as “Asian small yellow monkeys.” The *Times* [an influential London newspaper] however, celebrated the move writing, “The Japanese Navy has opened the war by an act of daring which is destined to take a place of honour in naval annals.”

Pandit Motilal Nehru, father of Jawaharal Nehru, president of the Calcutta Congress, began calling for an Asiatic Federation in late 1928 passing a resolution to that effect. Sundara Sastri Satyamurti, the Congress leader who introduced the resolution specifically mentioned Japan in his speech, and though he said it was “tainted with imperialism”, Japan was a global power which during the Russo-Japanese War demonstrated Asians could overcome Europe. Even Gandhi, despite his commitment to non-violence, could not hold back his admiration for the Japanese. Writing in *Indian Opinion* he said, “Japan has been able to take the fort of Port Arthur only because she has been fighting with fervour. Fervour is as necessary in other tasks as it is in war, and it is a positive virtue.”

Source (adapted): Faisal Ali, “The Russo-Japanese War and its impact on Anti-Colonial Nationalists”, *Medium* (23 August 2020), <https://medium.com/@fromadic92/the-russo-japanese-war-and-its-impact-on-anti-colonial-nationalists-24db8d3ee596>

QUESTION THREE: SIGNIFICANT HISTORICAL EVENTS IN AOTEAROA NEW ZEALAND

SOURCE S1: A summary of Pugsley’s argument

Anzac Day has come to mean much more than a landing in the dawn by an Australian division. It is part of the story of our country at war, of the history of New Zealand for much of this century, and a symbol of a growing consciousness of our own identity. But Anzac Day, in terms of Gallipoli alone, better stands for another day and another dawn uniquely ours – 8 August 1915, the day we “beheld the Narrows from the hill.”

[Redacted text]

[Redacted text]

“It would make us grow up as it were – if you can understand the idea behind the thought of growing up?”

Source (adapted): Christopher Pugsley, *Gallipoli: The New Zealand Story* (Auckland: Libro International, 2014), p. 360.

SOURCE S2: Another perspective

“To all soldiers, Anzac Day is considered a very special day. We treat Anzac Day more or less as a religious day on account of those who have gone west. We may joke a bit, but that’s just definitely what it is, because we’re doing honour to the lives of those that have gone west.”

Harvey Johns

“... I have that feeling of absolute disgust at all those good men, the world’s best men, murdered for British obstinacy and brainlessness [at Gallipoli].”

Frank Fougere

Source (adapted): Jane Tolerton (ed.), *An Awfully Big Adventure: New Zealand World War One veterans tell their stories* (Auckland: Penguin Books, 2013), pp. 284–285.

SOURCE T: Imperial loyalty and the war

Ormond Burton, a World War One soldier writing twenty years or so after the outbreak of the fighting wrote, “We emerged from the conflict a nation and a proud one.”

British identity, together with imperial loyalty, was in many ways strengthened rather than weakened by the war.

Source (adapted): Stevan Eldred-Grigg, *The Great Wrong War: New Zealand Society in WWI* (Auckland: Random House New Zealand, 2010), p. 462–463.

SOURCE U: An important battle?

It is a tragedy that the events of Passchendaele are largely unknown to the majority of New Zealanders.

That so few New Zealanders know anything about the battle of Passchendaele, New Zealand’s worst-ever disaster, only emphasises how much we have forgotten.

Source (adapted): Glyn Harper, *Massacre at Passchendaele: The New Zealand Story* (UK: FireStep Books, 2011), p. 119.

SOURCE V: The experiences of Māori soldiers

While the creation of the Māori Soldiers' Fund was an expression of Māori rights as equal citizens, it gave some Pākehā an excuse to exclude Māori returned soldiers from entitlements previously available to all.



The government had acquired 500,000 acres of Māori land for soldier settlement by the time the *Westmoreland* berthed in Auckland, and nearly 600,000 acres more a year later. Almost all this land was settled by Pākehā returned soldiers.

Source (adapted): Monty Soutar, *Whitiki! Whiti! Whiti! E! Māori in the First World War* (Auckland: Bateman Publishing, 2019), <https://e-tangata.co.nz/history/equality-on-the-battlefield-but-not-at-home/>

SOURCE W: One woman's response

Ettie Rout came to prominence as a safe-sex advocate during the First World War.

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[Redacted text block]

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Although New Zealand did not catch up during her lifetime, many of her ideas and methods have been accepted since.

Source (adapted): Matthew Tonks from the Dictionary of New Zealand Biography by Jane Tolerton, "Ettie Rout", <https://nzhistory.govt.nz/people/ettie-rout> (Ministry for Culture and Heritage), updated 8-Nov-2017.

