



National Certificate of Educational Achievement
TAUMATA MĀTAURANGA Ā-MOTU KUA TĀEA

Exemplar for Internal Achievement Standard

History Level 1

This exemplar supports assessment against:

Achievement Standard 92025

Demonstrate understanding of the significance of a historical context

An annotated exemplar is a sample of student evidence, with a commentary, to explain key aspects of the standard. It assists teachers to make assessment judgements at the grade.

New Zealand Qualifications Authority

To support internal assessment

Grade: Achieved

For Achieved, the student needs to demonstrate understanding of the significance of a historical context.

This involves describing a specific aspect or aspects of significance of a historical event, place, person, group of people or historical movement, using relevant historical evidence.

The student has chosen impact as their aspect of significance, and has described the significance of Whina Cooper by looking at the impact that she had on her community and Māori.

The depth of the description reflects expectations for Achieved at curriculum level 6. This is helped by the breadth of points made to support the impact Whina Cooper had. For example, there is a description of her work with the Māori Women's Welfare League (MWWL), her leadership of the 1975 Māori Land March, and the inspiration she provided to subsequent Māori activists.

The description includes the use of relevant historical evidence, such as names of people, places, organisations, and iwi, as well as statistics (such as the number of people who signed the memorial of rights) and dates for the events that occurred.

For Merit, further examples and depth could be included to support the general comments made. For example, when discussing Cooper's work with the MWWL, further details of the information Cooper provided to women, case studies of those impacted directly by this work, or a discussion of the extent to which she gained support from parliamentarians, would contribute to an 'explanation'.

A more explicit link between the impact of Whina Cooper's work on her community and people, and how this demonstrates her significance as a historical person, may have also helped to shift the nature of the evidence from a description to an explanation.

Achieved

NZQA Intended for teacher use only

Whina Cooper's Impact

Whina Cooper was born on the 9th of December 1895 and died on the 26th of March 1994. Cooper was 98 years old when she died having done so much in her lifetime. She inspired people to act and people looked up to her because of her mana. This report will be about the impact that Whina Cooper had on her community and her people.

The change of Whina Cooper's actions impacted and helped many people in her community. Whina Cooper became the first president of the Māori Women's Welfare League in the 1950s. Whina Cooper had moved into Auckland city with her children after the death of her husband who had wanted them to move there for a better education for their children. The Māori Women's Welfare League wanted to come together and see what they could do to help their own families with their motto being "let us be united." (nzhistory website). The league was popular and during the time of Whina Cooper's presidency had more than 160 branches across the country. Whina Cooper went around houses of Māori in Auckland surveyed them to see their living conditions and ask about what their needs were. Then Whina Cooper would take the information to those in power and try and get help for them. They helped Maori women and children giving information about health, education and how to look after themselves. Providing information is important because it gives people power to make decisions and form their own opinions. The Maori Women's Welfare League and Whina Cooper's leadership of it was important because it gave them a platform to speak publicly and nationally about the issues facing them. Then, Whina Cooper would take the issues of health and housing to the leaders and parliamentarians to discuss.

Another impact that Whina Cooper had was leading the 1975 Māori Land March. This is a land march that is famous and the picture of Whina Cooper and her granddaughter, Irene, is probably one of the most known in New Zealand's history. The picture was taken when the marchers were leaving Te Hāpua. In 1975 several groups came together under the name of Te Rōpū Matakite o Aotearoa. The members knew they needed to find someone with great mana to lead it. So, Whina Cooper was chosen as its leader. The group wanted to work in protest of the alienation of Māori land. Whina Cooper accepted. The march began from Te Hāpua far in the far north island to Parliament in Wellington. So, they did exactly that and had delivered the memorial of rights signed by 60,000 people to Parliament. The march made national news headlines and was on the newspaper for a month, from September to October of 1975. This meant that people in New Zealand were debating and discussing the issues of land alienation at a level that had not been seen before. The march was a success and showed the government that they needed to take action to deal with the issue of Maori land. As a result the Waitangi Tribunal. The Tribunal was made to investigate claims from Māori against the crown but only from 1975 onwards. This was a problem for Maori whose claims against the government can be traced back to pre 1840s before the Treaty of Waitangi and Te Tiriti o Waitangi was signed.

Another impact of Whina Cooper is that she inspired people from around the motu to go home, after the land march and take action. This includes Joe Hawke of Ngati Whatua o Orakei and

Eva Rickard. Joe Hawke was the secretary of Te Ropu Matakite and had seen how successful Whina Cooper's land march was. He went back home to Ngati Whatua and took action there. Eva Rickard was also part of the 1975 Maori Land March and she had her own fight back home in Raglan. Both of these two leaders with mana, took part of the land march and were inspired with the success of it that when they returned home they too had their own protests. During the land March Whina Cooper had encouraged activists to go back home and take action there. That is just what Hawke and Rickard did.

Whina Cooper is an inspirational person because she was able to lead both young and old people. She was a bridge between the two worlds of the younger and older generation of Maori who held so much mana.

Grade: Merit

For Merit, the standard requires the student to explain the significance of a historical context.

This involves explaining a specific aspect or aspects of significance of a historical event, place, person, group of people or historical movement, using relevant historical evidence.

The student has explained the significance of the arrival of the Tainui waka in Aotearoa by considering the aspects of tuakiri and collective maumaharatanga.

The explanation of the collective maumaharatanga of the historical event includes the meaning and significance of place names in Tamaki Makaurau, and the Portage Waka Ama event. Each of these points are fully explained with several examples and strong supporting evidence.

The student then explains how the arrival of the Tainui waka is significant, because of the way it has shaped the tuakiri of Tainui descendants. This discussion includes evidence about the boundaries that mark the rohe associated with different Tainui hapū, and the mention of the Tainui waka in pepeha of Tainui descendants.

The explanation includes the use of relevant historical evidence, such as names of people, places, and events, and also statistics (such as the number of Tainui descendants in New Zealand in 2018), photographs, maps, pepeha, and dates for the events that occurred.

There are clear and frequent links between the points being made and the concept of significance.

For Excellence, the standard requires students to apply the chosen aspects of significance to show a depth of understanding. For example, to show a more complex or nuanced understanding of tuakiri, the evidence could consider the contested nature of the boundaries over time by different iwi. Or, when discussing maumaharatanga and the naming of Ōtāhuhu, consideration could be given to how these narratives also form part of the broader collective memory of shared pūrākau among iwi.

TAINUI WAKA

THE SIGNIFICANCE OF THE ARRIVAL OF THE TAINUI WAKA TO TŪPUNA MĀORI AND TO IWI TODAY .

HISTORICAL CONTEXT

Our Tūpuna Māori waka:

How did the waka come to Aotearoa? (In **YOUR OWN WORDS** briefly describe the Pūrākau of Hoturoa and Tainui):

The first ever ancestor to arrive to Aotearoa from Hawaiki was Kupe. He had travelled out of Hawaiki around 950 AD, set sail in a waka called Maataa-hourua and discovered the land he had named Aotearoa. Upon his arrival back to Hawaiki, he had shared stories about the land he had found and that story was passed down which had sparked an interest from the later descendants and inspired them to explore this land named Aotearoa. In 1350AD, Hawaiki was going through a rough time so a leader named Hotorua and his people had decided to set sail for Aotearoa using Kupe's instructions. They built a canoe themselves and it took a long time for the waka to be built. When it was finally finished, it was named Tainui by one of Hoturoa's wives.

Collective Maumaharatanga and the Tainui Waka

Collective maumaharatanga is a concept that relates to the significance of the Tainui waka landings. This concept relates to the commemoration of the arrival of the Tainui waka, its landings, and how that's been shown through how places throughout New Zealand have been named. For example, when the Tainui waka had reached a body of water after using the waka for shelter, the captain of the waka (Hoturoa) was worried that the waka wouldn't be able to go over the treacherous mudflats. This was called Te Manukanuka o Hoturoa, and the Manukau Harbour had inherited its name from this event. Another example of the significance of the Tainui waka is where the name of the suburb Otahuhu came from, where at some point of the journey in New Zealand the Tainui waka was flipped over and used as shelter for the people of the waka. The name 'Tahuhu' comes from the saying 'te tahuhu tanga o te waka Tainui', and the name Otahuhu emerged and was used to name the suburb. These are only a few examples of how collective maumaharatanga is used today to signify the Tainui waka landings in New Zealand.



Image of Manukau Harbour from afar

Collective Maumaharatanga and the Tainui Waka

Another way that collective maumaharatanga has taken place regarding the Tainui waka in New Zealand is through events. An event that is held to commemorate the Tainui waka is the Portage Crossing Event, or, Portage Waka Ama. This event takes place in Tamaki Makaurau and more specifically by the Waterfront Reserve Mangere Bridge. It's a lighthearted event that involves a big race as the main event and has some music and food stalls on the side. The purpose of this event is to commemorate and bring awareness to the arrival of the Tainui waka in New Zealand. As said by the event founder and race coordinator, James Papali'i, in the waatea news article about the Portage Crossing Event, *"educating our community about the discovery of our area and the naming of this place is essential in reminding us of the significance of Tainui waka. It is an important acknowledgement of our history"*. That means this event does the important job of educating people about New Zealand history and the discovery of the names of certain places. This shows how the Tainui waka is commemorated through the concept of collective maumaharatanga.



Image of Portage Waka Ama event in 2020

Tuakiri and the Tainui Waka

One way the arrival of the Tainui Waka shows significance is through the boundaries that were established after its settlement, which relates to the concept of Tuakiri. The concept of Tuakiri relates to the established boundaries of the Tainui waka because it shapes the identity of the Tainui descendants. There are many tribes in the Waikato region that trace their ancestry back to the Tainui waka. In our population of almost 5 million people, in 2018, there were about 70,474 people who identified to be descendants of the Tainui waka. More than 700 years ago, the Tainui waka had made its final destination on the Kaawhia coast where the descendants settled on the land around that area. Much later, tribes were established in places like Waikato, Hauraki, Maniapoto and Raukawa, to name a few. These boundaries that had been established have stayed the same even to the present day. These boundaries have helped shape the identity of the Tainui waka descendants, as they know where their ancestors have come from and when they arrived. This shows how the Tainui waka landings have shaped the identity of their descendants, and the significance of this event to those people.



Image of the Tainui waka boundaries

Tuakiri and the Tainui Waka

Another way that the concept of Tuakiri is related to the significance of the Tainui waka is through how it affirms the identity of their descendants. One way that the Tainui waka landings affirm those identities is through pepeha, and the mention of the Tainui waka in the pepeha of those descendants. A pepeha is a formal greeting used by Maori people to introduce themselves. The things that are mentioned in a pepeha are your name, mothers name, fathers name, name of your mountain, name of your ocean, name of your waka, your tribe/iwi, your marae and it can include much more. A pepeha holds a person's identity, who they are and where they've come from. In the pepeha, the name of your waka is mentioned. The reason why is because knowing which waka you've descended from tells a lot about your identity and your ancestors. For example, those who are descendants of the Tainui waka would use that in their pepeha, and knowing that they're from the Tainui waka gives them insight of who their ancestors were and how they arrived in New Zealand. It also helps with understanding why you call the area you reside in home. The way the Tainui waka helps affirm the identity of its descendants is through pepeha.

Example of a pepeha for someone from the Waikato-Tainui tribe

Waikato-Tainui Pepeha

Ko Tainui te Waka
Ko Taupiri te Maunga,
Ko Waikato te Awa
Ko Potatau Te
Wherowhero te Tangata.
Waikato Taniwharau
He Piko He Taniwha, He
Piko He Taniwha.

Grade: Excellence

For Excellence, the standard requires an examination of the significance of a historical context.

This involves applying a specific aspect or aspects of significance to show depth of understanding of a historical context, using historical evidence to develop the explanation.

The student has examined the significance of Te Whiti o Rongomai by applying the aspects of collective maumaharatanga and impact.

Depth of understanding is most notably demonstrated when discussing the changing nature of how Te Whiti o Rongomai has been remembered by the New Zealand government/Crown and the media. This discussion demonstrates a strong and supported understanding of the way significance can change over time.

When discussing the impact of Te Whiti o Rongomai, consideration of the wider impact he had as a non-violent activist for not only the people of Parihaka, but for many New Zealanders and others internationally, also reflects the nature of discussion required for Excellence.

The student expertly integrates the chosen aspects of significance with the historical context and supporting evidence, in order to establish the significance of Te Whiti clearly and convincingly.

The supporting evidence used is relevant, specific, and effective in developing the explanation. This includes the use of pithy quotes, detailed examples, the dates of different events and policy, and the names of legislation, people, and places.

Te Whiti o Rongomai has been a very significant figure in New Zealand history and around the world. He paved the way for peaceful protesting movements, showing his influence and impact that he holds. He was a key aspect of the establishment and expansion of Parihaka. And because of all of this the government and media hated him, shaming him and his followers for supporting and believing that they could resist the colonisation of New Zealand. A main part of the government that was heavily against Te Whiti was John Bryce the minister for Native Affairs between 1879 and 1884.

The collective maumaharatanga regarding Te Whiti can be witnessed in the changing viewpoint of the government from the 1800s to the present. In recent times the government has apologised to Te Whiti, for the way they mistreated him, including his 'arrests and detention in the South Island for 16 months without trial', which is evidence of the government's recognition of the wrongs they had committed in the past. In their apology in 2017, the Crown recognised their wrongful actions including the arrest of Te Whiti and the invasion of Parihaka. The fact that the New Zealand government made the apology so long after the events shows the significance of Te Whiti's actions. In addition, the New Zealand government has integrated Te Whiti's story and the history of Parihaka, into the history curriculum. The result of this will be future generations will know who Te Whiti is, what he stands for and what he achieved. This collective maumaharatanga of Te Whiti nowadays contrasts with the perception of Te Whiti at the time. The perspective of the government and the Crown in the time leading up to the invasion of Parihaka was that Te Whiti was a threat, especially by Native Affairs Minister, John Bryce. An article written about Te Whiti and John Bryce from the Wairarapa Stand in March 1881 states, 'What Mr. Bryce and the Major wanted to do was to arrest Te Whiti at the time the Governor had invited the prophet to partake of the hospitality of Government House. He wanted to go in the midst of one or two thousand armed men, and seek a pretext to arrest Te Whiti.' Furthermore, MP John Bryce labelled Te Whiti as 'dangerous and a threat to the government.' Eventually, John Bryce had Te Whiti arrested during the invasion and destruction of Parihaka and held in the South Island. Numerous laws including the West Coast Peace Preservation Act 1882 were created to arrest Te Whiti without charge and hold him for as long as the government wanted. This enabled the government to eliminate the threat he posed while imprisoned since he couldn't participate in rebuilding Parihaka or non-violence campaigns. These actions targeting Te Whiti show he was regarded as a 'dangerous, threatening and fanatical' important figure at the time as the government put so much effort into stopping his impact. All of this shows that the government's collective maumaharatanga of Te Whiti o Rongomai has changed. Whilst the government once regarded Te Whiti as a 'dangerous threat,' nowadays he is regarded as a peaceful leader who was unjustly arrested and imprisoned.

The collective maumaharatanga of the media has also changed. The media now portray Te Whiti as a pro-peace figure who challenged the Crown through his ploughing and fencing campaigns, and his handling of the invasion of Parihaka. But this contrasts with the media's collective maumaharatanga of Te Whiti in the 1800s, whom they described as a rebellious leader who was insane to stand against the Crown. A Taranaki Herald newspaper article from 1881 describes his followers as fanatics, who were brainwashed by his influence into 'rebellious' against the government because they believed he had some 'supernatural power.' Thus the media's perception of Te Whiti has changed from the 1800s until now, from a villainous prophet who rebelled against the government to a peaceful protestor whose ideas saved the lives of many Māori, giving them a place to call home in Parihaka, thus showing his significance.

The impact of Te Whiti o Rongomai and his actions were immense and his non-violence inspired many. A significant part of his impact was the ploughing and fencing campaigns and how he conducted the people of Parihaka stay peaceful while being invaded and welcoming the Crown soldiers who were invading, which was a first around the world in retaliation to a government or group with power. Te Whiti's values opposed land confiscation and advocated peaceful protest in retaliation which he learnt from knowledge (beliefs) passed down from ancestors and learning from other prophets, including Tohu Kahihi. His impacts were evident as he was recognised by Gandhi's grandson and a representative of the Martin Luther King movement who flew to New Zealand to give a descendant of Te Whiti a medal. His relevance nowadays is that he was one of the first non-violence activists, which inspired many in the past, present, and future to do the same. He impacted the lives of many, especially the people in Parihaka; if they had been attacked by the Crown and fought back, they would have mostly died; instead, he saved their lives by convincing them to be peaceful.

Te Whiti o Rongomai was a founder of Parihaka, so without him, Parihaka most likely wouldn't have ever existed. With the town's creation, he supplied a home for Māori who had lost their homes due to land confiscation by the government among other reasons. Te Whiti changed the lives of all these people by giving them a place to live, but with this, they had to live under his ideals. As Te Whiti grew from a young boy to a man, he was taught traditional knowledge from his elders and was introduced to the Bible and Christianity. The values that Te Whiti was brought up with were integrated with how Parihaka functioned. The identities of the people joining Parihaka changed, influencing their future generations. While other places around Parihaka were being attacked and destroyed, peaceful protesting saved the lives of many of Parihaka's people; if they hadn't been peaceful, they would've mostly died. This shows Te Whiti's impact on these people's past, present, and future without creating Parihaka and convincing people to live under his conditions/ideas. Without him, these people would have been without a shelter, community, and place to call home.

The significance of Te Whiti o Rongomai throughout the history of New Zealand is profound, as without him, lives would've been lost, and movements never made. The values of the people of New Zealand government and media have changed drastically over time to now, with the perception of Te Whiti now being totally different to what it was. Our recognition of the impacts and importance of Te Whiti have changed, people look back at the past and wonder why certain things were done. The idea that non-violent protests have so much power is through our knowledge of what has happened in the past with Parihaka and other examples.