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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 2016 History

9.30 a.m. Monday 14 November 2016

RESOURCE BOOKLET

Refer to this booklet to answer your chosen question for Scholarship History.

Check that this booklet has pages 2–36 in the correct order and that none of these pages is blank.

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

SOURCE A: CAN A YEAR BE A TURNING POINT?

We yearn for turning points. Just as economists have predicted nine out of the last five recessions, so journalists have surely reported nine out of the last five revolutions.

[REDACTED]

From that point, the “great divergence” of the West from the Rest came to an end, and the world embarked on a “great reconvergence”.

Source: Niall Ferguson, ‘Turning Points’, November 2012, <http://www.niallferguson.com/journalism/history/turning-points>

SOURCE C: THE BIRTH OF AN ERA

Historians have a professional fondness for “turning-points”: years that act as hinges of history rather than numbers in a sequence ...

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Anyone who wants to understand how this new world came into being needs to read Mr Caryl’s excellent book.

Source: ‘When the world changed’, *The Economist*, April 2013. <http://www.economist.com/news/books-and-arts/21576067-why-1979-was-about-so-much-more-margaret-thatchers-election-victory-when-world>

SOURCE D: THE ROLE OF PEOPLE

I like to think of history as an untidy sprawling house. Over the past decades, historians have broadened their scope from political, economic, or intellectual history to include the study of emotions, attitudes, tastes, or prejudices.

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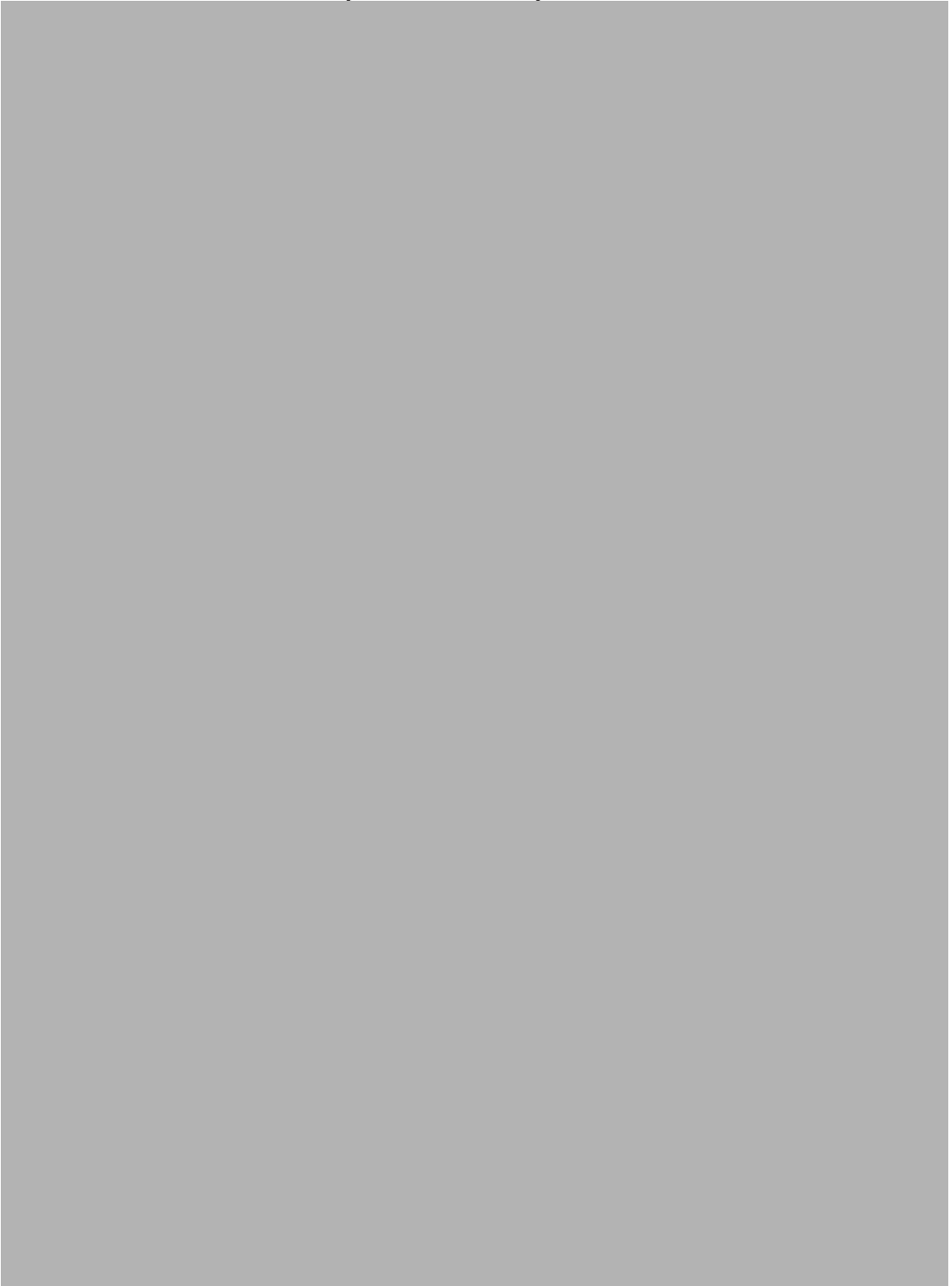
[Redacted text block]

We must ask: What would have happened if people such as Churchill, Stalin or Hitler had not been born, or died before they could make a difference?

Source: Margaret MacMillan, *History's People: Personalities and the Past* (Melbourne: Profile Books, 2015), pp. 1–3, 346–347.

SOURCE E: 1559

E1: Frontispiece to the Bishops' Bible of 1569



Source: Frontispiece to the Bishops' Bible of 1569, artist unknown, https://upload.wikimedia.org/wikipedia/commons/f/f2/Bishops_Bible_Elizabeth_I_1569.jpg

E2: Elizabeth's Religious Views

Elizabeth thought of herself as a providential ruler, God's instrument for restoring the Gospel to England after the Roman captivity of the Church under Mary I.

[REDACTED]

[REDACTED]

[REDACTED] Had she imposed the puritans' version of true religion instead of her own, on all her subjects, there might well have been serious political unrest in England.

Source: Susan Doran, *Queen Elizabeth I* (New York: New York University Press, 2003), pp. 105–109.

E3: Philip Stubbes describing May Day celebrations

Philip Stubbes (Stubbs) was a godly English pamphleteer who attacked the cultural and social mores of his times.

[In] May ... all the young men and maids, old men and wives, run gadding* over night to the woods, groves, hills, and mountains, where they spend all the night in pleasant pastimes, and in the morning they return, bringing with them birch and branches of trees to deck their assemblies withal ... there is a great Lord present among them, as superintendent and Lord over their pastimes and sports, namely Satan, prince of hell: But the chiefest jewel they bring from thence is their May-pole ... They have twenty or forty yoke of oxen, every ox having a sweet nosegay of flowers, placed on the tip of his horns, and these oxen draw home this May-pole (this stinking idol rather) which is covered all over with flowers and herbs, bound round about with strings, from the top to the bottom, and sometime painted with variable colours, with two or three hundred men, women and children following it, with great devotion. And thus being reared up, with handkerchiefs and flags streaming on the top ... And then fall they to feast, leap and dance about it, like as the heathen people did at the dedication of the idols, whereof this is a perfect pattern, or rather the thing itself. I have heard it credibly reported ... by men of great gravity and reputation, that of forty, threescore, or a hundred maids going to the wood overnight, there have been scarcely the third part of them returned home again undefiled*.

**gadding* having fun in a carefree and aimless manner.

**undefiled* untainted, chaste, virginal.

Source: Philip Stubbes, *The Anatomie of Abuses: Containing a Discoverie, or Brief Summarie of Such Notable Vices and Imperfections, As Now Reign in Many Christian Countries* (London: printed by Richard Jones, 1583), pp 148–149.

F2: The execution of Charles I

Source: *The Execution of Charles 1, 1649*, artist unknown, National Galleries of Scotland, <https://www.nationalgalleries.org/object/PGL 208>

F3: A revolutionary state?

An opinion expressed by Oliver Cromwell in 1652 about the Rump Parliament, taken from the memoirs of Bulstrode Whitelock, a Rump MP, who is referring to a private conversation he had with Cromwell in November 1652.

“Really their pride, and ambition, and self-seeking, ingrossing all places of honour and profit to themselves and their friends, and their daily breaking forth into new and violent ... factions, their delay of business and designs to perpetuate themselves and to continue the power in their own hands ... and the scandalous lives of some of the chief of them ... do give too much ground for people to open their mouths against them ... So that unless there be some authority and power so full and so high as to restrain and keep things in better order ... it will be impossible to prevent our ruin.”

Source: Cited in Barry Coward & Chris Durston, *The English Revolution* (London: John Murray, 2002), p. 149.

SOURCE G: 1769

G1: An English Naval Officer bartering with a Maori



A watercolour from Captain Cook's First Voyage 1768–1771.

Source: Artist of the Chief Mourner, now attributed to Tupaia, 1769, <http://www.captcook-ne.co.uk/ccne/exhibits/C2055-03/>

G2: Te Horeta te Taniwha's account of meeting Cook

This account was first recorded by Lieutenant-Governor Wynyard during gold field negotiations with Chief Te Horeta te Taniwha in the Coromandel in 1852. Te Horeta was recounting his childhood experiences of Cook's first voyage to New Zealand in 1769.

We lived at Whitianga, and a vessel came there, and when our old men saw the ship they said it was a tupua, a god, and the people on board were strange beings.

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(Source G2 continued)

goblins came again and again on shore, nor was there one evil word spoken, or any act of transgression on our part for that death.

Source: John White, *The Ancient History of the Maori, His Mythology and Traditions, Tainui, (Volume 5)* in *The Discovery of New Zealand*, New Zealand Centennial Publications (London: Oxford University Press, 1961), <http://nzetc.victoria.ac.nz/tm/scholarly/tei-BeaDisc-d1-t2.html>

G3: Records of the 'Goblins from the sea'

Taken as a whole – the day-by-day journals and logs; the charts; the botanical, zoological and ethnological collections; the artists' sketches; the vocabularies; and Bank's, Cook's, Magra's and Parkinson's generalized 'Accounts' – the Endeavour descriptions of the physical aspects of life in New Zealand were superb ...

all mirrored reflections of their own lives, shaped their reflections upon others, and in this interplay of images one can see the complexity, as well as the fascination, of these early European accounts.

Source: Anne Salmond, *Two Worlds: First Meetings between Maori and Europeans 1642–1772* (Auckland: Penguin Books (NZ) Ltd., 1993), pp. 294–295.

H2: Was the revolution 'revolutionary'?

I'm one of that vanishing breed – an unrepentant liberal. To dare to say that revolutions on the whole have been bad, with the exception of the American Revolution, which did indeed work out absolutely to create a new pluralist democracy. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] Freedom from arbitrary arrest, guaranteed due process under the law – go on to the next line; it says, however, when a citizen is summoned before a tribunal, to resist or object constitutes itself a crime. So there are a lot of very heavy reservations in the eventual document.

Source: Interview by Brian Lamb with Simon Schama about his book, *Citizens: A Chronicle of the French Revolution*, on July 14, 1989. <http://www.booknotes.org/Watch/8380-1/Simon+Schama.aspx#sthash.7CaBv4S.dpuf>

H3: Liberty Leading the People



Source: Eugène Delacroix, *Liberty Leading the People*, 28 July 1830, 1830, [https://commons.wikimedia.org/wiki/File:Eug%C3%A8ne_Delacroix_-_Liberty_Leading_the_People_\(28th_July_1830\)_-_WGA6177.jpg](https://commons.wikimedia.org/wiki/File:Eug%C3%A8ne_Delacroix_-_Liberty_Leading_the_People_(28th_July_1830)_-_WGA6177.jpg)

SOURCE I: 1840

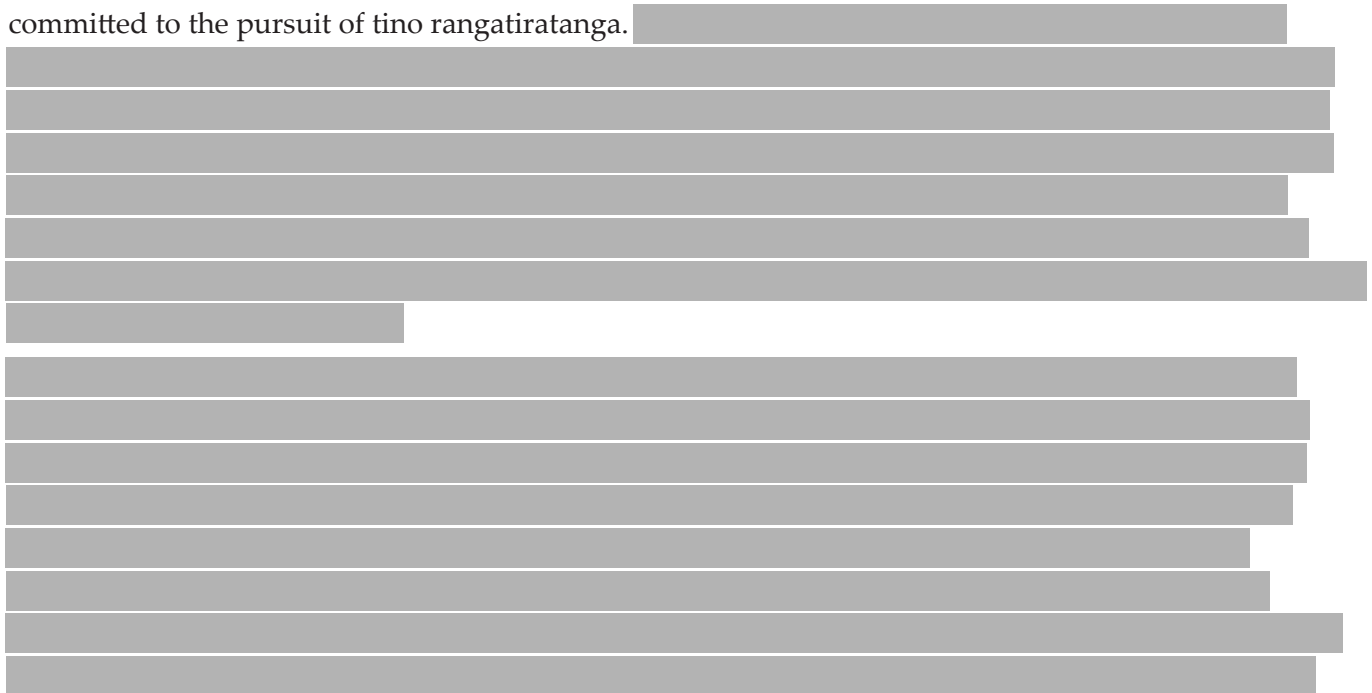
I1: The Signing of the Treaty of Waitangi



Source: Marcus King, *The signing of the Treaty of Waitangi, February 6th, 1840*, 1938. Ref: G-821-2. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22308135>

I2: "The Treaty is a fraud"

Ngā Tamatoa was the progenitor of a Māori movement that would eventually comprise a potent collection of Māori protest groups and individuals: politically conscious, radical, and unwaveringly committed to the pursuit of tino rangatiratanga.



SOURCE J: 1893

J1: The world turned upside down?



Source: William Blomfield, *What, dinner not ready yet! What have you been doing?*, published in the 'New Zealand Mail'. 29 September 1893, page 17. Ref: 1/2-031495-F. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23251788>

J2: Milestone?

Women in New Zealand fought for, and won, the prized goal of suffrage remarkably early, relatively easily and unusually inclusively.

[REDACTED]

world, but where 'the nation' afforded women and Māori accessory rather than integral membership.

Source: Charlotte Macdonald, 'Suffrage, Gender and Sovereignty in New Zealand', in Irma Sulkunen and Seija-Leena Nevala-Nurmi and Pirjo Markkola (eds), *Suffrage, Gender and Citizenship: International Perspectives on Parliamentary Reforms* (Newcastle: Cambridge Scholars Publishing, 2009), pp. 15–17.

SOURCE K: 1918

K1: Poster for peace



Source: Emily Johns, Peace News, United Kingdom, 2012. <http://peacenews.info/node/7933/poster-5-te-puea>

K2: A time of change

Finally, in June 1917, conscription was applied specifically to Waikato and Ngāti Maniapoto, even though Maniapoto had sent many volunteers.

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(Source K3 continued)

[REDACTED]

[REDACTED] But with fighting still raging on the front line, the Home Front could at least call one victory its own.

* In the House of Commons, women members of the public could sit only in a small and stuffy space, segregated from men, in the Ladies' Gallery behind a heavy, ornate metal grille which obscured both the views of the Members of Parliament of the women and the latter of the proceedings of the House.

Source: Kate Adie, *Fighting on the Home Front: The Legacy of Women in World War One* (Leicester: W. F. Howes, 2013), pp 434-437.

L2: The Depression in New Zealand

Even before the Wall Street Crash in 1929, global depression and unemployment had cast a pall over the Dominion.

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(Source L2 *continued*)

The novelist Ruth Park observed astutely: 'Women were not supposed to be breadwinners, therefore they were not.'

Source: Philippa Mein Smith, *A Concise History of New Zealand* (Melbourne: Cambridge University Press, 2012), pp. 157– 158.

L3: Brother, can you spare a dime?

They used to tell me I was building a dream,
And so I followed the mob;

[Redacted lyrics]

Say, don't you remember? I'm your pal;
Buddy, can you spare a dime?

Source: Song lyrics by Yip Harburg 1931, Retrieved from <http://csivc.csi.cuny.edu/history/files/lavender/cherries.html>

SOURCE M: 1945

M1: The war without an end

When we look back to the end of the Second World War, we seldom give much thought to what happened next.

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(Source M1 *continued*)

The Second World War certainly did not come to an end in May 1945. It took many more years for the remnants of violence to fizzle out. But its memory – and the effects of the events that followed it – still haunts us today.

Source: Keith Lowe, 'The War Without End', *BBC History Magazine*, August 2015, pp. 52–55.

M2: Planning for a Post-War World

The 'Big Three', Churchill, Roosevelt, and Stalin (front row, left to right) at the Yalta Conference, 1945.

Source: Photograph of the British Prime Minister, Sir Winston Churchill, the US President Franklin Roosevelt, and the Soviet Leader Josef Stalin at the Yalta Conference in 1945. http://www.bard.edu/includes/calendars/bard_calendar/images/get_event_image.php?eid=130986

M3: The Yalta Protocol

II. DECLARATION OF LIBERATED EUROPE

The following declaration has been approved:

The establishment of order in Europe and the rebuilding of national economic life must be achieved by processes which will enable the liberated peoples to destroy the last vestiges of nazism and fascism and to create democratic institutions of their own choice. This is a principle of the Atlantic Charter – the right of all people to choose the form of government under which they will live – the restoration of sovereign rights and self-government to those peoples who have been forcibly deprived of them by the aggressor nations.

To foster the conditions in which the liberated people may exercise these rights, the three governments will jointly assist the people in any liberated state or former Axis satellite state in Europe where in their judgement conditions require:

- a. to establish conditions of internal peace;
- b. to carry out emergency relief measures for the relief of distressed peoples;
- c. to form interim governmental authorities broadly representative of all democratic elements in the population and pledged to the earliest possible establishment through free elections of Governments responsive to the will of the people; and
- d. to facilitate where necessary the holding of such elections.

Source: Excerpt from the 'Declaration on Liberated Europe' in the Yalta Protocol - the agreements signed by Britain, the USA, and the USSR at the Yalta Conference February 1945. <http://www.nationalarchives.gov.uk/education/coldwar/G2/cs3/s2.htm>

SOURCE N: 1968

N1: The Year that Rocked the World

There has never been a year like 1968, and it is unlikely that there will ever be again. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

That is why the popular music of the time, the dominant expression of popular culture in the period, has remained relevant to successive generations of youth.

Source: Mark Kurlansky, *1968: The year that rocked the world* (New York: Random House, 2004), pp. xvii–xviii, 378.

N2: Protest outside the Miss America Show, 1968



Source: Photo of the National Organization for Women protesting the Miss America pageant in 1968, <http://www.vfa.us/MissAmerica1968JUNE122008.htm>

N3: The World Cracked with Possibilities

Though 1967 is usually (and rightly in my view) held to be pop music's greatest year, and while in politics 1963 was a crucial turning-point, with the civil rights march on Washington and the assassination of John F Kennedy,

[REDACTED]

[REDACTED] Fifty years on, I think we can safely say that the Beatles and Dylan really did matter.

Source: Michael Wood, 'It was fifty years ago today ... the world cracked with possibilities', 16 July 2015, *BBC History magazine*.

SOURCE O: 1989

O1: Tiananmen Square



Source: Herb Block, 'People's Republic', June 6, 1989, Published in the Washington Post, (105) LC-USZ62-126876, <http://www.loc.gov/exhibits/herblocks-history/invasion.html>

O2: A defining year

If you think you're sometimes spoiled for choice, consider the lot of a news editor on the first weekend of June 1989. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

In history's hourglass, 20 years amounts to just a dribble of sand. It is still too early to know if Fukuyama's claims will be fully borne out.

Source: '1989: The Year That Defined Today's World' by the editors of TIME Magazine, June 2009, http://content.time.com/time/specials/packages/article/0,28804,1902809_1902810,00.html,

O3: 1989: History has ended

My students used to tell me how lucky I was to be teaching history. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] Such an attitude allowed outside powers to stand by wringing their hands helplessly for far too long.

Source: Margaret MacMillan, *Dangerous Games: the Uses and Abuses of History* (New York: Modern Library, 2008), pp. 9–10.