

91436R



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

Level 3 History, 2016

91436 Analyse evidence relating to an historical event of significance to New Zealanders

9.30 a.m. Friday 18 November 2016
Credits: Four

RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91436.

Check that this booklet has pages 2–10 in the correct order and that none of these pages is blank.

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

INTRODUCTION

In the nineteenth century, British migrants to New Zealand were intent on creating a new and 'improved' version of the country they had left behind. New Zealand society would reflect not just the values of the 'mother country', but its people would be proudly Anglo-Saxon, secure in the knowledge that Europeans were superior to non-Europeans and that the British were superior to other Europeans.

This strongly held belief in racial superiority was threatened by the arrival of migrants from China, and those from the Balkans – the Dalmatians (Croatians). Both groups of migrants had made their way to New Zealand in the hope of employment – employment that would enable them to support their families left behind in their homelands.

Their willingness to work hard and to work co-operatively led to a degree of success that had eluded many British workers. Prejudice grew and was shaped into discriminatory practices which sent these migrants a clear message: they were not wanted in New Zealand and their presence would not be tolerated.

Such intolerance reached a dramatic and tragic moment in Haining Street, Wellington, in 1905, with the random killing of Joe Kum Yung by Lionel Terry, who was obsessed with what he saw as the threat posed by 'the yellow peril'. Lionel Terry was found guilty and sentenced to life imprisonment on the grounds of insanity. He escaped from mental hospitals four times; each time he was helped and supported by members of the public. It is this willingness to assist Terry that allows us to appreciate how widespread was the fear of racial difference that permeated our society at the beginning of the twentieth century.

SOURCE A: The Chinese experience

New Zealand in the nineteenth century strived to be a 'Britain of the South Seas' and Pākehā saw non-white migrants as undesirable. The discovery of gold in California, Canada, Australia, and later New Zealand attracted many Chinese men wanting to make their fortunes and then return home.

In the 1860s the Dunedin Chamber of Commerce sought to replace European miners who had left Otago for the new West Coast fields. Chinese were seen as hard-working and law-abiding, and they were also willing to rework abandoned claims. The first 12 men arrived from Victoria in 1866; 2000 more had followed by late 1869. Chinese women seldom migrated to New Zealand. In 1881 there were only nine women to 4995 men, raising fears that white women were at risk from Chinese men.

As work on the goldfields became harder to find, anti-Chinese prejudice resurfaced. Some spoke of a conspiracy to overrun the colony with 'Coolie-slaves' who were 'ignorant, slavish, and treacherous'. Canada and Australia had imposed entry taxes on Chinese immigrants, and New Zealand followed suit via the Chinese Immigrants Act of 1881. A poll tax of £10 (equivalent to \$1650 today) was introduced, and ships arriving in New Zealand were restricted to one Chinese passenger per 10 tons of cargo. In 1896 this ratio was reduced to one passenger per 200 tons of cargo, and the poll tax was raised to £100 (\$18,400).

In the late nineteenth and early twentieth centuries organisations such as the Anti-Chinese Association, the Anti-Chinese League, the Anti-Asiatic League, and the White New Zealand League emerged to oppose Chinese immigration.

From 1907 all new Chinese arrivals were required to sit an English reading test. Permanent residency was denied from 1926 and Chinese were not eligible for the old-age pension until 1936. The poll tax was waived by the minister of customs in 1934, but the legislation was not repealed until 1944. In 2002 the New Zealand government officially apologised to the Chinese community for the suffering caused by the poll tax.

'Anti-Chinese hysteria in Dunedin', URL: <http://www.nzhistory.net.nz/yellow-peril-hysteria-reaches-climax>, (Ministry for Culture and Heritage), updated 27-Aug-2014

SOURCE B: The Dalmatian/Croatian experience

About 1885 a small band of immigrant Dalmatians / Croatians arrived on the Northland gum fields. Their hard work and frugal habits enabled them to send money back to their struggling families at home.

Through the 1890s more and more of these vigorous young men arrived in New Zealand, until by the 1900s, there were nearly 5000 of them on the gumfields. This influx resulted in over-production, and the price for gum fell. Local resentment grew over this peaceful invasion by “foreigners”, and a strong Gumdiggers Union was formed to lobby the Government for action to check their arrival. Locals argued that the Dalmatians worked hard, sent all their earnings out of the country, paid no tax and then left for home a few years later, and New Zealand had no return for all the kauri gum they had exploited.

In addition, many of the pioneer farmers saw their source of winter income threatened, for unlike the British diggers who were individualists, the Dalmatians worked together in teams and “like locusts” systematically dug over whole areas, stripping them of all their gum and then moving on.

The local opposition resulted in a Commission of Enquiry and the passing of the Kauri Gum Industry Act in 1898. The Act set aside over 200,000 acres of the richest Crown lands as Kauri Gum Reserve. British, Maori, and naturalised New Zealanders could dig on any Crown land, but aliens (including most Dalmatians) were prohibited from digging on the Reserves.

<http://ahipara.co.nz/Gumfields/info/kaurigum.htm>

SOURCE C1: Chinese miners in front of a stone cottage, Central Otago, c.1860s



Chinese miners in front of a stone cottage, Central Otago. *Evening Star*: Photographs of Gold Mining and the Fruit Industry. Ref: 1/4-009945-G. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23225948>

SOURCE C2: Auckland's Chinese Lantern Festival on the move

Auckland's Chinese Lantern Festival will this year be moving from Albert Park, where the event has been held since it started 16 years ago. An Auckland Tourism, Events and Economic Development spokesman said the decision to find a new location was jointly made with co-organisers Asia New Zealand Foundation "given the festival's size and growth year on year."

"Our preferred location is the Auckland Domain, although we are awaiting final planning consents, which we expect by the middle of this month," the spokesman said.

The Lantern Festival has been part of Chinese New Year celebrations since the Han Dynasty (206 BC – 221 AD)[sic], and is

usually held on the 15th day of the lunar calendar to mark the end of new year festivities. In recent years, about 200,000 people attend the festival, which has become the city's biggest and most popular cultural event.



"The Albert Park site in the middle of our largest city is a victim of the Lantern Festival's success and has become rather congested," said Chinese community leader Arthur Loo, past chairman of the Auckland Chinese Community Centre. "Moving to the Domain will open it up and enable the event to accommodate more people, but I don't know how it will feel in an 'open field' situation."

Mr Loo said the available trees at Albert Park to hang lanterns gave it a "natural feel" and the "crush of people" made it feel like being in Asia. The proximity to the CBD also gave it "a cosmopolitan feel" and being part of the city.

NZ Chinese Language Week Trust co-chairman Raymond Huo said it was "sensible" to move the festival to a bigger place. "It is a reality as it grows bigger it is sensible to move to a bigger venue," the former Labour MP said.

The lantern festival this year will be held from February 18 to 21 as part of the Year of the Monkey Chinese New Year celebrations. International acts performing at the festival include a magician and strongman act from Guangzhou Acrobatic Arts Theatre, puppeteers from Shanghai Puppet Theatre, the Guangdong Philharmonic Choir and Chinese rock band Second Hand Rose.

Lincoln Tan, *New Zealand Herald*, Tuesday January 5 2016. http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11569524

SOURCE D1: Dalmatian/Croatian workers, sorting and bagging kauri gum, Northland region, c.1910–1930s



Dalmatian workers, sorting and bagging kauri gum, Northland region. Northwood brothers: Photographs of Northland. Ref: 1/1-010561-G. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22433604>

SOURCE D2: New Zealand celebrates 150 years of Kiwi-Croatian (Dalmatian) culture

Nearly 800 people converged on Parliament last night to the celebration of the 150th anniversary of Croatian / Dalmatian settlement in New Zealand, hosted by Prime Minister Helen Clark and Ethnic Affairs Minister Chris Carter.

In her welcome, Prime Minister Helen Clark acknowledged the enormous contribution Croatians have made to the economic and social development of New Zealand. She also recognised the struggles that early Croatian settlers faced in the harsh working conditions of the Far North and the social discrimination they experienced as non-Anglo-Saxon settlers.

“Over 100,000 New Zealanders have Croatian heritage. This community has been fundamental in the development of the multi-million dollar New Zealand wine and fishing industries and has contributed in every other field of New Zealand society from politics to sport,” said Helen Clark.

“Wine names like Babich, Nobilo, Fistonich and Delegats are household names around the world, and the names Siminovich, Talyancich (Talley’s) and Vela are synonymous with the fishing industry.”

In sports, Croatians have been successful in all of our major sporting codes.

“The first Croatians worked as gum-diggers in the swamps of the Far North. Many intermarried with the Māori community and today even Members of Parliament such as Hon Dover Samuels, Hon Shane Jones, Hon Tau Henare and Hon Clem Simich have dual Māori-Croatian heritage.”

Members of the Croatian community came from all over New Zealand to Parliament to celebrate the sesquicentennial event. Some, like former Wellington Mayor Sir James Belich, currently holidaying on the Croatian island of Korcula, and Southland Mayor Frana Cardno, sent messages of congratulations.

Wednesday, 30 July 2008, Press Release: New Zealand Government

SOURCE E: The Chinese Question**Mass Meeting at Dunedin****A protest Against Invasion****A Vigilance Committee Formed**

A mass meeting was held at the Princess Theatre last night for the purpose of protesting against an influx of Chinese into the colony. The theatre was crowded in every part. His Worship the Mayor (Mr. Dawson) presided. Amongst those on the platform were: Dr. Fitchett, Member of The House of Representatives, Messrs Allen, H.S.Fish, W.Bragg, Warner, Todd and Kemnitz.

The Mayor said: Gentlemen,– I have been requested to preside at this meeting tonight, and I have much pleasure in doing so. My own opinion of this matter in connection with the anti-Chinese agitation is that we have quite a sufficient number of Chinese here already. – (Hear, hear.) When we see our own artisans leaving the colony by shiploads it appears to me that we are going to get them replaced by a lot of Chinamen; and I think it is high time myself – and I hope that this meeting will come to the same conclusion – that the Government should be forced to legislate with reference to this matter.– (Applause.)

Mr H.S.Fish said the resolution he had to propose did not need many words to commend it to the consideration of the meeting. It was as follows:- “That, in the interests of the British residents of this colony, it is imperative that prompt steps be taken by the Government to prevent the influx of Chinese; that the meeting views with apprehension the fact that a large number of Chinese are about to land, and that representations be made to the Government with a view of taking steps to prevent further shipments being brought to the colony, – (Hear, hear.) ... The habits, tastes, and morals of the Chinese were not such to commend them to a British community as desirable colonists when they came in great numbers.”– (Applause)

The motion was put and declared carried unanimously amidst considerable uproar.

Otago Daily Times, Issue 8177, 8 May 1888, Page 2 (abridged).

SOURCE F: Different Voices: Chinese, European, Māori



Garrick Tremain, *Otago Daily Times*, 5 May 1993, N-P969-3 Alexander Turnbull Library, Wellington, New Zealand

