

93403



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VISOR'S USE ONLY

TOP SCHOLAR

NZQA

NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

Scholarship 2015

History

2.00 p.m. Tuesday 24 November 2015

Time allowed: Three hours

Total marks: 40

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

You should answer ONE question in this booklet.

Pull out Resource Booklet 93403R from the centre of this booklet.

Check that this booklet has pages 2–28 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.

CONTEXT: THE RELEVANCE / SIGNIFICANCE / IMPORTANCE OF YOUR STUDY OF HISTORY

INSTRUCTIONS

Write an article for a history journal in response to ONE of the questions below.

In your article you will:

- integrate **your own knowledge** with evidence from at least **SIX** of the twelve sources, A–L, provided in the resource booklet
- analyse and think critically about key ideas relevant to the historical context(s) and setting(s)
- use highly developed knowledge, historical ideas, and skills to develop and communicate a substantiated and balanced argument that demonstrates an understanding of a complex historical context(s) and setting(s)
- evaluate historical relationships such as cause and effect, continuity and change, past and present, specific and general, and patterns and trends
- judge the reliability and usefulness of historical evidence, and evaluate the strengths and limitations of historians' narratives

Your article should be communicated within an effective written format and include:

- an introduction, conclusion, and structured paragraphs that are organised around a focused argument
- a detailed knowledge of chronology
- accurate supporting evidence relevant to the context(s) and setting(s).

Space for planning is provided on pages 3 and 4. Your plan will not be marked.

Begin your answer on page 5.

EITHER: QUESTION ONE

"The story and study of the past, both recent and distant, will not reveal the future, but it flashes beacon lights along the way and it is a useful remedy against despair."

Barbara Tuchman, Pulitzer Prize-winning American historian

Analyse and evaluate the extent to which you think Tuchman's statement applies to one or more topics you have studied.

OR: QUESTION TWO

"The charm of history and its enigmatic lesson consists in the fact that, from age to age, nothing changes, and yet everything is completely different."

Aldous Huxley, British novelist and social commentator

Analyse and evaluate the extent to which you think Huxley's statement applies to one or more topics you have studied.

*1st History does first beacon lights along the way.
1st Beacon is the understanding it gives us of present
2nd Beacon is the warning it provides of its misuse*

PLANNING

- 1. Relationships explain present
 - a.) Different
 - b.) Marginalised
 - c.) Identity.

- 2. Unknow ledge.

- a.) Ommitted
- b.) False. c.) Popular history?

- 3.) What offers.

- a.) Connection Intellectual \rightarrow telling the future?
- b.) Connection
- c.) lessons?

Sources

C3: Munich

D3: Holocaust

E1 = Morden.

Beacon 1: understanding of the present.

Beacon 2: understanding the danger of history.

Beacon 3: understanding human condition.
- lessons?

PLANNING

~~Because~~

- 1.) Doesn't tell future.
 - End of History?
 - Marx.
 - Source B

~~Because~~

- 2.) Helps understand present.

- a.) Diff histories understand origins of conflict.
 - ~~Iraq~~ Iraq - Source C

- b.) Marginalisation / Justice

- Maori + Treaty
- Source E1 + E2, + H + L2 + H3

- c.) Identity / who we are.

- Gellipoli
- F1 + F2 + F3 + A + R12
- Maori identity.

~~Because~~ 3.) Unknown(ledge), warn of dangers.

- a.) Omission - Women?
 - IT Source k + I

- b.) Falsification

- ~~Serbia~~ Serbia
- D2
- F1 Gellipoli:

- 4.) What human condition

- a.) Connection

- Holocaust
- Source A, D3

Inspire?
 - women

- b.) Lessons / moral.

- Bush Iraq.
- Source A Humility, C3

The story of the past and study of the past, both recent and distant will not reveal the future but it flashes beacon lights along the way and is a useful remedy against despair.

ASSESSOR'S
USE ONLY

History, the study of the past, is indeed taken on the role of a 'beacon of light' within our disparate, fragmented society. A fundamental element of human culture, we, perhaps inherently look to the past as a guiding force even perhaps in our lives, ~~and~~ decieving ourselves that such past may provide a blueprint for the future. The beacons ~~that~~ history may flash are beacons of understanding, warning and hope in equal measure. ~~the~~ ^{history is} extremely important, yet to argue such is not to diminish the importance of ~~history~~ ^{today} History may shine a beacon, but it cannot shape our responses in the present, just as it cannot illuminate a future. ~~we must consider~~ ^{indeed} that all history is not created reflective and equal, the ~~rhetoric~~ ^{of the} contemporary rhetoric of the past is defined by the often ~~indistinct~~ boundaries of fact, bias and representation. ^{As such the beacon of history has immense} ~~gathering experience and personal bias~~, power, ~~to~~ to equally illuminate justice and truth, or ~~not~~ optically decieve and harm. History is inevitably significant, within the bright and often harsh light of the past, we find ~~useless~~. knowledge and empathy, and, ~~we~~ perhaps natively seek lessons for the present that ^{we vainly hope} may form a blueprint for the future.

The first historians such from the first history as Hegel, argued that history was a dialectic process with a beginning, middle and end. Indeed such a philosophy has ~~remained~~ we continue to hope that history may reveal the elusive trends of the future, the question of whether when in reality it cannot. ~~but perhaps in the meantime~~, ~~as history is deterministic, is one continually explored~~

historians. Most obviously, Marxist historians such as [redacted] have, in keeping with the Marxist model, expressed history as a series of distinct economic stages culminating in the final, ideal communist state. Such an argument of all societies bending toward a utopic communist model, has since been discredited largely by the catastrophic failure of Mao's ^{Marxist} ~~communist~~ economic model; 'The Great Leap Forward' of 1958, where 30 million died of starvation, and the disintegration of the USSR, again caused largely by economic policies within the model. Yet despite the discrediting of such a theory Western liberal historians have continued to assert history as a finite process, ^{one that} would reveal the future to culminate, in this case, in the global manifestation of liberal capitalism. Francis Fukuyama's (The End of History) notorious paper, ~~is now known as~~ is one example of such a theory. Fukuyama iterates that history, since the ~~the~~ birth of democracy, the French Revolution, has involved the global dispersion of Western ideals, from the abolition of slavery to voter for women, to the UN declaration of human rights. Yet again, this theory of 'history telling the future' ^{is undoubtedly} ~~is~~ incorrect. Fukuyama wrote, ~~in~~ 1989, 'The Golden Age' of Democracy, with the collapse ^{during} of the USSR. Blatant disbelief in the American system ~~leads~~ to a fundamentally flawed argument. We can see his 'end of history' did not predict the rise of Islamic fundamentalism, or the birth of states such as China which may have capitalism without liberalism. As historian Barbara Tuchman states in Source B, history is dependent on 'the Unknown Variable' of Man, and the 'human soul'. Thus, we cannot expect history to predict the future, determined ~~as it is by an 'illegal human record'~~, yet we can

Examine ~~why~~ the intellectual development of history from Marx to Fukuyama, from ~~is better than~~ gaining some knowledge of the foundations of both our ~~western~~ ideology (~~Marxism~~) to liberal capitalism), as a beacon of insight, that though not guiding us toward the future, will better help us understand the origins of why we think what we think ~~to~~ today. //

Indeed, illuminating the present, in all its disarray, is one significant beacon of history, that helps us to ~~to~~ understand the dynamics and social constructs of the world around us. Global foreign policy is one ~~one~~ obvious example. By examining varied and flawed histories of volatile regions such as the Middle East, the origins of ~~if~~ conflict becomes more clear. Typically, as history would show ~~these~~, actions of leaders have often not been well informed by history, to ~~the~~ detriment. Iraq is history is one such whetstone. The formation of Iraq, under the Sykes-Picot Agreement in 1920, did not allow for division along tribal, religious or ethnic lines. Britain would assume control, one from of, Syria but the eclectic ~~mix~~ of Kurds, Sunnis and Shia Muslims did little to create national harmony. Briefly united under a wave of Arab nationalism, the ~~newly~~ British-backed monarchy was overthrown in a coup in 1958, after facing a series of coups, culminating in the regime of Saddam Hussein in 1979. ~~understanding of~~ quite source of We need an understanding of colonial history to understand the visceral reaction in the Arab world to the occupation of Iraq in 2003. Indeed, the ~~reaction did not~~ proved hugely controversial, & despite occupying ~~Ba~~ Baghdad inside of three weeks, the government failed to recognise the underlying

Volatilities of the region, boil towards the West, due to ~~second~~^{extant} of foreign imperialism, and the conflicts between Shi'a and Sunni muslims, which would eventuate into all-out civil war after Hussein's capture. Hence it becomes evident, that history shields a scenario of understanding onto a deeply complex ~~shaded~~ middle-eastern political milieu. However, whilst such understand may inform our decisions, as Bush's ~~dark~~ invasions iterate, this by no means assures we make the right decisions.

in illuminating the present, may likewise the record of history ~~highlighted~~ ^{shed some light} on the perspective of marginalised groups, a prospect that may indeed prove a useful 'remedy for despair' in allowing justice to be served for these groups. the position of Maori in New Zealand is one example. ~~Reported~~ ^{Labeled} as 'weak' and 'inferior' by the fatal Impact theory of the ~~early~~ ^{were assumed} ^{orthodox commentators} early contact period, ~~we~~ we see through the polarising voice of source E1 that maori ~~were often~~ ^{by extenuation} to feed the 'separation' brought by Mardon and the missionaries, ^{as} 'Mardon' was pleased to be the mouthpiece of the native race on such an occasion. 'The giver to Maori: under such accounts, as mere acceptors of the all-powerful Christian ~~reception~~ ^{rhetoric has} meant sources such as E1 are now discredited. The eurocentric bias of this period (1907), and ~~reported~~ ^{express} commentators such as the Marlborough express to perpetuate the fatal impact myth. Hence, such a source must not be relied upon. Binney and other revisionists have since iterated the acceleration theory espousing Maori as 'selective' in the development of Christianity, as exemplified such as rapohuruhia ^{enforce}. History indeed helps to highlight

the marginalisation of Maori ~~in~~ New Zealand. Not only the forced impact theory, but also assimilation under the laws of the 1860s forced to give up or split land under the Native Land Court and confiscation acts of ~~1862~~ 1865 and 1863, Maori were left marginalised to a second-class status with little autonomy post-Treaty. Revisionism of New Zealand's history has played a significant role in bringing this to light. Previously omitted by a government which wished to 'smooth the pillow of the dying race', revisionists such as ~~orange~~ have cited the wars as 'the most serious attack on the vitality of Maori life.' Indeed, such revisionism has proven useful in ~~reducing~~ ^{claiming} compensation and justice for Maori, who were so wronged. With the establishment of the Waitangi Tribunal in 1975, 32 settlements have allowed for 2.5 billion in compensation to be granted, a victory for history in creating justice for the wrongs of the past. However, ~~the~~ the address of past grievances by no ~~absolves us of responsibility for perpetuating~~ ~~means~~ ~~and~~ ~~us to continue to perpetuate these~~ ~~these wrongs~~ in the present, as ~~Moon~~ in source H argues, in some cases settlements have created rival corporate monoliths with little wealth trickling down to members, a situation which current welfare systems ~~such as housing~~ do little to address for disenfranchised Maori.

A crucial aspect of ^{present} society that history helps to illuminate is that of national identity. Benedict Anderson has written of 'imagined community's' created, in the words of Margaret MacMillan, 'not by fate or God, but by the actions of humans, not least historians.' History is thus extremely important in helping us to discern

The origins of nationalism as created by historians. In New Zealand, the dispute over the ANZAC legend

remains of prominence. Initially established by contemporaries such as Ormond Burnton who argued that 'somewhere between the landing at ANZAC Cove and the battle of the Somme New Zealand very definitely became a nation,' the ANZAC legend remains of importance to New Zealand today.

As Pussley in Source F3 states 'It is part of the story of our country at war, ~~part~~ of the history of New Zealand' Co-walk of this century and a symbol of the growing consciousness of our own identity. Such a legend is further reinforced by primary evidence such as source

where we see an Australian carrying a wounded mate. Despite, the fact that we do not know the context of such an image, nor how widespread such actions of heroism were by Australians and New Zealanders. This contemporary evidence like this tends to play on the public imagination of collective consciousness. This source becomes useful as it shows how New Zealanders come to see themselves in as a result of the Gallipoli legacy. Yet, respected historians Sinclair and Potter have cited other reasons for the development of national

consciousness, including the suffrage movement, Boer War and colonialism. This dichotomy between historical interpretation by respected historians and publicly imagined truths, founded on contemporary evidence, highlights the ~~importance~~ importance of history in encouraging us to challenge popular held beliefs (as is represented by ANZAC day's status as our national day over Waitangi Day). We need history to make

a more informed judgement on the origins of our own, created identity.

History also acts as a warning because the huge power of history as a tool for manipulation and fulfillment of political agenda moves it in extremity (below). Significant. If power is knowledge, then in the words of George Orwell (unknowledge) is also power. History in the wrong hands, may illuminate falsehoods that in turn may mobilize national aggression or be used to justify atrocity. The Balkan's crisis of the 1990s is a good example of this, as Serbian president Slobodan Milošević specifically used, ~~the~~ the unsolved wounds of the Battle of Kosovo in 1389 to fuel a nationalist agenda. By travelling to and speaking at the site, Milošević encouraged Serbs to fight the so-called 'wrongs' of history (mainly the defeat of Serb Christians by Muslim Ottomans). As history would tell, this perpetuated a period of extreme instability in Yugoslavia, as Serbs turned on Bosnian Muslims to 'defend the Christian West' against a 'Cocist Muslim onslaught', despite the fact that the Bosnian Serbs were largely secular. The clear power of history to be ~~used~~ misused to fulfill an agenda is one lesson of history. As has been discussed, ~~the~~ ^{'truth'} is important in history, and through revisionism (such as New Zealand revisionism), we can hope to reach a clearer truth. (though as the work of Hayden White and other postmodernists shows, an complete objective truth is not possible :- history.) Yet when this search for truth is exploited by political agenda, history becomes, in the words of Margaret MacMillan Dangerous game. Source D2 highlights this misuse of history, 'we tend //

To forget how effective repression can be in shifting and distorting historical knowledge. Indeed, ~~but such~~ is the vast importance of history, that irrelevant, false or biased truths may be 'abused' to ~~support~~ ^{exploit most grievances} (such as Serbia) and promote a war-mongering ~~agenda~~ ^{agenda}. The role of studying history, in this case becomes a ~~protector~~ ^{protective} beacon against such manipulation.

What then, does in its flawed inherently ~~unbiased~~ ^{non-objective} form, does history actually offer us? Indeed the third and perhaps most significant 'beam' of history is that of connection. ~~The~~ The powerful voice of history speaks to us across the void of time and space, to unite ~~the~~ the reader in a common thread of humanity, that may transcend the horror of events of the past. The holocaust is one example, 12 million, ~~when~~ ⁶ million Jews were slaughtered by the Nazis in the 'final solution'. Now, the facts are ~~common~~ ^{fairly common} knowledge. Yet:- examining history specifically contemporary accounts we gain a greater sense of the weight, and the individuality of ~~of those~~ 12 million lives cut short by hostility. This 'empathy gap' is highlighted by Source A: 'Is it the perfectly human truth that while the slaughter of a nameless six million is hard to fathom, the murder of a named and delineated family can move us inexpressibly?' The Diary of Anne Frank, ~~is~~ is a piece of historical evidence that highlights this clearly. Within the seemingly thoughtful girl who ~~is~~ fought with her mother and wondered about love and identity, we find a story.

(that we can relate to, it really is 'The Diary of a young girl', the world over. History helps us to identify with the past, it is not 'the story of strangers' but a tale of people who by sleight of circumstance would be ourselves. Clearly the account of Anne Frank is nowhere near objective, yet it is; its non-objective nature that makes it all the more important, for within the personal story of one girl we experience the common ~~humanity~~^{human} of the human endeavour we still experience today. Such is the beacon of history in illuminating, and uniting us to feel a sense of connection in the face of overwhelming despair.)

Much is made of the 'lessons' of history, and indeed history can teach us much yet, perhaps not ~~not~~ the knowledge we desire or expect. Perhaps the key lesson of history is that situations past and present are inherently, overwhelmingly complex, and different. Thus while it is true we may gain information which could inform action from history, it is not true that history ~~tells us~~ ^{tells us} the 'right' option for any situation. As Margaret Macmillan has argued in 'The Uses and Abuses of History', within our secular and sometimes disenchanted society, we turn to history to provide some moral guidance on how to live our lives. As source A states 'we haven't arrived at our own moral and ethical ~~set~~ imperatives by each of us working them out from the first principles,' and indeed morally our ethics are born largely from our history. Yet,

as Macmillan addressed, or attempt to draw practical lessons from the politics of history is often a more harmful than useful exercise. As Source C3 explores 'The Munich / Hitler analogy was inevitably applied to the Iraqi dictator Saddam Hussein and his invasion of Kuwait in 1990.' Yet, as Macmillan argues (see also explores the Munich analogy) such exploitation of the lessons of history, by leaders such as Bush is detrimental, only allowing justification for a lack of negotiation, within what is an entirely different circumstance from Europe at 1938. perhaps, as Macmillan also argues, the only real 'lesson' that history illuminates is the importance of humility; in understanding our capacity for human error, we better ierr ourselves from the mistakes of the past, ~~and~~ and, make no mistake, ~~these~~ ordinary people, not just leaders made mistakes ⁱⁿ of the past, as ^{the} cases of bystander apathy from Nazi Germany to apartheid South Africa, ~~do~~ illustrates, in the words of Source C3 'it is the duty of the historian to expose the myth', and illuminate the true and testing lessons of the human experience that history has to offer, in the face of despair.

In conclusion, history is undoubtedly a significant force in our society. Whilst it may not show us the future, it indeed holds many beacons of understanding, warning and inspiration that light the path toward a future. Limited as it is by

((the constraint of evidence within the post modernist
view of relativism, history is only known beginning
to reflect, as (circled) states the whole population
yet it is still extremely useful and important))