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Draw a cross through the box (☒)
if you have NOT written in this booklet

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SCHOLARSHIP EXEMPLAR



Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Scholarship 2023 History

Time allowed: Three hours
Total score: 24

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

Answer all THREE questions in this booklet.

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

If you need more room for any answer, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–24 in the correct order and that none of these pages is blank.

Do not write in any cross-hatched area (AREA PULL OUT
DO NOT WRITE). This area may be cut off when the booklet is marked.

**YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE
END OF THE EXAMINATION.**

INSTRUCTIONS

The materials in the resource booklet contain a variety of historical sources based on a theme:
communism as a historical force.

Your answers to ALL three questions must incorporate information and ideas from the materials provided in the resource booklet, your own knowledge of the theme, and your understanding of historical skills.

Each question has specific sources related to it. However, these sources can also be used to support a response to the other questions.

Space for planning has been provided on pages 4, 10, and 16 to help you prepare your responses. The questions on page 3 are repeated on their respective planning pages.

QUESTION ONE: Historical narratives

Differing historical narratives and the evaluation of historical evidence allow us to understand the complexity of past events.

To what extent do **Sources A–J** enable historians to understand the importance of communism as a historical force?

Your answer must include:

- a convincing argument substantiated by a combination of material from the resource booklet, and your own knowledge of the theme: communism as a historical force
- a critical evaluation of differing historical narratives
- a valid judgement about the nature of historical evidence, establishing its reliability and/or its usefulness and/or its limitations.

Use page 4 to plan your ideas, and begin your answer on page 5.

QUESTION TWO: Historical relationships

Analysing historical relationships is a skill that allows us to understand the complexity of past events.

To what extent do the historical relationships in **Sources K–S** enable historians to understand the complexities of McCarthyism in post-World War II America?

Your answer must include:

- a convincing argument substantiated by a combination of material from the resource booklet, and your own knowledge of the theme: communism as a historical force
- a critical evaluation of a range of historical relationships, such as cause and effect, continuity and change, past and present, general and specific, patterns and trends, and differing perspectives.

Use page 10 to plan your ideas, and begin your answer on page 11.

QUESTION THREE: Significant historical events in Aotearoa New Zealand

Analysing significant historical events in Aotearoa New Zealand allows us to appreciate the complexity of our past.

Using **Sources T–X**, to what extent did a fear of communism shape domestic and foreign policy in Aotearoa New Zealand in the years 1950 to 1954?

Your answer must include:

- a convincing argument substantiated by a combination of material from the resource booklet and your own knowledge of communism as a historical force in Aotearoa New Zealand in the years 1950 to 1954
- an insightful and detailed understanding of this period.

Use page 16 to plan your ideas, and begin your answer on page 17.

QUESTION ONE: Historical narratives

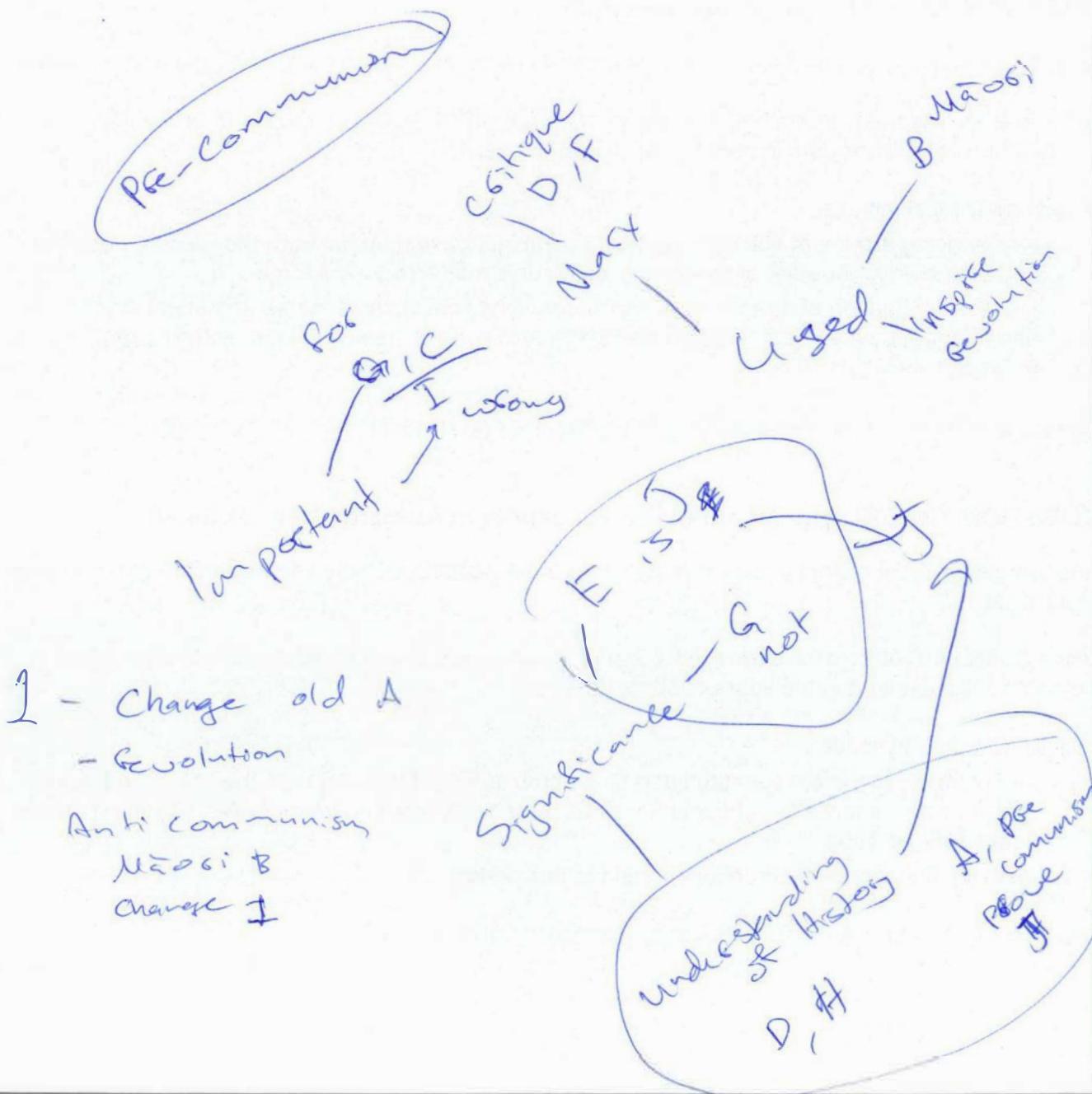
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- a critical evaluation of differing historical narratives
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PLANNING



Begin your answer to Question One here:

Communism is an important historical force that has not only inspired change in many civilisations around the world, but also because it has changed the very way we view history and continues to be a significant force today.

~~The concept of communism~~ There are countless examples of communism and communistic ideas inspiring changes, even before it was identified as a concept and defined, as shown with the example of the Mazdak movement in Persia (Source A). Although communism on its own does not cause revolutions, it can unite revolutionary groups behind a cause and determine how the revolution plays out. This is similar to ideas of democracy, which united revolutionaries in America and France behind a common cause and ideal. The influence of these revolutionary ideas is one thing that makes communism so important, with both H.S. Laski in Source C and Eric Hobsbawm in Source G comparing the significance of communism and the Manifesto to the French Revolution.

~~However~~ Although communist revolutions are an undeniably significant instance of communism as a historical force, its significance can also be seen through the impact of anti-communist sentiment and fear. Source B shows the example of communism impacting Maori/Pakeha relations, with many believing that ~~their~~ their communistic ways had to be eradicated for them to be assimilated, and for their own good. However, more importantly communism was used as a tool

to justify the removal of Maori from their land. Henry Sewell adulated to "extinguish... the principle of communism that ran through [All Maori] institutions" but also admitted, in Source B, that the aim was to lead to European settlers. This is an example of anti-communism inspiring change, and how communism can be used to justify or encourage change.^{In} Source I. Shaprio ~~rejects~~ argues disagrees that communism is as important as historians like Eric Hobsbawm believe, arguing Marx has been poorly wrong, while communism has never succeeded in practice, nor spread to industrial countries. This perspective ignores the importance of anti-communism in inspiring change, only acknowledging outright communist revolution. In the West fear of communism and the critiques of capitalism in the Communist Manifesto have inspired much change to avoid exploitation, such as the implementation of 40 hour work weeks and minimum wage. This shows communism is ~~significantly~~ an important historical force despite ~~its~~ flaws in its theories.

EJ

C Communism remains an important historical force today. Sources E and J both Source G implies that the importance of communism is declining with the decline of communist states. This historian, S. Fitzpatrick, makes the same error as I. Shapiro, neglecting the impact of communism outside of revolutions. Source G is contradicted by Sources E and J, which both speculate the importance communism will continue to have. J. Tosh is Source E argues that the impact of communism and implementation of

Communist ideas in the west has been limited by social and cultural aversion to all things Communist during the cold war, but the reevaluation of the theoretical approach of Communism will reveal its merits, ~~but~~ continuing to impact society. Source J also argues for the continued importance, but in a different way. F. Fernández-Armesto recognises the class-struggle continues, and communism is just in a "quiescent phase", not yet reached "revolutionary culmination". This perspective ~~as~~ has a flaw ~~along that~~, similar to Marx's theory, ~~in~~ as it places a lot of weight on economic factors inspiring change, when throughout history we have seen that purely economic revolutions are rare, if any exist at all. This is supported by Source H, which acknowledges how conflicts based on social issues have become more important in society, reducing the importance and relevance of the Marxist theory of economic class struggle. Despite this, ~~the~~ Communist principals will likely to continue to impact and change ~~less~~ society, ~~as~~ as explained in Source E.

Communism has also changed how we view history. In R.J. Evans in Source H acknowledges the importance of communism and its collapse in the late 1980s as destroying "any idea that history could be seen to have a single direction". The deterministic approach to history is one of the most significant criticisms of Marx's theory. M. MacMillan in Source D disputes the validity of a linear history, ~~not~~ using Chinese ~~historical~~ perspectives of history as a

alternative, with history seen as cyclical rather than linear. A cyclical model of history is supported by source J, which theorises that ~~the 20th century~~^{and Bill} a cycle between fascism and communism will continue, each creating the conditions for the other to thrive and take over. This view is supported, as the rise of communistic ideas can be seen throughout history, with the Mazdak movement (source A), the triumph of Communism over fascism in WWII, and even the recent rise in popularity of communism and Marxist ideas in the wake of economic struggles like the 2008 economic crash and the rising cost of living as a result of the COVID-19 Pandemic.

Communism is an important historical force, as it has created significant change, continues to impact society, and forced historians to reevaluate the narrative of a linear history.

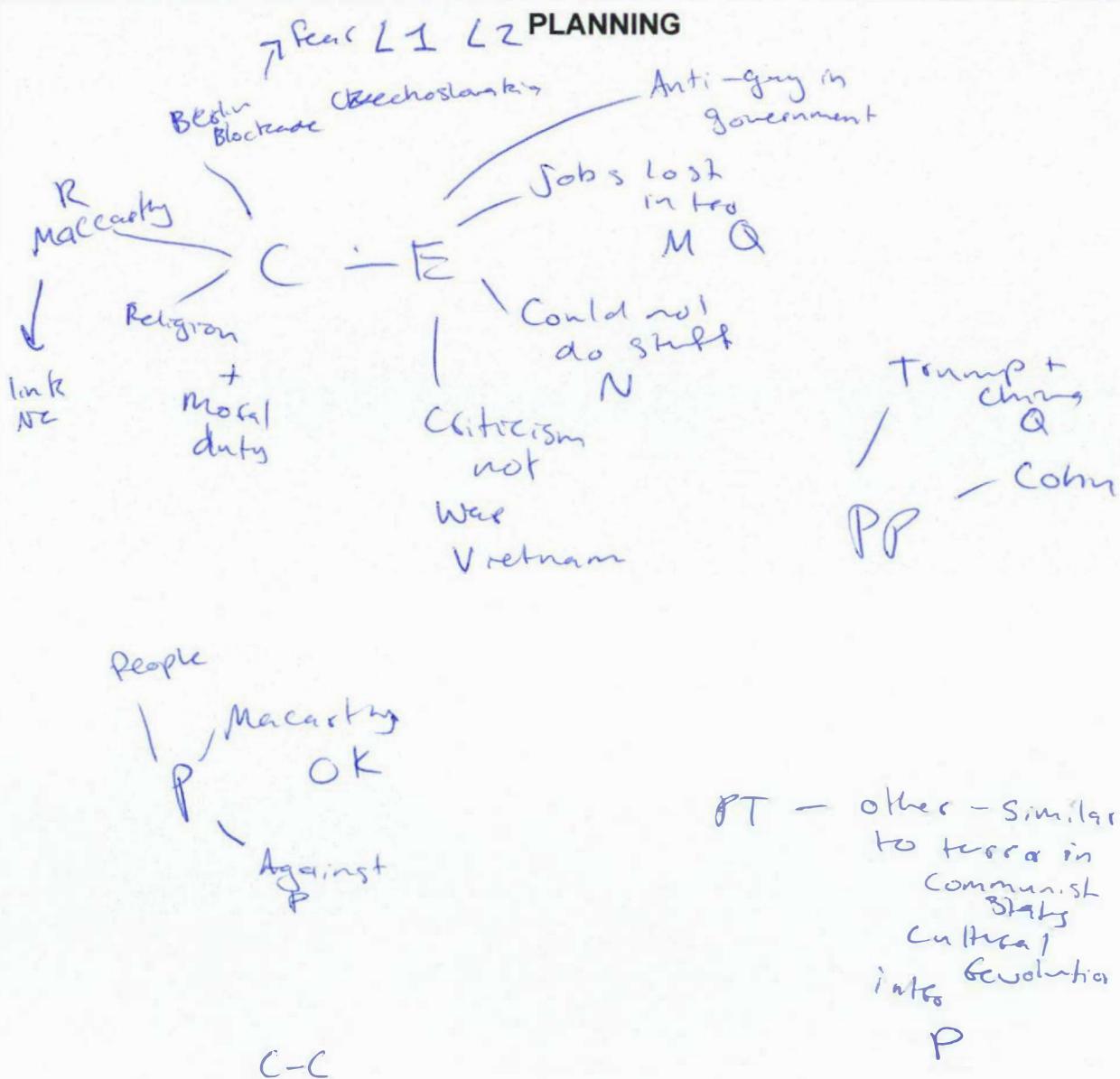
QUESTION TWO: Historical relationships

Analysing historical relationships is a skill that allows us to understand the complexity of past events.

To what extent do the historical relationships in Sources K–S enable historians to understand the complexities of McCarthyism in post-World War II America?

Your answer must include:

- a convincing argument substantiated by a combination of material from the resource booklet, and your own knowledge of the theme: communism as a historical force
- a critical evaluation of a range of historical relationships, such as cause and effect, continuity and change, past and present, general and specific, patterns and trends, and differing perspectives.



Begin your answer to Question Two here:

Historical relationships are important tools to understanding history, and can reveal the complexities of movements such as McCarthyism in America.

One of the most useful historical relationships is cause and effect. A growing fear of communism created the necessary environment for McCarthyism to thrive. The Berlin blockade, 1948-49, convinced many in America that the USSR was a threat, and eager for war. This sentiment can be seen in Joseph McCarthy's speech, Source K, "Can there be anyone who is so blind as to say that war is not on?". This pre-established fear of communism ~~had~~ created an environment where McCarthyism thrived, which is supported by Source S, which claims "McCarthyism rode on anti-communist fears". ~~McCarran~~ Another cause was the ability of McCarthy to find a fairly wide and powerful audience. He convinced Catholics and devout Christians, who make up a significant portion of the American population, with criticism of "Godless communism (source S) and a narrative of a war of faith vs atheism (source K). He also attacked those born into power and prestige, who many were more than happy to tear down. Another important cause was the opportunity, as McCarthy was able to exploit communist fears to gain popularity and power. This is supported by Roy Cohn in Source R, remarking he saw "dramatic political opportunities". This is similar to ~~the exploitation of~~ communist fears in NZ in the early

and delegitimise

1950s, which the National exploited to discredit¹ their opponents and rise to power. The fearful environment and work of McCarthy to unite people against a common enemy were significant causes which show how communism can be used. There were many effects of ~~communism~~ McCarthyism, both long and short term. During the McCarthy era many were targeted and there was an atmosphere of mistrust, where anyone could be suspected and accused of being communist. This fear can be seen in Source L, where the posters show the paranoia surrounding communism at the time. Many targeted ~~by~~ lost their jobs or were publicly attacked, an example of which is Charlie Chaplin, in Source M. Although never convicted of anything, Chaplin was forced out of the country by attacks from the public and the media. Source Q also mentions impacts and job losses for senators and intellectuals, and some who committed suicide, ~~were driven to~~ ~~committed~~ suicide, so invasive was the era. Another effect was the demonisation of anything socialist and distraction of attention from other issues, ~~as~~ described in Source N. The demonisation of communism and socialism ~~United~~ ~~opponents~~ halted any social reforms or policies, as people feared being ousted as a communist. This era of persecution effectively killed off many small left wing parties, like the communist party, and any policies they supported. This also stopped the work of the communist party, who were active in many movements like the feminist movement and black liberation movements. In the longer-term consequences ~~to~~ include the loss of

China narrative and its role in US involvement in the Vietnam War, elaborated on in Source N. McCarthyism is still significant today with relationships between the past and present visible with the election of Donald Trump. McCarthy's rise to power assisted by exploiting fears and closing up hate ~~as~~ is similar to the tactics of Donald Trump, who invites fear ~~of~~ with lies about immigrants and Communist China, ~~as~~ (Source Q). This link to the present is further supported by Source P, where the author ~~mentions~~ mentions the relationship between Roy Cohn, a lawyer ~~of~~ of McCarthy, and implying Donald Trump even directly copied McCarthy's methods. Cause and Effect and Past and Present both help historians to understand McCarthyism, and the complexity of its impact in America.

Patterns and trends is another historical relationship clearly visible in the McCarthy era and American Society. Source P draws attention to the similarities of McCarthyism and the anti-homosexual crusade. In both cases there was fear of a new concept which was exploited by politicians to gain support and purge society and government of the group in question. Even critics of McCarthy, like Margaret Chase Smith, did not see an issue when the same tactics were used to purge the government of homosexuals. Communists and homosexuals were also both seen as a threat to national security. Another similar

purge, also mentioned in Source P, was the purge of intellectuals. This pattern within American politics is consistent with a global trend during the Cold War of fear of infiltration. A similar demonisation of communists, although to a much lesser extent, occurred in NZ, with unions labelled communist and government purges and terror. Was also a trademark of Stalinist communist regimes, and periods of terror, brutal in comparison to McCarthy era, were common throughout communist countries such as Russia, China, Vietnam, and Cambodia. An example of a society-wide terror similar to the McCarthy era is the Cultural Revolution in China, which began 1966, where Mao used communist fervour and fear of capitalist infiltration to incite violence in society and return to power, after being delegated to a more backseat role by his party. The effects of the Cultural Revolution were undeniably more negative, with an estimated 0.8-2 million deaths, but the mechanism and goal behind it is very similar. The historical relationship of patterns and trends shows the complexity of McCarthyism in its similarities to other movements and the links between the McCarthy era and a wider global trend of political terror.

Historical relationships are useful tools for analysing historical events, and can help historians to understand the McCarthy era and its complexity.

QUESTION THREE

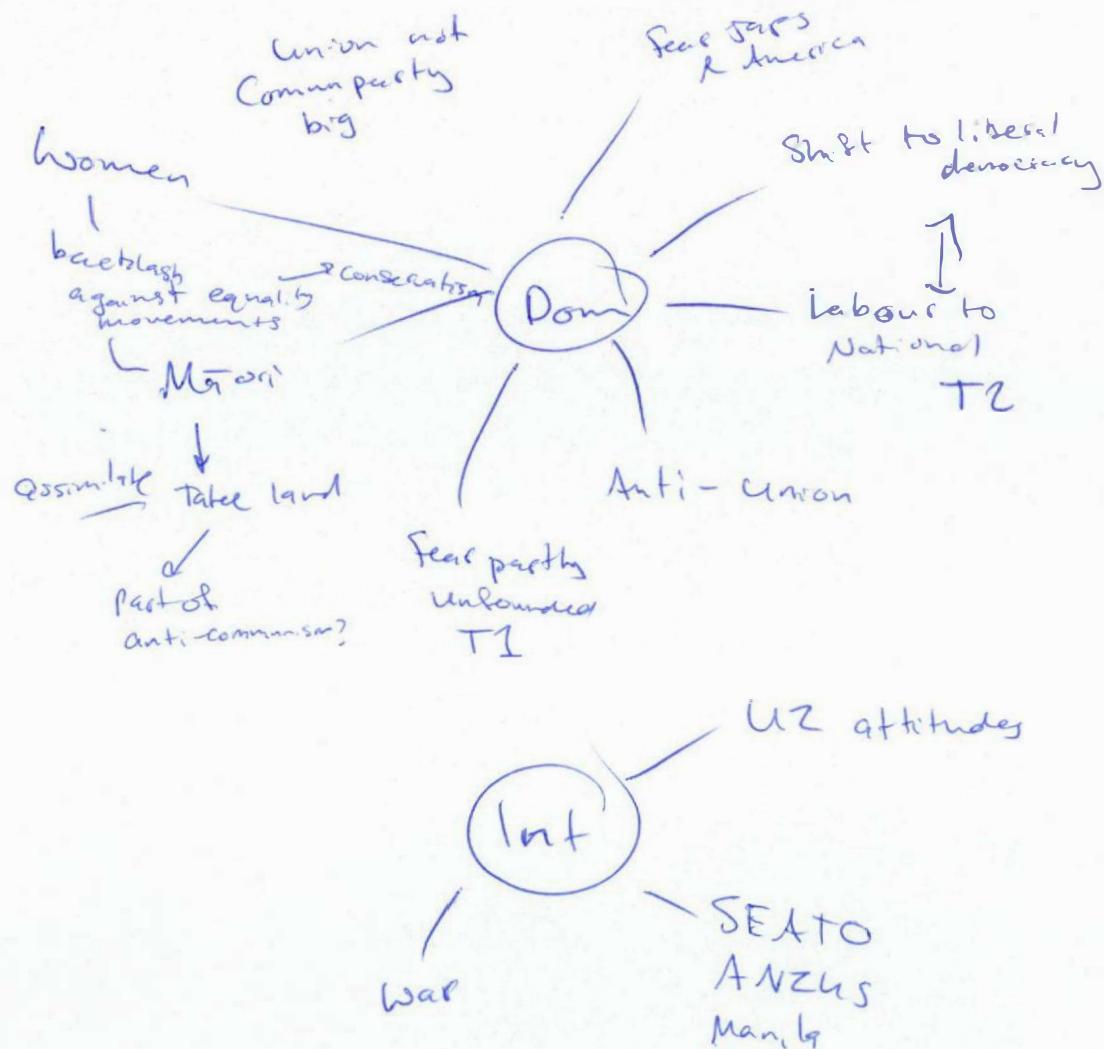
Analysing significant historical events in Aotearoa New Zealand allows us to appreciate the complexity of our past.

Using Sources T-X, to what extent did a fear of communism shape domestic and foreign policy in Aotearoa New Zealand in the years 1950 to 1954?

Your answer must include:

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- an insightful and detailed understanding of this period.

PLANNING



Begin your answer to Question Three here:

1950-1954 was during the height of the Cold War, and fear of the threat of communism was a significant factor in shaping both domestic and foreign policy, and creating a period of lasting change.

NZ has historically been a very socialist state, being the first to give women the vote, and implementing policies like 40 hour working week and minimum wage in the 1890s. NZ also has a history of strong labour unions. In the early 1960s one historian even remarked NZ was the "most socialist state outside of Russia". Fear of communism in the 1950's marked a turning point in this identity and a shift to conservatism and liberalism.

This shift and attitudes can be seen in the rise in popularity of National, when Labour lost their power after ~~a long run of~~
~~strongly in power~~ popularity from the Great Depression onwards. Political propaganda linking Labour to communists was a common occurrence. Global events such as the Berlin Blockade, 1948-49, the Soviet invasion of Czechoslovakia in 1948, the Communist victory in China, and Communist uprisings in Malaya and Korea all lead to a growing fear of communist infiltration. This can be seen in the 1951 waterfront strike, with Sidney Holland demonising strikers and labelling them Communists. ~~This took advantage~~ (Source T1). This took advantage of people's fears of communism to turn public opinion against the union. The failure of the waterfront strike marked the beginning of the decline of unions in NZ, with the Watersiders Union, the most powerful

in NZ being broken up. Union actions since then have been much more subdued and less impactful, with the number of strikes dropping dramatically, and ~~actions~~^{strikes} never becoming as long or violent as the Waterfront strike of 1913 great strike. The change in attitudes towards unions and how their actions were received by both the government and society altered their role and showed a change in government policy concerning industrial action.

Another significant change in domestic policy, as a consequence of growing conservatism, was backlash against social movements for causes like Māori relations and feminism. As mentioned in the question 1, Source B, communism was often used as a tool for Māori to justify alienating them from their land. This ~~was~~ was not confined to the 1800s, but was still a trend in Māori relations in the post-WWII era. ~~from~~ The government often delegitimised actions seeking to protect Māori land by calling protesters communists. An example of this is protests against government acquisition of Ngāti Whatua land^{mentioned in source V1}, during which one of the leaders of the protests was accused of being communist and threatened with imprisonment if she did not cease striking. This policy of increased requisition of Māori land in WWII was part of ~~a~~ moves by the government to assimilate Māori into western society, in part to fully stamp out the "Beastly Communism". ~~Efforts to~~ Alienation of Māori from their land and an increasingly industrial economy drove many Māori to

Move to urban areas post-WWII, which the government encouraged in the interests of assimilation. These changes were aimed to assimilate Māori and remove any hint of communistic culture can be seen through their policies, such as the pepper potting policy, ^{of the Party NSOs} which isolated Māori in pākehā communities, splitting up and spreading out communities. This seriously harmed the communalistic Māori way of life and lead to the loss of much traditional knowledge and practices. ~~These changes to~~ These policies were fueled by a fear of communism and the need for the government to enforce conformity to NZ identity and culture, as being nationalist and patriotic ~~etc~~ meant people were not communist or separatist. They were also caused by a lack of knowledge & understanding of Māori, shown in ~~The need for national unity to combat communist infiltration~~. The attitude of the government, with Sidney Holland having "so little contact with Māori and so little interest in Maori affairs" (source VI), as well as being the first government in 6 decades with no Māori representation. This is another example of the desire to assimilate Māori, as one does not need to understand a culture to remove it, and any concessions to Māori or Māori culture would undermine assimilation attempts. The ~~desire for the government~~ need for national unity to combat communist infiltration can also be seen in ~~government~~ views of women. This can be seen in Source W, where the "Moral Delinquency" of the younger generation was blamed on working mothers, clear backlash against actions made by women ~~etc~~ during WWII.

and evident of growing conservatism and the desire to return to the "good old days". Domestic policy concerning Māori relations and social movements was clearly impacted by fears of communism and the perceived need for national unity and conformity to the national identity.

The fear of communism also significantly changed foreign policy, with ~~a desire to~~ increased inclinations with the USA over Britain. In the early 1950s memories from WWII and how close Japan had come to NZ were still fresh, reminding many of how Britain failed to protect NZ. The government was also pressed to find new security pacts ^{by} ~~with~~ growing concern of a new threat, communist China, and the popularised domino theory. The Cold War meant the US had invested interest in stopping the advance of communism, and thus in the security of NZ. The change of foreign security policy towards collective security and emphasis on ^{peacific} relations can be seen in the signing of the ANZUS Treaty (1951), the SEATO treaty (1953) and the Manila ^(Source X1) Treaty (1954). Fear of communist advance from South East Asia can also be seen in the participation of NZ in Cold War conflicts and proxy wars, such as the Malaya emergency (1948-60), the Korean War (where NZ troops were active from 1950-53, shown in Source X3) and later on the Vietnam War. Participation in these wars not only shows the fear of international communism, but also growing independence from Britain, as NZ began to sign their own treaties and give aid.

to countries like the USA, rather than ~~but~~ just blindly following Britain into combat. This independence ^{growing} in the early 1950s paved the way for full official independence later on, ~~and~~ marking the beginning of NZ.

Fear of communism, both from within and from South East Asia, was a significant historical force impacting NZ foreign and domestic policy in many ways in the early 1950s, and marking a change in independence and national identity.

QUESTION
NUMBER

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93403

Scholarship

Subject: History

Standard: 93403

Total score: 18

Q	Score	Marker commentary
1	6	<p>The candidate addressed the question in a clear and consistent manner and successfully developed a convincing argument about the importance of communism as an historical force. The range of historical narratives was evaluated in a confident manner.</p> <p>While the response critically evaluated the differing narratives, it could have been strengthened by more explicit judgments regarding the reliability and / or limits of the various narratives.</p>
2	6	<p>The candidate provided a clear and developed answer to the question, successfully identifying a range of historical relationships, and demonstrating how these historical relationships allow historians to understand the complexities of McCarthyism in post-war America. The candidate also successfully utilised their knowledge of another context to strengthen their response.</p>
3	6	<p>The candidate used the source material to create a clear and informed argument as to the impact of communism on Aotearoa New Zealand in the period from 1950 to 1954. They successfully analysed and evaluated a range of key ideas around domestic and foreign policies and demonstrated some of their own knowledge of the context. Although the candidate provided a convincing argument, it would have been strengthened even further by providing evidence of their own knowledge of the context.</p>