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Scholarship 2021 History

RESOURCE BOOKLET

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

Check that this booklet has pages 2–18 in the correct order and that none of these pages is blank.

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

COLONIALISM

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QUESTION ONE: HISTORICAL NARRATIVES

SOURCE A: Colonialism as an evolutionary process

[Colonialism] attempts to describe what proved to be a brief and transient condition that was experienced by most parts of Africa, and much of south- and south-east Asia and the Pacific, during the period 1870–1945.

Decolonisation provided a theoretical opportunity for the new states to destroy existing patterns of dependency, but unless they took very resolute action, they were liable to remain economic satellites of the former imperial state or, more generally, of international capitalism. Thus colonialism was merely one stage in the evolution of international relationships in the modern world whose central theme was the subordination of all countries to the needs of advanced capitalism.

Source (adapted): Fieldhouse, D. K. (1983). *Colonialism 1870–1945: An Introduction*. (The Macmillan Press Ltd), p. 11

SOURCE B: The creation of colonial empires

This partition of the world among a handful of states ... was the most spectacular expression of that growing division of the globe into the strong and the weak, the “advanced,” and the “backward.” It was also strikingly new. Between 1876 and 1915, about one quarter of the globe’s land surface was distributed or redistributed as colonies among a half-dozen states. ...

Orthodox observers thought they discerned, in general terms, a new era of national expansion in which political and economic elements were no longer clearly separable, and the state played an increasingly active and crucial role both at home and abroad. Heterodox* observers analysed it more specifically as a new phase of capitalist development, arising out of various tendencies which they discerned in this development. The most influential among these analyses of what was soon called “imperialism,” Lenin’s little book of 1916, actually did not consider “the division of the world among the great powers,” until the sixth of his ten chapters.

*heterodox unorthodox

Source (adapted): Hobsbawm, E. J. (1987). *The Age of Empire 1875–1914*. (Pantheon Books), p. 59

SOURCE C: Colonialism and imperialism

Colonialism is a word more recently coined than imperialism, and the coinage itself is baser. Imperialism, with its many enemies, had also its many friends.

... But no one admits to the title of colonialist. The word is too abusive; and if colonisation ever had a school, its alumni are careful to conceal its whereabouts. To be a colonialist is to be an exploiter.

Source (adapted): Thornton, A. P. (1962). , Colonialism. *International Journal*, 17(4), pp. 335-357. www.jstor.org/stable/40198890

SOURCE D1: An argument for colonialism

Bruce Gilley, an associate professor of political science at Portland State University in Oregon, stunned his fellow academics when he wrote an article for the peer-reviewed journal Third World Quarterly, titled "The Case For Colonialism."

"For the last 100 years, Western colonialism has had a bad name. It is high time to question this orthodoxy.

A hundred years of disaster is enough. It is time to make the case for colonialism again."

Source (adapted): Gilley, B. (2017). The case for colonialism. *Third World Quarterly*. <https://doi.org/10.1080/01436597.2017.1369037> (Retraction, *Third World Quarterly*, at the request of the academic journal editor, and in agreement with the author of the essay. Following a number of complaints, Taylor & Francis* conducted a thorough investigation into the peer review process on this article. Whilst this clearly demonstrated the essay had undergone double-blind peer review, in line with the journal's editorial policy, the journal editor subsequently received serious and credible threats of personal violence. These threats were linked to the publication of this essay. Taylor & Francis has a strong and supportive duty of care to all our academic editorial teams, and this is why the essay was withdrawn.)

*Taylor & Francis Group is an international company originating in England that publishes books and academic journals.

SOURCE D2: French colonialism

French President Emmanuel Macron has trivialised France’s colonial past in Africa in which more than two million people were killed as a “grave mistake,” while the country looks for new ways to maintain its dominance over the continent.

[REDACTED]

While the French government has not officially apologised to Algeria for its colonial policies, Algeria’s Ministry of Mujahideen has stated that four “files” concerning the colonial and post-colonial periods are still open between the two countries, including the recovery of the skulls of martyrs and national resistance leaders from a museum. France also still refuses to give back an Algerian archive containing hundreds of documents and works.

Source (adapted): Ozcan, Y. (2019, December 24). *ANALYSIS – French colonialism more than just ‘grave mistake’* (E.C. Zontur, Trans.). Anadolu Agency Turkey. <https://www.aa.com.tr/en/europe/analysis-french-colonialism-more-than-just-grave-mistake-/1682250>

SOURCE E: Aboriginal protection

The British empire has been signally blessed by Providence; and her eminence, her strength, her wealth, her prosperity, her intellectual, her moral, and her religious advantages, are so many reasons for peculiar obedience to the laws of Him who guides the destinies of nations.

He who has made Great

Britain what she is, will inquire at our hands how we have employed the influence He has lent to us in our dealings with the untutored and defenceless savage; whether it has been engaged in seizing their lands, warring upon their people, and transplanting unknown disease and deeper degradation through the remote regions of the earth; or whether we have, as far as we have been able, informed their ignorance, and invited and afforded them the opportunity of becoming partakers of that civilisation, that innocent commerce, that knowledge and that faith with which it has pleased a gracious Providence to bless our own country.

Source (adapted): Aborigines Protection Society. (1837). *Report of the Parliamentary Select Committee on Aboriginal Tribes (British Settlements)*. pp. 117–118. <https://apo.org.au/sites/default/files/resource-files/1837-02/apo-nid61306.pdf>

SOURCE F1: A good question

As a young man, fresh from his first colonial war, Winston Churchill asked a good question:

“What enterprise that an enlightened community may attempt is more noble and more profitable than the reclamation from barbarism of fertile regions and large populations? To give peace to warring tribes, to administer justice where all was violence, to strike the chains off the slave, to draw the richness from the soil, to plant the earliest seeds of commerce and learning, to increase in whole peoples their capacities for pleasure and diminish their chances of pain – what more beautiful ideal or more valuable reward can inspire human effort?”

Source (adapted): Ferguson, N. (2003). *Empire: How Britain Made the Modern World*. (Allen Lane The Penguin Press), pp. xxv

SOURCE F2: Colonialism and its supporters

Sathnam Sanghera's *Empireland*, a journey through Britain's imperial past, has been a bestseller since it was published, acclaimed by critics as "unflinching ... moving and stimulating" (*The Guardian*), and "excellent" and "balanced" (*The Sunday Times*). And yet, from the British public, the author has received handwritten hate mail, and thousands of abusive tweets from "imperialistically nostalgic racists," as he succinctly replied, some of them verging, he says, on death threats....



"Despite writing very similar stuff to Sathnam, I have never received a single letter like that. It is a direct result of his ethnicity and skin colour," says Dalrymple.

Source (adapted): Flood, A. (2021, March 12). 'Imperialistically nostalgic racists' target *Empireland* author with hate mail. *The Guardian*. <https://www.theguardian.com/books/2021/mar/12/imperialistically-nostalgic-racists-target-empireland-author-with-hate-mail>

SOURCE F3: Colonialism and Black history

Black history is too often regarded as a segregated, ghettoised narrative that runs in its own shallow channel alongside the mainstream, only very occasionally becoming a tributary into that broader narrative.

Britain's interactions with Africa, the role of Black people within British history, and the history of the empire are too significant to be marginalised, brushed under the carpet, or corralled into some historical annexe.

Source (adapted): Olusoga, D. (2016). *Black and British: A Forgotten History*. Macmillan. p. 27

QUESTION TWO: HISTORICAL RELATIONSHIPS

SOURCE G1: The beginnings of the scramble for Africa

European explorers and missionaries began mapping the interior of Africa in the nineteenth century. Adventurers like Henry Stanley revealed that Africa was full of raw materials that could be exploited to fuel the industrial revolution. They saw it as a new place to invest the money made in industry.

The Europeans called Africa the “Dark Continent” because it was unknown to them. This got mixed up with the more sinister idea of “Darkest Africa,” a place where the inhabitants were savage and brutal. Europeans, after the Industrial Revolution, considered industrial towns and technology to be signs of civilisation. African peoples did not have these, so they were branded uncivilised. These attitudes allowed European colonists to ignore the established African tribes and kingdoms with their rich histories and cultures.

Source (adapted): St John’s College Cambridge. *The Scramble for Africa*. https://www.joh.cam.ac.uk/library/library_exhibitions/schoolresources/exploration/scramble_for_africa

SOURCE G2: Colonisation and slavery

The 1884–5 Berlin Conference is famous as the meeting in which the partition of Africa began. However, it was at the 1890 Brussels Conference that the moral justification for the colonial project was laid down as being the determination to “end slavery” ...

... The focus on slavery has, therefore, contributed to a narrow view of African history. Beyond this, these debates surrounding abolition have also contributed to humanitarian ideals, and the impulse of political interventionists of more recent times seeking to “save” Africa. Yet, just as this impulse in the late nineteenth century led to colonialism, so the impulse to “save” Africa usually has been accompanied, even to quite recent times, by concerted forms of exploitation, be it diamond-mine concessions in Sierra Leone or a cocoa plantation on the Gold Coast.

Source (adapted): Green, T. (2019). *A Fistful of Shells: West Africa from the Rise of the Slave Trade to the Age of Revolution*. Penguin. pp. 265–266

SOURCE G3: African colonies after the Berlin Conference, 1884

Source (adapted): ResearchGate. *Map of Africa showing colonies after the Berlin conference of 1884*. https://www.researchgate.net/figure/Map-of-Africa-showing-colonies-after-the-Berlin-conference-of-1884_fig4_343277531

SOURCE H: Colonialism and Christianity

In a Europe confidently entering the industrial age, brimming with the sense of power given to it by the railroad and the oceangoing steamship, there now arose a new type of hero: the African explorer.

The British, in particular, fervently believed in bringing “civilisation” and Christianity to the natives; they were curious about what lay in the continent’s unknown interior; and they were filled with righteousness about combating slavery.

Source (adapted): Hochschild, A. (1999). *King Leopold’s Ghost: A Story of Greed, Terror, and Heroism in Colonial Africa*. Mariner Books. p. 27

SOURCE I: Africa's colonial past

Colonisation was ugly: it involved both atrocities and absurdities such as the purchase of vast territories for a few rolls of cloth or a little alcohol. One is not defending such things by admitting that the shock of colonisation was often decisive and even at length beneficial for the social, economic, and cultural development of the colonised Black peoples themselves. For Europe, after the final act of the Congress of Berlin in 1885, the colonisation of Africa was the last great overseas adventure. And if this tardy takeover was short-lived (lasting less than a century), it took place rapidly, and at a time when Europe and the world economy were at full expansion.

Some of these divisions are artificial, and some are geographical. Very few have any cultural basis. ... It is not only the old colonial administrative frontiers that divide the continent: there is also ethnic, religious, and even linguistic diversity. The main weakness of today's national divisions is their failure to correspond to cultural frontiers. But could they have been expected to do so, more than a hundred years ago?

Source (adapted): Braudel, F. (1994). *A History of Civilizations*. (R. Mayne, Trans.). Allen Lane The Penguin Press. pp. 133–136

SOURCE J: Modern problems, imperial legacies

Among the most serious problems facing Africa today are civil wars, terrorism, enduring poverty, the departure of its people as migrants to Europe, and the opportunities and risks posed by the Chinese and other outsiders interested in African markets. ...



The post-colonial lens remains crucial to understanding modern migration from Africa to Europe. After all, it is not mere coincidence that a young citizen of an African country might develop a desire to travel to the place that once dominated his or her country and continent, exploiting the labour of their grandparents to enrich Europe at Africa's expense.

Source (adapted): Puri, S. (2020). *The Great Imperial Hangover: How Empires Have Shaped The World*. Atlantic Books. pp. 279, 282, 284

SOURCE K1: The movement towards decolonisation

In the late 1930s and 1940s, colonial rule choked on the narrowness of the pathways it had created. Trying to confine Africans to tribal cages, seeking to extract from them what export products and labour it could, without treating them as “workers,” “farmers,” “townsmen,” or “citizens,” colonial regimes discovered that Africans would not stay in the limited roles assigned to them.

The conjuncture of diverse forms of African mobilisation and the loss of imperial self-confidence produced a crisis in colonial policy and colonial thinking, a crisis that would lead the British and the French governments, in something of a panic, to swing the pendulum toward an assertively reformist conception of their own role.

Source (adapted): Cooper, F. (2019). *Africa Since 1940: The Past of the Present*. (F. Cooper, Ed.). Cambridge University Press. (Original work published 2002). p. 27

SOURCE K2: The scramble out of Africa

The scramble *out* of Africa in the eleven years from 1957 to 1968 was pursued at the same undignified pace, taking the world as much by surprise, as the scramble into Africa more than half a century earlier. *Torschlusspanik* (the “door-closing-panic” of Bismarck’s day) seized France, Belgium, and even Britain. Of course imperial perspectives were now very different from those of the 1880s. For one thing, these countries perceived that the race was to get out through the door before they were kicked through it. ...


By contrast, with the uneven benefits that decolonisation has brought Africa, it has well suited the interests of Europe. Missionaries have continued to offer Christianity and civilisation to the needy. White businessmen have continued to make their fortunes in Africa. In the last thirty years, Africa’s imports from the rest of the world have risen ten times. ... Trade preceded the flag and has outlasted it. Giant European and North American companies continue to dominate the economies of fledgling African states. The new word for this is neo-colonialism.

Source (adapted): Pakenham, T. (2008). *The Scramble for Africa*. Abacus. pp. 671, 680

QUESTION THREE: SIGNIFICANT HISTORICAL EVENTS IN AOTEAROA NEW ZEALAND

SOURCE L1: Women and colonisation

A cluster of women's organisations were primarily patriotic societies whose primary concern was the strength and unity of the British Empire. New Zealand supported a comparatively small, yet strong and enduring, outpost of the Victoria League that as a patriotic society had been devoted to empire unity, while simultaneously promoting a "British" New Zealand. Recovering the League's history demonstrates that through their class and ethnic status, elite women were able to claim a voice in imperial matters, transgressing the boundaries imposed by the "public" and "private" spheres framework. Importantly, because they were women, their place was gendered, with appropriate "women's work" concerned with hospitality, and the support of immigration and education.



In line with other imperial propaganda clubs, the objective of the Victoria League in New Zealand was to "support and assist any scheme leading to a more intimate understanding between ourselves and our fellow subjects in our great colonies and dependencies, and aims at promoting any practical work tending to the good of the Empire as a whole".

Source (adapted): Pickles, K. (2009). Colonisation, Empire and Gender. In G. Byrnes (Ed.), *The New Oxford History of New Zealand* (Chapter 10, p. 229). Oxford University Press.

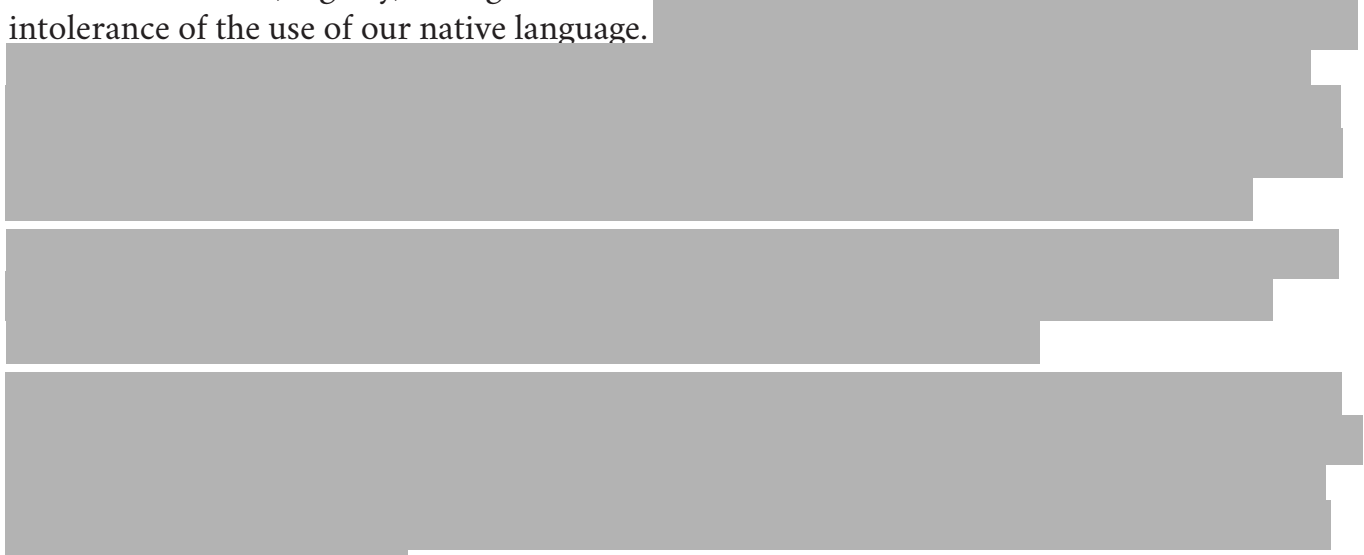
SOURCE L2: Haere mai (Welcome) to New Zealand, 1930s

A tourist poster displayed in a Tourism and Publicity stand at the Waikato Winter Show, probably dated just prior to 1934. Shows two Māori women in the left foreground. One is standing, with a baby wrapped on her back beneath her red cloak. The other kneels to lower food into a boiling pool, on a rope. In the background is a carved whare or meeting house.

Image: Unknown artist (c.1934). Department of Tourist and Health Resorts New Zealand: Haere mai (Welcome) to New Zealand. [Chromolithograph]. By authority W A G Skinner, Government Printer, Wellington. [1930s]. Ref: Eph-E-TOURISM-1930s-01. Alexander Turnbull Library, Wellington, New Zealand. /records/22489836

SOURCE M: Language and colonisation

Don Brash and others speak with irreverence, disrespect, disregard, and even ignorance of the Charter of RNZ authorising the use of te reo, the Treaty of Waitangi guaranteeing tino rangatiratanga (self-determination for Māori), UN Human Rights, and rights of the child clauses recognising the importance of expression in indigenous tongues. Brash et al show closed mindedness, bigotry, a hangover of colonial attitudes, and inconsistent logic in their intolerance of the use of our native language.



Don Brash says English is “a passport to access and understanding around the world”. Ultimately the dominant language in society can be a tool of colonialism and oppression, an instrument of power, and that’s a prerogative that people like Don Brash seek to preserve. His is a world view that says “speak my language or stay silent, for your words otherwise have no value”.

Source (adapted): Rose, C. (2017, December, 3). Don Brash’s attitudes a relic of colonialism. *The Daily Blog*. <https://thedailyblog.co.nz/2017/12/03/don-brashs-attitudes-a-relic-of-colonialism/>

SOURCE N: The true pioneer, the first attack, victory, 1901

Watercolour presented to Stephenson Percy Smith, Surveyor-General and Secretary for Crown Lands, dated 1901. Shows three scenes surrounded by a border of Māori carving with inlaid greenstone. The first scene shows the “true pioneer”, the surveyor, camped in the forest. The second shows “the first attack” (road-making), and the third shows “Victory!” – the smiling home – settled farmland with road and farmhouse.

SOURCE O1: Seddon and support for the Boer War



Premier Richard Seddon inspects the 6th Contingent before their departure from Auckland in January 1901. Seddon was a huge enthusiast for New Zealand's participation in the South African War. He saw it as emphasising New Zealand's loyal contribution to the British Empire, and he was able to exploit the public jingoism (extreme patriotism) unleashed by the war to further his personal popularity.

Image: Unknown photographer (1901). *Richard Seddon and New Zealand Troopers* [Photograph]. Reid Collection Reference: HCL_9650; Hamilton City Libraries, Hamilton, New Zealand. Te Ara – the Encyclopedia of New Zealand. <https://teara.govt.nz/en/photograph/36182/richard-seddon-and-new-zealand-troopers>

SOURCE O2: The South African War

The South African War was New Zealand's first opportunity to take part in an overseas war, and most New Zealanders were eager for the colony to become involved. Indeed, Premier Richard Seddon, reflecting the mood of imperial patriotism, pledged troops for military action weeks before the conflict began.



Here was a chance “to prove our devotion to the Empire”, Seddon told Parliament on 28 September 1899. It was our duty “as Englishmen” and as “a portion of the dominant family of the world”, said Seddon, to rally to the British cause.

Source (adapted): Judd, W. (2003). The South African War. *New Zealand Geographic*. Mar–Apr 2003 (062). <https://www.nzgeo.com/stories/the-south-african-war/>

