

## Summative Assessment 2: Contemporary Media Study

---

Students will research and explore how their chosen Indigenous Peoples are/have been portrayed in contemporary media. Students will explore how contemporary media covers the experiences and responses of displaced peoples.

The task will specifically explore contemporary media response to **dispossession, legal status and land rights**, and **ongoing efforts to achieve greater recognition, reconciliation and civil rights** in the effort to **closing the gap** in access and outcomes for **education, health, justice, and well-being**.

### **Your task must show:**

AE2 Use of relevant evidence to support arguments and draw insightful and relevant conclusions.

AE3 Communication of well-reasoned, coherent, and insightful historical arguments, with appropriate acknowledgment of sources.

A1 Critical analysis of short-term and long-term impacts of developments and/or movements in the modern world.

**800 Word Maximum or equivalent multimodal**

**2 weeks supervised class time**

# Contemporary Media Study

# ONGOING EFFORTS TO ACHIEVE GREATER RECOGNITION

<http://www.radionz.co.nz/international/programmes/datelinepacific/audio/201834375/exhibition-points-to-lack-of-representation-of-indigenous-women>

## Exhibition points to lack of representation of indigenous women

From **Dateline Pacific**, 4:02 pm on 23 February 2017

Share this      

The lack of representation among indigenous women around the world remains as relevant an issue today as it was thirty years ago.

That point is being made through the art works of 6 female artists in a collaborative exhibition which will open in Auckland tonight.

'Still, Like Air, I'll Rise' presents work by women of colour and features two Pacific artists who join in looking at issues of representation among indigenous women.

Indira Stewart has more.



Listen 3'44"

[Add to playlist](#) | [Download](#)



Hannah Bronté, Still I Rise, (trial visual), 2015 Photo: Hannah Bronté, Still I Rise, (trial visual), 2015 - St Paul's Street Gallery

This radio source shows that there is a lack of representation of indigenous women in politics around the world and it is as relevant an issue today as it was 30 years. NZ is hosting an art show to show work done by indigenous people and to point out that there is much to be done before indigenous and non-indigenous people are equal. The artworks include paintings done by indigenous Maori and are designed to inspire other indigenous people and peoples.

There have been many pushes to improve the recognition of Maori people, both men and women in politics but it has been hard as Maori people don't generally go into politics "for many Maori, it just doesn't come naturally to put ourselves out there and turn out voters to support us."

The Government hasn't published information on Maori representation in local government since 2007, when survey results put elected Maori numbers at only 8 per cent.

More

[http://www.nzherald.co.nz/politics/news/article.cfm?c\\_id=280&objectid=11818135](http://www.nzherald.co.nz/politics/news/article.cfm?c_id=280&objectid=11818135)



# land rights

New Zealand

## New Zealand river granted same legal rights as human being

After 140 years of negotiation, Māori tribe wins recognition for Whanganui river, meaning it must be treated as a living entity



34k

396

Eleanor Ainge Roy  
in Dunedin

@EleanorAingeRoy

Thursday 16 March 2017  
15.50 AEDT

<https://www.theguardian.com/world/2017/mar/16/new-zealand-river-granted-same-legal-rights-as-human-being>



Prince Harry paddled down the Whanganui river during a visit to New Zealand in 2015. Photograph: Chris Jackson/Getty Images

In a world-first a [New Zealand](#) river has been granted the same legal rights as a human being.

This source points out that in a world-first a New Zealand river has been granted the same legal rights as a human being. The local Māori tribe of Whanganui in the North Island has fought for the recognition of their river – the third-largest in New Zealand – as an ancestor for 140 years. “The reason we have taken this approach is because we consider the river an ancestor and always have,” said Gerrard Albert, the lead negotiator for the Whanganui iwi [tribe].

The new status of the river means if someone abused or harmed it the law now sees no differentiation between harming the tribe or harming the river because they are one and the same.

This is showing very strong land rights in NZ for Maori people as they are winning bids like this in the government for the Maori people and their land. It is a big step forward for land rights and is showing NZ and the world that Maori people are acknowledged in society and by the law.

There have been Maori leaders that have gone to standing rock Indian Reservation park to show their support for the Sioux tribe and other native American tribes being effected by the building of the Dakota access pipeline. They are offering their support as they know what its like to be in the position the Sioux are in, with similar debates once taking place in new Zealand involving Maori people. There are Certain situations such as the long going dispute between Maori people and the Christian society after a large amount of Maori land was given to Christians without Maori permission to use to build churches on in the early 1900s.

<http://gisborneherald.co.nz/localnews/2532768-stand-with-standing-rock>

## Maori stand with Standing Rock



by [Michael Neilson](#)

Published: November 1, 2016 11:01AM

Share 3.5k

Tweet

**Tairawhiti family on their way home after standing in solidarity with North Dakota Indians protecting their land.**



A TAIRAWHITI family is on their way home from supporting Standing Rock in their struggle against the Dakota Access Pipeline, and already another contingent is preparing to make the journey.



The dispute has been going on since then but has recently been settled with the land being given back to Maori people. The Maori people see that they have been able to persuade governments with the Whanganui river movement and are offering their support to the Sioux tribes who need it

[http://www.nzherald.co.nz/nz/news/article.cfm?c\\_id=1&objectid=111295](http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=111295)  
0

## Century-old land dispute to be laid to rest

5:30 AM Wednesday Sep 25, 2013

Maori

Politics

Property

Religion and Beliefs

SHARE:



Parliament will today amend a century-old trust which was set up to convert Maori to Christianity and evangelise to "heathen races" all over the world. The New Zealand Mission Trust is a remnant of the first missionaries to visit New Zealand in the early 19th century, and held disputed land in central Tauranga which local Maori were now seeking to retain possession of.



A local bill sponsored by Maori Party co-leader Te Ururoa Flavell would transfer the Tauranga land.  
Photo / Mark Mitchell



# Closing the gaps: The great ethnic job divide

5:30 AM Monday Mar 17, 2014

Closing the gaps

Employment

Social Issues

...

SHARE:



**Maori and Pacific incomes still lag behind the national average, but a new spirit of Maori self-determination offers hope. Simon Collins reports in the first of a major four-part Herald investigation into closing our ethnic gaps.**



[http://www.nzherald.co.nz/nz/news/article.cfm?c\\_id=1&objectid=11220647](http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11220647)

Tali Harrington with his wife Joan and baby Leila. Harrington says sharing a South Auckland state house with 14 others is stressful. Photo / Dean Purcell

Closing the gaps is an important part of NZ's culture. An official government campaign called "closing the gaps." aiming to assist socially disadvantaged ethnic groups, particularly Māori and Pacific Islanders, through specially targeted social programs. The phrase came to prominence as a slogan of the Labour Party in the year 1999 election and has stayed very since

There is still a gap between both indigenous and non indigenous cultures in jobs and unemployment rate.

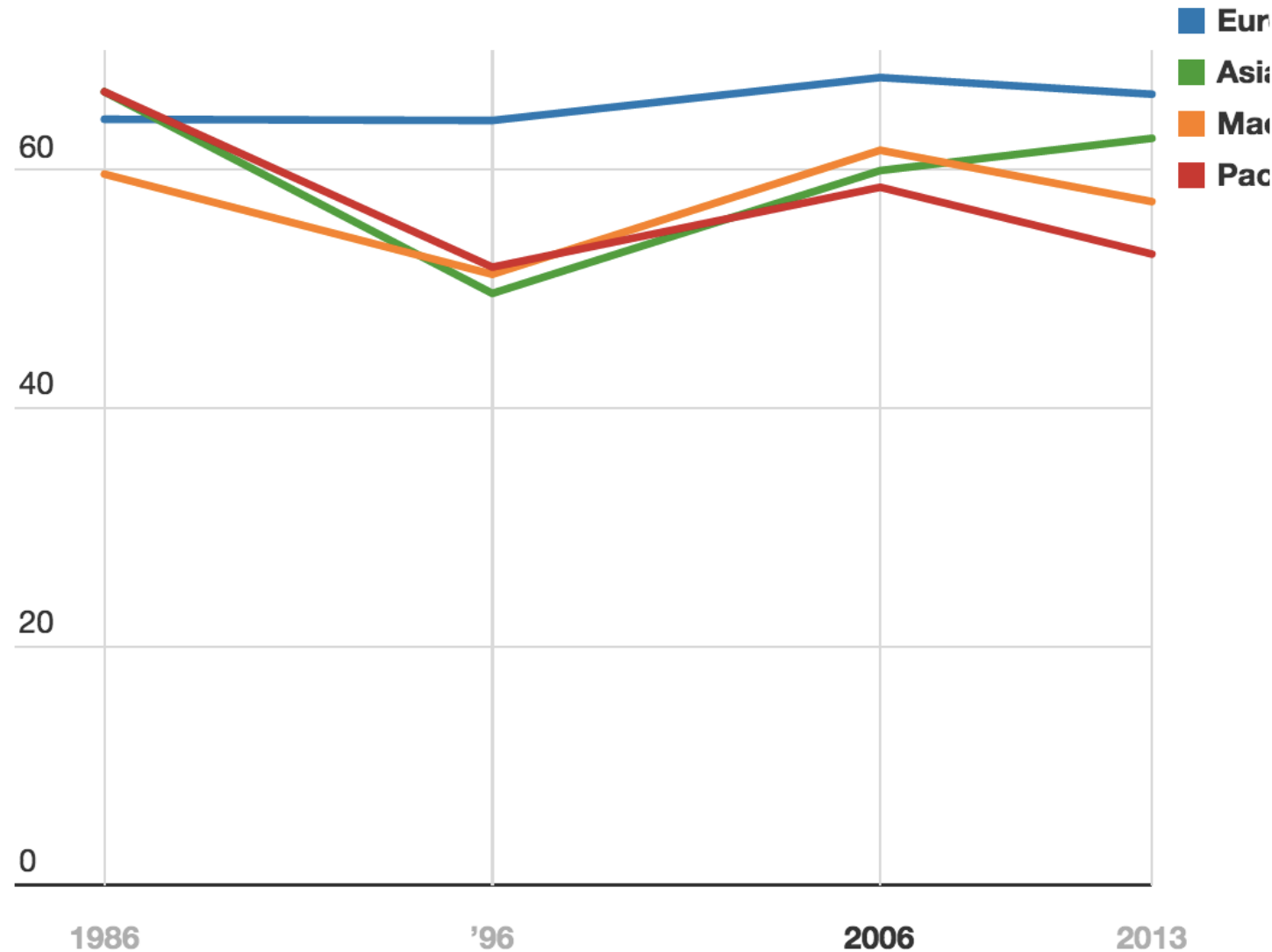
Youthful Maori and Pacific populations make up almost 27 per cent of New Zealanders aged 18 to 24, compared with only 17 per cent of the older working age group aged 25 to 64 - giving New Zealand a demographic "dividend" that other developed countries with rapidly ageing populations don't have.

22.7 per cent of young Maori aged 15 to 24 were not in employment, education or training last year, compared with only 9.9 per cent of young Europeans and 5.7 per cent of young Asians in new Zealand

Many young Maori have gone to Australia to work or live and last year's Census revealed that New Zealand's total population aged 25 to 39 dropped by 5 per cent between 2001 and 2013.

## Employment as % of aged 15-plus (Annual Dec Year)

Maori and especially Pacific workers have lost jobs disproportionately in recessions.



In the opening decades of the 20th century saw a number of new Māori leaders emerge as Maori were economically disadvantaged by a range of government policies and actions which had severely reduced their landholdings. During the second half of the 19th century land held by Maori under communal title had been halved from 8.8 million hectares to 4.4 million. Over the next 30 years this total was halved again as successive governments vigorously encouraged the development of farming.



# Education

Saturday, 18 March 2017

## Maori achievement programme helping school

By **Shannon Gillies**

 318  16 

Regions > North Otago

It has been six months since Totara Primary School joined the Dunedin Maori Achievement Collaborative (MAC) and it is having positive results for pupils, the school principal says.

Totara was the only North Otago School to join the collective, about six months ago, when it formed with 17 other Dunedin-based schools and now the school was investigating its options about offering the district a kohanga reo.

School principal Brandon Payne believed if he could get the kohanga reo project started it would be a first of its kind for the district.



**Totara Primary School principal Brandon Payne has plans to encourage Maori education in his school. He jokes with (left) Blake Taylor (10) and Fern McRostie (12) about their experience learning haka. Photo: Shannon Gillies.**

<https://www.odt.co.nz/regions/north-otago/maori-achievement-programme-helping-school>

Māori education is a priority area of work for government and the Ministry of Education. Accordingly there is much work going on in this area affecting Māori children, students and communities.

There is something called the Maori Achievement Collaborative (MAC) which aims to include Maori students and see their culture honored.

"The big thing is how students see it. You come to school and you see yourself being valued and in a lot of schools Maori kids can see their culture not being valued." this is what the MAC is in place to stop and reverse so that Maori culture is properly acknowledged.

It aims to make school more enjoyable and inclusive for Maori students.

# Maori B+

## Performance Standards for Stage 1 Modern History

	Understanding and Exploration	Application and Evaluation	Analysis
<b>A</b>	<p>In-depth understanding and exploration of historical concepts.</p> <p>Comprehensive understanding and insightful exploration of the role of ideas, people, and events in history.</p>	<p>Perceptive application of the skills of historical inquiry to critically examine and evaluate sources and interpretations.</p> <p>Discerning use of relevant evidence to support arguments and draw insightful and relevant conclusions.</p> <p>Communication of well-reasoned, coherent, and insightful historical arguments, with appropriate acknowledgment of sources.</p>	<p><b>Critical analysis of short-term and long-term impacts of developments and/or movements in the modern world.</b></p> <p>Insightful and critical analysis of ways in which societies in the modern world have been shaped by both internal and external forces and challenges.</p>
<b>B</b>	<p>Some depth in understanding and exploration of historical concepts.</p> <p>Some depth of understanding and thoughtful exploration of the role of ideas, people, and events in history.</p>	<p>Thoughtful application of the skills of historical inquiry to examine and evaluate sources and interpretations.</p> <p><b>Well-considered use of mostly relevant evidence to support arguments, and draw mostly relevant conclusions.</b></p> <p><b>Communication of reasoned and coherent historical arguments, with some insights, and with appropriate acknowledgment of sources.</b></p>	<p>Some depth in analysis of short-term and long-term impacts of developments and/or movements in the modern world.</p> <p>Well-considered analysis of ways in which societies in the modern world have been shaped by both internal and external forces and challenges.</p>
<b>C</b>	<p>Understanding and exploration of historical concepts.</p> <p>Understanding and considered exploration of the role of ideas, people, and events in history.</p>	<p>Application of the skills of historical inquiry to examine sources and interpretations, with some evaluation.</p> <p>Use of generally relevant evidence to support arguments, and draw some relevant conclusions.</p> <p>Communication of generally reasoned and coherent historical arguments, with acknowledgment of sources.</p>	<p>Description, with some analysis, of short-term and long-term impacts of developments and/or movements in the modern world.</p> <p>Description, with some analysis, of ways in which societies in the modern world have been shaped by both internal and external forces and challenges.</p>
<b>D</b>	<p>Some recognition of historical concepts.</p> <p>Recognition and basic understanding of the role of ideas, people, and events in history.</p>	<p>Basic application of some skills of historical inquiry to select and use sources.</p> <p>Use of some information with partial relevance to support an argument, and draw basic conclusions.</p> <p>Partial communication of a historical argument, with attempted acknowledgment of sources.</p>	<p>Description of basic short-term and/or long-term impacts of a development and/or movement in the modern world.</p> <p>Superficial description of one or more ways in which societies in the modern world have been shaped by an internal or external force or challenge.</p>
<b>E</b>	<p>Attempted engagement with one or more historical concepts.</p> <p>Awareness of one or more ideas, people, or events in history.</p>	<p>Attempted application of the skills of historical inquiry to select and use one or more sources.</p> <p>Attempted use of information of limited relevance.</p> <p>Attempted description of a historical event, with limited or no acknowledgment of sources.</p>	<p>Attempted description of a short-term or long-term impact of a development or movement in the modern world.</p> <p>Attempted description of one way in which a society in the modern world has been shaped by an internal or external force.</p>

**Appropriate critical analysis of short and long term impacts in a number of different areas, including representation, land rights, employment and education. Clear communication throughout, although not necessarily insightful arguments presented. Appropriate acknowledgement of well considered sources.**