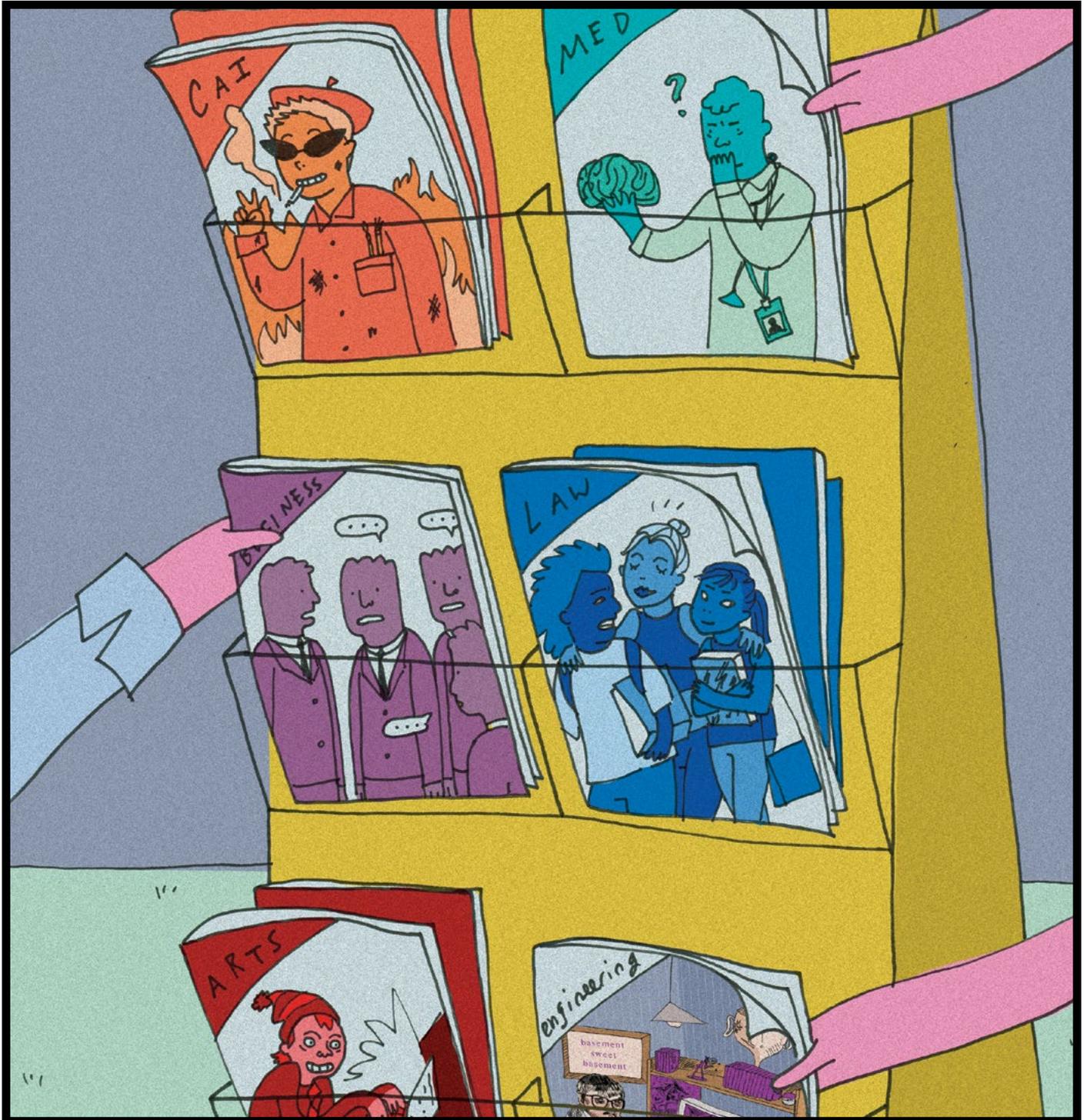


# CRACCUM

ISSUE 22, 2019



## Cannabis callout

While the referendum is gaining traction, what about those already imprisoned for drug use?

*"No, but where are you really from?"*

And other complicated questions around cultural identity

*When you can't find a glass cage of emotions*

The best places to cry on campus - just in time for exam season

# REMEMBER YOUR FIRST PAIR? WE DO.

**THEIA**  
MUSICIAN

FIRST PAIR  
DR MARTENS



EST **PAT** 1975  
**MENZIES**  
SHOES

**YOUR ORIGINAL SINCE 1975**

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#### Features

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# How to alienate your colleagues and be complicit in white supremacy

By BAILLEY VERRY



*Each week Craccum's esteemed Editor-in-Chief writes their editorial 10 minutes before deadline and this is the product of that.*

As *Craccum* comes ever closer to its final issue of the year, we begin to reflect upon the issues and notable events of this year. We at *Craccum* feel that we can sum it up neatly in two words: white supremacy.

Despite it being one of the hottest of takes this year, there is one special guy at UOA who refuses to acknowledge it. Our beloved Vice-Chancellor Stuart McCutcheon has once again decided white boys will be white boys, and there's nothing to worry about in this latest slew of propaganda trying to aggravate racial tensions.

I know that an era that favoured any middle-class white guy compensating for his own inadequacy really worked for you Stu, but maybe it's time we shelve those values and tuck them away with the numerous PR fuck-ups that have littered your last 15 years here at UOA. Despite being one of the highest-paid public servants in the country, it's amazing how you have consistently neglected a substantial part of your job - effective management. To be so out of touch with students and the academic community, to the point where the university's own Pro Vice-Chancellor of equity has to publicly disagree with you and say 'hey, let's not be complicit in racially motivated hostility' is truly an achievement matched

by no other. What a wonderful legacy you will be leaving behind when you depart next year.

If you're going to preach about a diverse student culture of some of the brightest students, you can't have it both ways and pretend everything is fine when the very diversity you stake your reputation on is threatened. This is something that the student community and evidently the staff of UOA understand but seems to be lost in your brain. Perhaps it is being drowned out by your belief that students from poor backgrounds shouldn't get scholarships as "when they're not going to pass year 11 maths is a complete waste of time," (yes this is a real thing he said to *Craccum* last week). Who's to say?

Big McC's defence was that the posters "weren't illegal" and "didn't incite violence". While I may disagree with that position, mostly because I have actually bothered to understand the context of the group and their message, I'm sure we will absolutely get you condemnation when comments inciting violence are made. How about that time in May when there were threats of "Asian extermination" that claimed to be from UOA's O'Rorke Hall of Residence?

Oh wait, that's right, I remember what you said now. Absolutely fucking nothing.

COME CELEBRATE THE LAST DAY OF LECTURES

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2019

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FROM 6PM IN SHADOWS

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TETO



SHADOWS  
BAR & EATERY

POSTER CHILD

RVLTN  
CREW

# Hundreds of University of Auckland Sign Open Letter Over White Supremacist Materials on Campus

EDITED FROM AN ARTICLE WRITTEN BY THE SPINOFF'S TOBY MANHIRE

*A large and growing group of staff at the University of Auckland have spoken out over the re-emergence of white supremacist propaganda on campus in an open letter.*

The staff members, including many of the most senior academics at the university, write: "The signatories of this letter declare that racism and white supremacy have no place at the University of Auckland."

The open letter, which by mid afternoon had been signed by 450 people, was created after *Craccum* reported that a new batch of posters and stickers had appeared on campus issuing white-supremacist dog-whistles. The stickers linked to a website which urged "young white men [to] assume the mantle of re-taking control of our own country".

The university vice-chancellor, Stuart McCutcheon, told *Craccum* the posters were "unfortunate", but he would not be instructing staff to remove the posters. The university did not officially condemn the group or their message.

"I think there is a balancing act – and it's particularly important at a university – between the rights of the people to free speech and the rights of people not to be upset by things," he told *Craccum*. "The stickers themselves aren't illegal ... The particular posters I have seen ... are not of themselves hate speech, they are not illegal, they are not inciting people to violence."

He added: "I know some people go from those posters to [the group's website] and form a view that it's a right-wing or white supremacist group and they may well be right. But [the group] are ... not illegal, and so I tend to the view that we should promote free speech wherever we can."

In the open letter, the university staff are unequivocal: "We have no difficulty in identifying this group and such displays as white supremacist in nature."

They continue: "Likewise, it is easy to state that the sentiments and ambitions it expresses are at odds with our nation's foundation via Te Tiriti o Waitangi, however imperfectly observed: we never were a country for white men. Making this identification – along with an understanding of where such sentiments can lead – is part of the professional expertise of many scholars and students here at the University of Auckland. Finally, as human beings we clearly see that

these sentiments are at odds with the norms of decent behaviour."

The letter began circulating last Wednesday and its list of signatories has grown rapidly since.

To date, it includes more than 30 professors and six "distinguished professors" – a status denoting "those who have attained positions of international eminence of the highest order". There are a total of 18 distinguished professors at the university. Four of the original group of five distinguished professors have so far signed: Dame Anne Salmond, Distinguished Professor of Māori Studies and Anthropology; Sir Peter Gluckman, Distinguished University Professor, Liggins Institute; Brian Boyd, Distinguished Professor of English; and Peter Hunter, Distinguished Professor of Bioengineering.

Others on the list of signatories include Marston Conder, Distinguished Professor of Mathematics, Stephen Davies, Distinguished Professor of Philosophy, Professors of Physics Richard Easter and Shaun Hendy, Jane Kelsey, Professor of Law, and Juliet Gerrard, a Professor of Biochemistry who also serves as the prime minister's chief science adviser.

The university's acting vice-chancellor, John Morrow, said he had no doubt that Professor McCutcheon, who is currently overseas, would applaud the initiative.

"Universities are established to be society's critic and conscience and this is what we would expect from our community," he told *The Spinoff* in an email.

"The open letter demonstrates our staff members' exercise of their right to academic freedom and makes a welcome contribution to ongoing debate on matters that are central to the university's values."

The letter addresses the free speech question directly: "We understand the 'absolutist' position that some take that freedom of speech extends to the right to speak in ways that are hateful," it reads.

"We also understand that the language of rights is complex and nuanced, recognising that such displays create an environment that brings harm to segments of our community, fraying the cultural

tapestry that provides our diverse campus community with vitality and energy. We also note that by virtue of their race, gender, class, country of origin, religious affiliation, sexual or gender identity, many people empowered to judge conduct on university campuses are less likely to be the focus of hate speech, and may be slower to recognise its impact on its intended targets. However, 'speech' has many forms, including gesture and nonviolent protest. If these posters constitute 'free speech', the same can be said of the actions of individuals who remove those that they encounter."

The letter concludes: "Let us make this clear: these posters and the people who created them do not represent this University. As staff, students and alumni of the University of Auckland, we work to ensure that such sentiments do not take hold on campus. Our goal is to ensure that everyone who comes here flourishes within an environment that celebrates free and open enquiry, teaches the lessons of the past, and builds a better future for all."

Yesterday, a group of students and staff trawled the campus removing and pasting over any white supremacist linked material. One student carried a sign which called on the university to "fucken' do something", while others hung up posters which lampooned the university's 'Zero Tolerance' campaign. This university has "ZERO tolerance for protecting human rights and dignity", the posters read.

***"The signatories of this letter declare that racism and white supremacy have no place at the University of Auckland."***

## ***Controversial Speaker to Host Event at Massey University***

BRIAN GU

**Massey University has been flooded with complaints after a controversial speaker was invited to host an on-site panel event in November.**

Meghan Murphy, a Canadian feminist blogger, was invited to speak at the Feminism 2020 panel event. The event promises the publican opportunity to see "the feminists they don't want you to hear, uncensored". While not an officially endorsed event, the venue hired is operated by the Wellington branch of Massey University.

The controversy arises from Murphy being openly critical of transgender activism and legislation, believing it to be negatively impacting on women's rights. A change in Twitter's policy - labelling use of incorrect transgender pronouns as "hateful conduct or harassment" - led to Murphy being handed a ban late in 2018. After breaching these terms by referring to a trans woman as 'him', Twitter permanently suspended her account in November.

Murphy is not the only controversial figure that has been invited to attend. Dr Holly Lawford-Smith, a philosophy lecturer from the University of Melbourne, is another speaker who has had her accounts suspended by Twitter for expressing similarly radicalistic views on transgenderism within the domain of feminism.

This event has been faced with strong opposition from within the

trans community. Event organizers Speak Up for Women have a history of campaigning for gender self-identification in the past, and the university's decision to facilitate this new event has come under scrutiny.

Kiwi organization Rainbow Tick, whom allocate accreditations for organizations based on their diversity and inclusion process, are planning to review Victoria University's standards if the event were to continue.

A congregation organized by university club UniQ (advocates for queer rights) brought together students and staff to discuss the implications of this planned event. One participant was noted as saying "we feel Massey is failing us as students, we feel attacked [and] vulnerable."

Despite persistent concerns, an official statement from the university indicates that the event is all but certain to go ahead. "While we strongly support our community, we are also committed to free speech as a fundamental tenet of a university," the statement says, "and we recognise... [these] are contentious and nuanced issues worldwide."

Yet the university reiterates that it "strongly and openly stands with the sexual- and gender-diverse community," and it has already pledged that venue hire proceeds will be donated to a "sexual- or gender-diverse group".

# The Death Penalty in Context: The Execution of Larry Swearingen

KEEARA OFREN

*CW: Death penalty, sexual assault, true crime.*

*"Most people approve of capital punishment, but most wouldn't do the hangman's job." - George Orwell, The Road to Wigan Pier.*

The death penalty remains one of the most divisive and polarising topics of crime and punishment. It is the fastest argument starter at parties, a topic which anyone will have an opinion on, and a topic that will always be raised in any comments section or editorial.

Lady Justice, a woman blindfolded holding scales of fairness in one hand and holding a sword of punishment on the other, is often imagined as someone ready to extract vengeance. But what happens when the scales are gone? And when punishment prevails?

The crux of the arguments in support of the death penalty are focussed on deterrence, closure and that by committing a crime, the accused has relinquished their rights. Since WWII, nations all over the world began adopting an abolitionist stance towards the death penalty. This coincides with moves which affirmed a yearning for peace and the recognition of human dignity with the establishment of the UN and the Universal Declaration of Human Rights for example.

Aims of peace were delayed and overtaken by aims of security- not always synonymous with human rights. Previously abolitionist states have experienced sudden surges of populist messages of death to criminals. For example, this has been seen in the Philippines through vigilantism in a 'drug war' and in Sri Lanka with the reinstatement of the death penalty this year. The terrifying prospect of this rhetoric incriminating innocent people has already become a consequence.

This is the story of Larry Swearingen.

Larry's case first came to my attention through an Amnesty International rapid response email: "Man with claims of innocence

faces imminent execution".

As an avid reader and fan of true crime stories and documentaries, my curiosity piqued as to the circumstances of the crime and Larry's conviction. Sometimes my Saturdays were spent examining evidence of unexplained cases and going over theories with friends- but this case was different. Forensic experts sided to Larry's innocence and circumstantial evidence seemed exploited by a strong conviction to execute.

**The Case:** Disappearance of 19 year old student, Melissa Trotter- later found dead in a forest area. Melissa had been strangled to death with a pantyhose leg. Larry Swearingen was a local electrician and a friend of Melissa's.

**The Evidence:** Fibre Analysis: The 'Smoking Gun' evidence was the stocking found on Melissa's neck. A similar matching stocking leg was found at Larry's home but the type of fabric was different and did not match the stocking at the crime scene. No DNA match: Blood under Melissa's fingernails and DNA samples found on her did not match Larry's DNA. Timing issues: Larry was arrested for another offence before the body was found which may suggest that given the state of decomposition of Melissa's body, Larry may not have buried Melissa if he was in police custody at the time.

There are contradictory eyewitness accounts of whether or not Larry spoke to Melissa on the day of her disappearance. Some state that Melissa was at university, while Larry was at home, while others state that they were in a relationship. Before Melissa's disappearance, associates report that Melissa was receiving threatening and

violent calls from a fellow co-worker at a call centre. The calls were attributed as coming from 'Larry', but this has been heavily disputed by associates of Melissa and Larry who claim that Melissa was being stalked by someone else.

**Other facts:** The prosecution relied on eyewitness accounts (often unreliable) and the stocking leg for their main arguments. All of Larry's appeals failed.

**Social Context:** The murder verdict was decided by a jury in Texas. Texas, as of 2013, is the state which has executed the most people since 1976, according to Mic.com. The state is known for a punitive attitude towards criminal justice, which may have influenced the culture of the jury, regardless of the facts at hand. 'To Kill a Mockingbird', anyone?

Larry's story had been picked up by international news outlets and forensics experts; it was no longer reasonable doubt, but overwhelming doubt as to whether Larry really was Melissa's killer. Larry was later a client of the Innocence Project and Amnesty International.

In spite of all their best efforts, Larry was executed on the 22nd August, 2019. Larry's case was a sad reminder of what rhetoric can accumulate to kill.

It is important to think critically about matters of crime and punishment. With such high stakes of life and liberty, at the very least, the criminal justice system should be reputable and scrupulous. But if carelessness and commitment to violence are the focal points, so long as you are a suspect, you are fair game.

# The Death Penalty: Unpacking the Myths

KEEARA OFREN, WITH HELP FROM MARGIE TAYLOR AND HOMAYRA SHAFIQ OF AMNESTY INTERNATIONAL AND AMNESTY ON CAMPUS.

**“Amnesty International’s total opposition to the death penalty comes from evidence that the death penalty fails to deliver justice for victims or perpetrators alike, and because it is so widely misused after often unfair trials and can be used against the innocent too. The case of Teina Pora here in NZ is one where an innocent could have died if we’d had the death penalty.” –Margie Taylor, Community Manager for Amnesty International New Zealand**

As one of the most divisive topics, there are many misconceptions towards the death penalty and it’s supposed ‘effectiveness’. Here are some myths about the death penalty unpacked with the help of Amnesty International and students of Amnesty of Campus:

**Myth: “Criminals have relinquished their rights by committing crimes”** – Regardless of popular belief, even criminals have inalienable human rights as protected by international law. Those rights include the right to a fair trial, the right not to be tortured, etc. The aim of detention is to keep people out of society until they are fit to return. Denial of all their rights would lessen the chances of reintegrating.

**Myth: “It deters crime and makes an example of criminals”** – Michael Radelet and Traci Lacock of the University of Colorado-Boulder published a study in the Journal of Criminal Law and Criminology that there is no existing empirical evidence that supports the deterrence theory. States which have the death penalty have not reduced the amount of violent offences. In fact, that violent punishments lead to more violent offences in communities.

This is called the ‘Brutalisation Hypothesis’, that the death penalty is a symptom of a violent society as opposed to a solution to it. In addition, 88.2% of expert criminologists believe that the death penalty is not a deterrent – this is close to a total consensus in the field. The link towards death penalty

and deterrence is therefore too weak. Rehabilitative systems have a far stronger record in delivering on crime prevention such as in the Netherlands. Let’s look for solutions that work, not ones that don’t.

**Myth: “The death penalty removes the need to spend money on jail amenities”** – It takes complicated situations and failure of systems to produce criminals. In my view: Spending money > the death of an innocent person or someone able to be reformed.

In the USA, the costs for death penalty cases are much higher than for keeping people in prison for the rest of their life. This is due to the high number of appeals in death penalty cases and pushed back execution dates.

**Myth: “The death penalty gives ‘justice’ by making the victim’s family feel avenged”** – Family members of victims interviewed by Amnesty International rarely indicate that they feel closure. Many do not seek revenge, but justice. There are other ways to deliver justice than resorting to the violence that took away their loved ones.

**Myth: “The death penalty works for my country”** – There are many flaws in the application of the death penalty worldwide. Much like Larry’s case, some may be executed with claims of innocence. Another phenomenon is that the threshold to use the death penalty isn’t for serious crimes like rape or murder, but is instead used to punish political dissenters (Iran, Sudan) or those who have committed petty crimes and is even used on minors (Iran).

The death penalty is disproportionately used on minorities and those from disadvantaged backgrounds as well (USA).

Many countries in South East Asia use the death penalty for drug crimes. However, the more useful response will be to treat addiction as a health issue and a symptom of societal problems as opposed to a criminal/individual issue.

Finally, executing for political dissent, petty crime and drug crime is against international law. As use of the death penalty is

restricted, these do not satisfy the criteria for “most serious crimes” to execute an individual.

**The Reality:** When we end a criminal, we may not be ending the causes of crimes themselves. The death penalty should not be an excuse to avoid engaging with larger discourses. Crimes such as rape and abduction may not be solved by just ending one perpetrator; for lasting impact, we should dismantle rape culture and abuse against women. In global issues, it may be tempting to follow suit of the United States for example, but we must consider how issues of crime and punishment fit into New Zealand’s existing social context. Māori are overrepresented within prison populations, which reflects issues of colonisation still unsolved in our nation. If we adopt more punitive measures, we are not engaging with the real need to decolonise criminal justice and address systematic inequalities of how indigenous people may suffer under historical and present marginalisation.

When you think of a criminal, who do you see? Does he play chess? Does he like writing Christmas cards to staff members? Does he listen to classical music?\* Or is he a complete monster? Despite society stating the ‘advantages’ of characterising criminals as inhuman, the more we do so, the less likely we can recognise the environmental factors that make criminals. As such, the less likely we are to intervene or reform.

New Zealand recognises this, and a priority of the New Zealand Human Rights Action Plan is to end the death penalty. This is especially important to remember on October the 10th, the International Day Against the Death Penalty. New Zealand wants to take a stance, and it’s time that we do too as informed New Zealanders.

We must think to ourselves, when a democratic society succumbs to a punitive system to allow the death of one with claims to innocence, it is not only a prisoner executed. It’s the principles of fairness and truth desecrated.

*\*Hobbies of Larry Swearingen in his obituary by the Innocence Project.*

# There's Nothing Controversial About Saying No to Racism

DANIEL MEECH

*Earlier this week, University of Auckland Vice-Chancellor Stuart McCutcheon told Craccum the university would not condemn or remove white supremacist stickers found on campus. His reasoning: the university has a duty to uphold free speech. As part of that duty, it can't be seen to be taking sides in contentious debates... Really?*

I'll admit the university can't take sides in genuinely contentious debates. It would be wrong for the university to take a stance on abortion laws, or the Hong Kong protests, for example. The university has hundreds of reasonable, level-headed students and staff who sit on either side of each debate – promoting one view over the other might cause the neglected side to feel unfairly excluded and persecuted.

But racism is not a 'contentious issue'. I refuse to accept the university cannot take a stance against racism on campus. Taking such a stance should be automatic – it should occur almost without thinking.

And yet, McCutcheon maintains the university can't condemn the most recent outbreak of racist rhetoric on campus, for fear of appearing to take sides. In his view, since the posters aren't illegal, taking them down would be a breach of the university's implicit commitment to protecting freedom of speech on campus – a commitment made to both students and staff.

But what about the university's other, more explicit commitments? Like its commitment to creating a "safe, inclusive and equitable environment", as outlined in the university's Student Charter. Or its commitment to having "zero tolerance for all forms of bullying, harassment and discrimination", as the university's many 'Zero Tolerance' posters claim.

Clearly, unlike the university's commitment to free speech, these other commitments don't mean anything. They're little more than words on a paper: vague, unenforceable, feel-good promises that can't be cashed in for actual action. They're meaningless, like the

promise McCutcheon made to the public in April, when, after students alleged there was a growing white supremacist movement on campus, he told media he would "always act" to fight racism and discrimination on university grounds.

Yeah, right.

It's not all bad news though: McCutcheon did promise Craccum the university will intervene if the group look like they've begun "inciting people to violence". (I shouldn't have to explain why this is a terrifying statement.)

But will it really take someone enacting violence for the university to sit-up and take note? Will we have to wait until someone is injured – or, even worse, killed – before the university has the evidence it needs to officially ban racist posters from campus?

While we wait for that to happen, the thousands of minorities attending university will continue to live in fear of persecution. They'll continue to attend classes and lectures with the knowledge that white supremacists stalk the campus grounds – and that the university knows of this, and allows it to happen.

Having met McCutcheon, I don't believe for a second that he holds racist views himself. He isn't prejudiced against particular students. He doesn't want white supremacists to spread their message on campus. He's simply doing what he believes is right.

But his understanding of what's right might not cut it here. As an aging, heterosexual, white male, I don't believe he's fully equipped to appreciate the impact racist rhetoric on university grounds can have on the students and staff who attend there. He clear-

ly doesn't see these posters as a real threat to the safety and dignity of minorities on campus. To him, these racist posters are probably just the harmless by-product of a toothless white supremacy movement.

But ask the minorities on campus if they believe these groups are harmless. Ask the post-graduate students who filed reports alleging a Neo-Nazi student had made them feel unsafe. Ask the Asian students who were called "locusts" and threatened with "extinction" in an unofficial University of Auckland reddit thread. Ask the victims of the Christchurch shooting.

White supremacy is real, and alive, and it's on university grounds. As a University of Auckland student, all I want is for my university to take a public stand against it – to say it won't allow these white supremacist groups to promote their cause on campus.

I don't want to belong to a university which protects racists from having their views attacked. I don't want to belong to a university which says white supremacists have a place in their community. I don't want to belong to a university which genuinely believes banning racists from campus might not be the right thing to do.

For far too long, the university has shunted the responsibility of battling racist rhetoric onto the shoulders of students, staff, and minorities. That's not enough anymore – neutrality isn't enough anymore. It's time for the university to come off the fence and pick a side. As one protestor put it in a placard displayed in the campus quad: it's time for the university to "fuckin' do something".

# The Big News Quiz

*Which Of These Quotes Came From Real Emails Our News Editor Received This Week, After He Published a News Story About White Nationalist Posters Appearing on Campus?*

Help! After our News Editor published a story about white nationalist posters appearing on campus, his email inbox blew up! Literally - emails are flying everywhere! The team at Craccum need to wrangle up all the loose messages, but they can't figure out which ones are real and which ones aren't. Can you help them by pointing out which of the quotes below come from real emails Craccum's News Editor received this week, and which of them have been made up?

1. About migrants: "who are letting these monkeys in?"
2. About Dan, the author: "you ... pick on white kids but you would never criticize blacks, homos, muslims or Maori."
3. About migrants: "How many uber drivers and Indian pizza delivery people does this country need?"

4. Paraphrased from multiple different emails: "I'm not racist, but I want to know how I can get in touch with the white nationalist group - could you please send me a link to their website? Also, I'm sick of liberals shoving messages of anti-racism down our throats."
5. About white supremacists on university campus: "perhaps some people at Auckland uni are sick of being taken for a ride from these jigaboos and that is why they have done the posters."
6. About Dan, the author: "you're not a serious journalist and you never will be." (You're not wrong.)
7. About the university staff who expressed disappointment with McCutcheon's decision not to remove the posters: "wow the same crowd that poisons young minds

with cultural Marxism also hates white people who would have thought [sic]."

8. About the decision not to publish the group's contact information: "shut the Maori activism down then."
9. About migrants: "these chimpanzees should get their balls cut off and then be deported, instead Jacinda will probably make them NZ citizens [sic]."
10. In a totally unrelated email about the white nationalist group: "I am a law student at the University of Auckland."

Answers: While all of these are real quotes from real people, only quotes 1, 3, 4, 5, 6, 9 and 10 come from emails sent to Craccum's news inbox. The rest are comments left on Facebook. Faith in humanity = restored!

# WANTED: CRACCUM EDITOR

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# AUSA'S STRESS LESS STUDY FEST FREE EXAM SEMINARS

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## MONDAY

STATS 10X  
6:30 - 8pm  
MLT1/303-G23

## TUESDAY

ACCTG 101  
6:30 - 8pm  
MLT1/303-G23

## WEDNESDAY

MEDSCI 142  
6:30 - 8pm  
MLT1/303-G23

## THURSDAY

BIOSCI 106  
6:30 - 8pm  
MLT1/303-G23

BUS 102  
6:30 - 8pm  
PLT2/303-G02

## NEXT WEEK

PHYSICS 160  
ECON 151  
PSYCH 109  
BIOSCI 101  
HIST 104

MORE TO COME

## OTHER INFO

GO TO THE AUSA  
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# A Week in Sports

JOSHUA JAYDE

*Our rugby-mad and football-averse commentator, Joshua Jayde, is not going crazy at all.*

## *They've Done It Again*

Japan. Four years ago, the brave tier two team took on the mighty South Africa in Brighton and defeated them at the death. But now, against an Ireland team billed as the best ever, one which - at least entering the tournament - sat atop the rankings, Japan have outdone themselves. Down by three at the half, the Blossoms took the lead with more than twenty minutes to go and held off the despairing Irish fightback to win 19-12. Jamie Joseph, the Japanese head coach (until England steals him next year), talked about his team's spirit, carrying them through, and it will; Japan looks likely to escape their group and will surely make the semifinals.

\*Check notes\*

As I was saying, Japan looks likely to escape their group and will probably be thrashed by an unforgiving All Blacks side or a revitalised Springboks team out for revenge. But then again, who knows?

## *In Other (Rugby) News...*

I have to admit I was pretty mad when I was given Uruguay for my office sweepstake. But then in their first game, I was inspired. They managed to overcome Fiji in what was a huge upset, and I suddenly regretted everything I had said. This is Uruguay. If they can beat Fiji, who knows how far they can go. Quarter-finals? Surely, at least. Semi-finals? It's a long shot, but I believe. In fact, I now back them to go the whole way and...

\*Checks notes\*

Oh. They're being thrashed by Georgia. Fan-

tastic. Guess I'll go support Ireland again.

## *Please, Something Other Than Rugby!!!*

Alright, fine, I get it. Welcome to living in New Zealand during the Rugby World Cup. Personally, I love the World Cup, but I understand if others are already tired of the rugby-centric news cycle, work conversations and pub quizzes. So, just for you (my two non-rugby-loving readers\*), here is my new segment:

## *Sports You Should Watch Except You Probably Shouldn't Be Watching Because You Have To Study But You Do, Anyway, Because Your Time Management Skills Suck And You Don't Care Anymore (working title)*

Let's start with the States, as they are the masters of inventing new sports only they can play so they can be world champions. Right now, it's the beginning of the NFL season and the end of the regular baseball season. So, why should you be watching these sports?

Well, the main draw of the NFL is the advertising. Seriously. A typical game has 60 minutes on the clock, most of it spent waiting for plays to begin, yet somehow, from kickoff until the last play, these matches take over three hours. So you aren't actually watching any sport, you're viewing countless ads as some sport happens in the background. But that's the best part! Seeing the might of American consumerism pander in obscure ways to their public through ridiculous dancing, bizarre product placement and just general weirdness is an experience you'll

never forget.

Oh, I almost forgot about baseball. There's no reason to watch baseball.

If you want to be boring and unoriginal, there's always football. I mean always. It never stops. The clubs get a month break between seasons, but that's always filled with international teams, pre-season money-gathering, and, if there actually, somehow, isn't a game playing at that very second, there are transfer speculations and manager meltdowns and analysis and endless, endless analysis and aaaaaaaaaaaaaah make it stop please someone make it stop

But if you want to not be driven \*twitches\* crazy by endless football, there are a variety of other sports you can follow (not including golf, which is not worth it. Trust me.). If you've ever watched boxing and felt, hey, this seems a bit tame, you're in luck: the ice hockey season is beginning worldwide! If you're not familiar with ice hockey, it's like someone saw hockey and ice-skating from a distance and decided to stage an all-out brawl instead. Points are scored by knocking out opposition players' teeth, your own players' teeth, and putting a cylindrical rock in the back of a tiny net. In fact, if you're looking for a new sport, I strongly advise ice-skating as the way to go.

But to be honest, just go watch the rugby. View every single World Cup game, despair as Canterbury wrap up both national titles, the Ranfurly Shield and defend the JJ Stewart Trophy. Go to a grassroots game. Most of all, laugh as Australia get knocked out of the World Cup by Uruguay, and be proud to be a Kiwi.

## *Go Japan The All Blacks!*

\*Hah, like I have two readers.



i just wanna get high...  
**H**EA**L**TH  
**I**SSUE  
reco**G**nised  
with **H** drug reform!



# Racism, Drug Policy, and the Upcoming Cannabis Referendum

By ALANA MCCONNELL

*On a Monday night in the Auckland Town Hall, people from all walks of life came together to connect over drug policy in Aotearoa. Though the Cannabis Referendum is 14 months away, it's at the forefront of many Kiwi minds; from watching Patrick Gower get high in his documentary, to debating the topic with friends and family around the dinner table.*

We are starting to realise those who participate in the umbrella term of "drug use" are not in a specific degenerate sector of society that we can easily pathologize and demonise. By the age of 21, 80% of Kiwis will have tried cannabis at least once. However, from 2007-2011, 1050 people were arrested for involvement with cannabis. The Unify Rally, created by a new drug reform campaign #HealthNotHandcuffs, shines a light on not only problematic and archaic drug policy in Aotearoa, but how drug policy globally is founded on institutional and systemic racism. The War on Drugs, which undoubtedly has failed, was used as a means of social and racial control, framing drug use as a criminal issue instead of a health issue.

Along with encouraging those at the rally to vote for change and help the referendum gain momentum over the coming months, the speakers spoke about how drug policy around the world works to oppress certain groups, whilst benefiting those who make the laws. By decriminalizing and regulating drugs like cannabis, social harm is reduced and people do not fall victim to a system they are powerless in. A notable speaker was activist, mother and award-winning author Asha Bandele, known for writing *"When They Call You a Terrorist: A Black Lives Matter Memoir"*. She spoke candidly and passionately about the death of her son from drug violence, and the devastating effects caused not by drugs themselves, but by the policing and treatment of those who use drugs. The U.S government seems more than willing to spend thousands of dollars locking someone up in a cell, marking them with a criminal record, and watching them

fall deep into a pit of recurring violence, poverty, and disenfranchisement. As Asha said *"You can't get well in a cell."* Instead of criminalisation for non-violent and non-problematic drug use, racial disparity in prisons, and the deepening of divides in our society, we need to create a world where knowledge and empathy are prioritised over judgement and a racist punitive system.

In New Zealand, 15% of the population are Maori. In prison, 51% are. In the United States of America, 13% of the population are African American. In prison, 40% are. We can't ignore the statistics. Black men in America serve almost as much time in prison for non-violent drug offenses than white men do for violent crimes. Many people like to view those who are drug users, or those who are in prison as lacking moral standing, defining them as deviants who should be treated with no mercy. Even scrolling through your Facebook newsfeed, there are numerous comments on videos about harm reduction or drug use, saying that drug addicts should be shot, and that they are scum. Bryan Stevenson, author of *Just Mercy* said *"But simply punishing the broken-walking away from them or hiding them from sight... only ensures that they remain broken and we do, too."* We want to create these stark divides because it makes us feel safer and puts us at a distance from those who we deem as the undesirables in society. The advertising campaign created in the 1980's "Just Say No" has painted drugs as a simple issue with a simple solution. This is not true. Deborah Small, another speaker at the Unify Rally who is an American lawyer and drug reform advocate, says that instead

of "Just Say No", we should be saying "Just Say **Know**". Harm is reduced through education. Harm is reduced through open dialogue, and by breaking down stigma and shame. Harm is reduced by acknowledging that colonialism has sunk its teeth into every facet of the way we live and function in this country. Portugal has been used a shining example in the dialogue surrounding drug policy as a country that decriminalised all drugs, with overwhelmingly positive results. The opioid epidemic where 1 in 10 people were addicted to heroin became stable, overdoses declined, and HIV and Hepatitis rates decreased. New Zealand has an opportunity to join countries like Canada, legalising cannabis and adopting progressive views on drug policy. We can look back on history and positively say that the old way of doing things doesn't work. Criminalising drug use is more damaging than drug use itself. We can see that in America with the opioid epidemic, where people get hooked on prescription drugs and then have to resort to illegal substances like heroin and fentanyl, putting them at risk of overdose and diseases like HIV. Every country has their own unique problems with drug policy, but at the Unify Rally we could all see clearly that in every country, there were people in society, usually people of colour, who were consistently facing the worst consequences and outcomes.

Leaving the Unify Rally on that Monday night, you couldn't help but feel exactly that. Unified. When we vote, we can come together to challenge a past system that has left us powerless. We need to choose health over handcuffs, for everyone's best interests.



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# Where Are You From? A Discussion

By ANONYMOUS RESPONDENTS; moderated by BRIAN GU

*“Where are you from?” For some, it’s a question that embraces diversity and culture. For others, it’s one that hurts their sense of belonging. In some instances it carries malice, while in others, it is asked with genuine curiosity and empathy.*

In a frightening time for our university where racially-targeted threats and abuse are rampant, it becomes our collective responsibility to remind our ethnically-diverse students that these are not attacks on themselves, but the university as a whole. This starts with self-awareness of our interactions, and how they are perceived in the eyes of people who are different from ourselves.

I talked with students of multifaceted backgrounds to hear their stories of being asked where they come from, how it affects their identity and their thoughts on whether there is a presence of xenophobia in New Zealand.

*Responses have been slightly edited and abridged solely for the purpose of maintaining publishing standard. Respondents have chosen to keep anonymity.*

## *How do you identify with regard to ethnicity?*

**L:** The easy answer is to just say I am a kiwi. The long answer is to say that I am a kiwi, but a NZ-Chinese mix. In terms of my mannerisms, behaviour, and upbringing, New Zealander is the most apt description. I have elements of Chinese culture, but I wouldn't ever claim to be Chinese.

**P:** Chinese

**B:** Chinese

## *How do you choose to identify with regard to nationality?*

**L:** [I feel that] this one is a lot easier. It's like "what is your sex?" compared to "what is your gender?". Nationality is the objective one, and I am definitely half-Chinese, quarter-Welsh, and a quarter-Fijian.

**P:** New Zealander

**B:** Chinese-New Zealander

## *How would you respond to “where are you from?” being asked by a close friend?*

**L:** I would just give my exact nationality. My close friends are well aware of my mannerisms and cultural upbringing; Heck, I've been with some of them for most of my life. Many of my friends are pretty much identical to me, having been born of a non-European descent and raised in a western, NZ environment. As such, we all share a pretty similar experience growing up. Probably explains why they're my friends; we all share a mutual understanding of our underlying heritage from our parents, but also a large portion of our personalities are defined from our environment, New Zealand.

**P:** The shore lol. I'm Chinese, yeah.

**B:** If they were my friend, I would assume they would be asking what neighbourhood I'm from. I'm not here to be friends with

people who racially alienate me.

## *How would you respond to “where are you from?” being asked by a stranger?*

**L:** In this context, I would reply with "I'm a kiwi", or "I'm from New Zealand." A stranger wouldn't understand the intricacies of myself within a few seconds of meeting me, obviously, and I wouldn't want to burden them with a pie chart diagram and accompanying percentage breakdown of my exact heritage. Saying I am a kiwi? It's an easy way to say I am multicultural. I am clearly Asian from my appearance, but my response would tell them I am heavily westernised. And to be honest, that's probably enough info. If they asked again, I would let them guess. That's always a lot of fun, and I can see what people think I look like!

**P:** Auckland

**B:** I usually get them to guess until I get bored, then I just agree with whatever one they offer. I've been Japanese and Korean a number of times. Alternatively, I really begin to dig into my life story and my parent's immigration until they get bored and try to interrupt me with whatever personal knowledge they have about China/Shanghai/the continent of Asia.

### *In either context, how would this question make you feel?*

**L:** If a friend asked me, I would be disappointed they forgot.

If a stranger asked, it would be contextual. Someone my age asking after a standard "Nice to meet you!" spiel wouldn't be odd and makes for a great conversation starter. Just let them guess, and it can break the ice.

If some complete stranger asked without any rhyme or reason, I would be a bit creeped out. But honestly, who wouldn't be creeped out by a stranger asking questions unprovoked?

**P:** A friend [asking] is okay because we all wonder, a stranger [would be] weird and gross.

**B:** When I was less secure of my ethnic identity, it made me feel incredibly isolated from wider 'Pakeha' society. It made me feel like an outsider and reminded me of my difference. However, at this point, I guess I'm older and just don't really have anything to prove to anyone – it doesn't faze me. The people who ask that question are just unaware of its implications, so I personally feel there isn't a point in getting riled up about it. I've just become more secure in my ethnic identity so that I can't be broken by a stranger on the street.

### *Some quick scenarios, let me know how applicable you feel these are to you.*

Two of our respondents said it was unlikely that **"'nationality' would be a barrier towards which ethnicity they choose to identify as"**. One felt it was likely.

Two of our respondents said it was likely that **"'nationality' would be a label they would struggle with"**. One felt it was unlikely.

All of our respondents felt strongly that it was unlikely for them **"to be offended when they are asked where they come from"**.

All of our respondents felt likely to **"feel comfortable identifying as a New Zealander"**.

### *Do you have any notably negative or positive experiences to share of people asking where you come from?*

**L:** I am aware that a lot of people do, more mixed girls than guys. That being said, I LOVE being asked where I'm from. I get a bit flustered, but it is a fun conversation starter, and almost always, 99% of the time, is just an innocent question. I ask this question to other mixed people as well. I mean, I just have a curiosity that must be satiated sometimes. Letting people guess is always fun too.

**P:** Yeah I was being an extra on a movie shoot, and this girl was also from the shore, and she goes "hmm where are you from? It's just that you speak English with such a kiwi accentahaha". Or at work, someone from the office next door asked me where I was from, it got really awkward, and my boss said Student Job Search, which was nice because I think she knew I didn't want to answer in that context

**B:** My mum really likes the time that we went on a bush walk and this older Pākeha fella asked us where we were from and I said "Auckland. Where are YOU from?" I think I was sixteen, and I think my mum didn't realise what sassy teenager I was.

### *Are there any other conversational phrases which make you feel racially isolated?*

**L:** No singular phrase, but man, the one thing about being mixed that bums me is that I never got to learn Chinese... and nothing is worse than trying to explain to the old Chinese lady at the bus stop that "wo bu hui shuo zhongwen" (*translates to: I can't speak Chinese*).

**P:** When they slag off Chinese international students, or like how I'm not like those Chinese people.

**B:** Mostly conversations about immigration, international students and housing prices, because they're fuelled by xenophobic violence, there's a much more vitriolic fire. Plus, a conversation means you really get into how they developed such low empathy for people that were just...born in a different country lol.

### *Any additional comments?*

**L:** This is where I want to talk a bit about piecing together an identity as a mixed person, because honestly, this is the most talked about part of being mixed, at least

in the circles I frequent. Typically, I've seen people struggle to identify as a whole part of either race; they feel as if they don't belong to either one, that they cannot claim a race to be theirs.

I am gonna say that I have never felt this to any measurable extent. I think this is owed to the fact that I am from New Zealand. For this, I am thankful. New Zealand is an absolute melting pot of cultures and races, so being mixed means almost nothing. So many immigrants choose New Zealand, so you never feel alone as someone who has to split 2 or even 3 cultures.

Sometimes, I do wish I could speak Chinese, and that I had more in-depth understanding of some Chinese culture. But I never feel as if I have missed out on much, because I am able to experience not HALF of a culture, but almost TWO cultures. I can safely say I have experienced pretty much all of New Zealand culture having been raised here, and enough of Chinese culture to feel as if I have had my fair share. Sometimes I feel as if I have experienced more culture than any 'monoracial' person can, without an immense amount of time and travel.

I love being mixed. From the silly questions you get asked, to the "genetic superiority" I supposedly have, I think it is just a benefit overall. I feel like I get to experience two cultures to a shallower depth than most people get to explore one, but honestly, I think that's a good thing.

What I'm trying to say is you guys should marry outside your race. Make the world a better place. In a couple hundred years, we're all gonna be a vague shade of brown anyway. Wonder what we'll hate each other over then? Height?

**P:** There are better ways of asking the question but also does it really matter?

**B:** I think that while "where are you from?" is an isolating question, it lands more on the scale of racism that's more casual and implicit. Sometimes it comes from genuine curiosity, and people come from a time when that was a more acceptable thing to say. I think that only through larger conversations can you understand the depths of people's ignorance and racist behaviour that can lie in people who may never ask where you are from. Maybe having people ask where I'm from seems small when "go back to your country" is growing in popularity.



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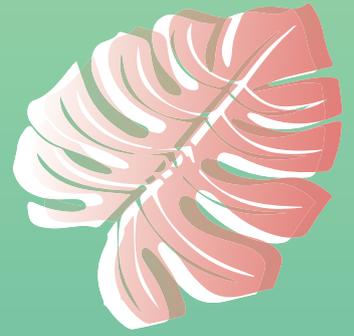
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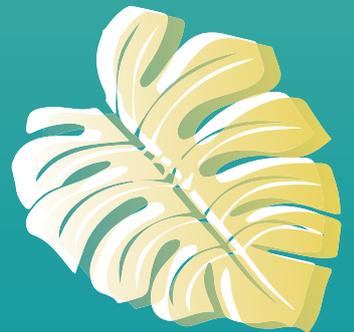
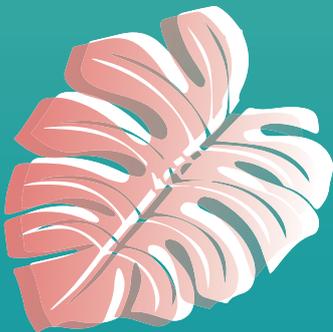
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# Democracy Happened and No One Cared

By BAILLEY VERRY

*Once again, it was time for UOA's annual tradition of barely being able to scrape enough votes together to hold the AUSA election. This year was the third year the election was moved from the cold windy quad and held online, making it nice and easily avoidable.*

While I myself am a product of last year's clusterfuck of election drama, this year was far more tame. While elections should run smoothly, and it is best for the candidates that nothing of note happens, what has resulted is another year of student elections going by largely unnoticed or met with apathy.

This year saw a drop of around 200 votes in total per position compared to last year. The 2018/2019 elections themselves had a disappointing turnout from the year prior, with a drop of 500 votes in total per candidate. Within the last three election cycles, the number of voters has halved. By-elections by nature have usually seen even fewer voters than main elections, with the most recent by-election of the Queer Rights Officer only seeing 129 votes in total.

AUSA President George Barton suggested that part of the reason for this year's decline was a technical issue with the voting portal, "I had people contacting me, telling me that they had tried 10 times to vote. If it is difficult to vote people just won't bother." While this may be accurate for this year's election, it doesn't take into account the broader trend of declining interest from students.

A possible reason for this is the lack of contested roles. In 2017/2018 elections, six of the AUSA positions were contested, with three positions having more than two people running. In 2018/2019 elections, five of the positions were contested, with two of the positions having more than two people running. This year only three elections were contested, with only one position having more than two people running. This is in addition to multiple positions which had no candidates, which included the role of Treasurer of the executive.

Barton acknowledged that with fewer candidates, the less campaigning students would see, which could affect overall engagement, "we have a polycentric campus, so for a lot of students, they don't really need to go outside their faculty facilities. When you have few campaigners that mostly put flyers up in the quad and Kate Edgar [Information Commons], you are not going to appeal to the diverse student culture we have, so there is an issue there."

AUSA consistently faces an uphill battle to get engagement from the student community. While their O-Week events are relatively popular, far fewer students directly take up the services that

they provide. Barton contends that this is not necessarily a bad thing, as they want as few students as possible to have to get to the point where they need an advocate. While the AUSA does do more than financial support and advocacy, namely lobby on behalf of student interests, yet because most students don't see this in their daily uni lives, most forget about it.

"Once people actually see the kind of work we do, they want to get involved. Obviously we haven't been as successful as we would like to in putting the message out to the student community, but we are hoping to change that," says Barton

Caring about AUSA can be hard when you don't feel you have much to do with it, but maybe you have a bit more to do with it than you think. Food and textbook grants, womenspace, queerspace, UBIQ, O-Week, even Craccum is provided by AUSA. For us, AUSA controls whether or not we actually get to pay our staff to produce content each week. A change in executive can mean changes to a wide range of things at university and this affects you. Just think of a Craccum without funding... much less the same truthfully but with a lot more product placement, and we at Craccum refuse to sell you fit tea (unless we get really desperate... stay tuned).

***"Caring about AUSA can be hard when you don't feel you have much to do with it, but maybe you have a bit more to do with it than you think."***



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# Which UoA Faculty are You?

By LACHLAN MITCHELL

*You might feel aligned to a certain faculty at UoA by virtue of being enrolled with them already, but this simple quiz will enlighten you as to where your loyalties really lie. All results are legally binding.*

**You're at McDonalds and your order is five minutes late, with burger toppings you did not ask for and lukewarm fries. The chatter is blaringly loud and the only seat available was right next to the constantly busy toilets. It's a tough 12pm.**

**Do you:**

- a)** Accept what life has handed to you, no frowns, no smiles. Just acceptance of the eternal cosmic joke.
- b)** Walk back up to the counter and, raising your arms high and deriving your authority from the Pantheon of Olympus, demand an entirely new order, with an additional set of large fries thrown in for 'pain and suffering'.
- c)** Reluctantly get up and make a small complaint, smiling and understanding the pressures of peak hour at McDonald's.
- d)** Cup your hands and poop in them, and violently smear your shit all over the walls, then get restrained by the janitor and scream that the bone vultures are coming to peck out the eyes of unbelievers.

**You are desperately waiting for one of the computers to become free so you can do your printing, sweating nervously each time you look at your phone's clock. Two people in front of you have been checking their phones and have not noticed that their login process finished five minutes ago.**

**Do you:**

- a)** Light up a cigarette and blow ash into the eyes of some nobody who complains about smoking inside, and consider that maybe you shouldn't have spent that extra five minutes crafting that tweet you just made.

**b)** Tell the distracted young lady that she needs to 'look at the fucking computer screen, or I'll make sure you're looking at your phone through an x-ray.'

**c)** Politely ask one of the people if they wouldn't mind letting you print first, as you just want to pick up your twins from daycare and this is cutting it rather fine.

**d)** Cup your hands and poop in them, and violently smear your shit all over the walls, then get restrained by the janitor and scream that the bone vultures are coming to peck out the eyes of unbelievers.

**You're in the club, and you're living. Kylie Minogue is playing, and you're getting an ecstasy high you haven't felt in years.**

**Do you:**

- a)** Go into the bathroom and inhale poppers, and peek through the holes in the toilet walls like Dani in Midsommar.
- b)** Change literally nothing about the above scenario, you haven't had a break in 23 weeks.
- c)** Realise that Family might be revealing things about yourself that you didn't know and run into the street to get some air.
- d)** Cup your hands and poop in them, and violently smear your shit all over the walls, then get restrained by the janitor and scream that the bone vultures are coming to peck out the eyes of unbelievers.

**You're closing up at work, and you hear a window shatter and some footsteps heading your way.**

**Do you:**

- a)** Sit and wait for the intruder to find you.

Not as if you're gonna be paying off those student loans to begin with.

**b)** Grab some scissors and yell at the intruder that your faculty 'has trained you to disregard fear, and feel no pain'.

**c)** Scream and put your body weight against the door like a Final Girl in a horror movie.

**d)** Cup your hands and poop in them, and violently smear your shit all over the walls, then get restrained by the janitor and scream that the bone vultures are coming to peck out the eyes of unbelievers.

**You're in line at Event Cinemas with some friends, but no one really knows what they want to watch.**

**Do you:**

**a)** Strongarm the group into watching Ad Astra, because Vanity Fair said it was boring and you want to prove those hacks wrong.

**b)** Convince them to ditch and go to Time-zone, because your cold precision means you win the virtual stacking tower every time.

**c)** Watch IT: Chapter Two, because you need a good fright to take your mind off another round of budget cuts from that other clown, Stuart McCutcheon.

**d)** Buy four tickets for Joker, and then cup your hands and poop in them, and violently smear your shit all over the walls, then get restrained by the janitor and scream that the bone vultures are coming to peck out the eyes of unbelievers.

**Mostly As)** Arts, Science **Mostly Bs)** Law, Medicine  
**Mostly Cs)** Education, Creative Arts **Mostly Ds)** Engineering, Business



# Just get on with it... please

By MAYOR MCCHEESE

*This week, Mayor McCheese makes an impassioned plea to not let this round of local body elections fuck Auckland up for three years. He also makes some endorsements that no one asked for.*

**Look, I'm not going to try and make this cool.** Frankly, if you watch any campaign to get youth to vote - See the tragedy that is 2014's #TURNOUTFORWHAT video with Lil' Jon - seriously it's a fucking mess - then you'll realise that these campaigns are pretty cringe, never very good and, in many ways, in my opinion, really fucking demeaning. I get that youth voting is down but these campaigns truly just need to treat us as adults with real opinions. I don't need Lil Jon' to tell me to turn up, I just need some easily digestible information. That being said, local body elections are on currently and by the time this article makes it to print you will have until **TUESDAY 8th OCTOBER** to post your voting slip. So, if you are an avid *Craccum* reader (hello to all five of you!) and you haven't voted, put some ticks in boxes and mail the slip in. At the end of this page, we have some endorsements and a brief guide too; or, if you have a moment, **skim through the pamphlet and make some choices.**

**If you're reading this and it's too late to post your envelope, don't post it!** Drop it into a ballot box at any library or council service centre OR go to this link here -

<https://tinyurl.com/craccumvote>

to find out where you can cast a special vote. This is still a super worthwhile thing to do! That being said, here's a little list of endorsements. I saw someone on Twitter do this when NO ONE had asked for their opinion so I thought fuck it, let's do that too.

## ENDORSEMENTS:

### MAYOR: PHIL GOFF

Realistically this is Goff v Tamihere, sorry not sorry to every other candidate in the field, bite me. Please vote Goff. Tamihere is an absolute asswipe and his Nazi, homophobic, sexist comments haven't been forgotten. If you think what Tamihere is saying has merit, firstly,

fuck off, and secondly, your eighteen-lane Harbour Bridge is NEVER going to happen.

## COUNCILLORS/LOCAL BOARD

This is really not something we can do endorsements for as the number of wards, boards and options is so long and we are doing this in the spirit of the special vote! (a bit late but still super worthwhile!). As a general rule:

### CITY VISION = LABOUR/GREENS

### COMMUNITIES & RESIDENTS: NATIONAL

Consider what block you may have voted along and make some calls on that, the pamphlets tell you what you need to know. In general, voting for younger candidates and more diverse and female candidates should be good but just make sure their policies are decent.

*Also vote for Richard Hills if you live on the shore, he's a top bloke and we interviewed him sometime in semester one.*

### DHB Elections = STV Voting is a fucking joke

You need to rank your candidates for this one. So long as you start at one and work down, you can stop at any point. Don't rate all the candidate options, I made that mistake and it was a horrible time. Just vote for as many as you want to. For reference, Auckland DHB have 27 candidates. I don't even know how to count to 27 (thanks Arts degree) so just make some calls.



# Best Places to Cry on Campus

CLAUDIA RUSSELL

*It's nearly exam time. The stakes are high and the motivation is low. Uni can be stressful at the best of times, and during exam time it can leave you wanting to curl up in a ball and cry. Unfortunately, some of us don't have the superhuman ability to hold it in until we're home in bed. Sometimes, you just gotta let it out in public. Thankfully, I am somewhat of an expert on the subject. Here are my favourite places to have a breakdown in (relative) privacy.*

## *Shadows toilets*

Probably my least favourite location, but also a popular one. Almost none of the locks work so you're guaranteed to have some drunk girl barge in on you. She and all her friends will then attempt to comfort you while you search desperately for an escape route.

## *Top floor of the library, in between the aisles*

Hardly anyone ever goes up there. It's so empty it feels almost haunted. Sometimes you want the claustrophobic comfort of having a row of books on either side of you. Pro tip: although the lights automatically turn on when you enter an aisle, if you sit still enough they'll turn off. Then you can sit in a darkened corner like the ghost of Gen Lib, ready to scare the shit out of any student brave enough to wander those dusty corridors.

## *In a bush in Albert Park*

Albert park is lovely this time of year. The flowers are blooming, and the shrubbery is dense enough to conceal just about any activity, legal or otherwise. It's also a great chance to fit in a walk.

## *Toilets near the medical centre*

You go to the uni counsellor, ready to tackle your problems head on. You're feeling upbeat, thinking 'maybe I don't need this anymore.'

Then your counsellor blindsides you by giving you an existential crisis ten minutes before the session ends. You want to sit there and process for a while, but the next patient is waiting impatiently outside the door. The disabled bathroom outside the health and counselling service is a great little box you can lock yourself in.

## *Under a blanket in Womenspace*

Sorry fellas, this one's for the ladies. At some point it was collectively decided that Womenspace was a place where people could sleep undisturbed. And sleep, they do. They have long couches, plenty of pillows, and a handful of blankets. I have also seen people bring in their own sleeping bags, which is a real power move. There's a real peaceful vibe there that makes it so easy to lie down and sleep your troubles away. Maybe it's the feminine energy...?

## *Toilets near the law lockers*

Another eerily isolated location, these bathrooms are so remote you could be screaming bloody murder and no one would hear you. They're so remote, in fact, that someone decided they needed to install a panic button in case someone actually does get murdered down there. Comforting. Also they're clean as hell.

## *Gym showers*

If your whole face is wet, nobody can see the tears </3



Iconic retail store **Pat Menzies** has been around since 1975 renowned for their quality footwear and service.

The destination store in Canterbury Arcade on Queen St is the original stockist of Converse, Dr Martens and Vans in New Zealand. They are also the only store in the central city that offers a dedicated Converse store with over 100 styles to choose from including all the classics and seasonal styles.

Step inside their main store and you'll come across an impressive wall of Dr Martens which makes you feel like this really is the home to the brands they helped pioneer in New Zealand.

Covering the remaining walls you'll find a selection of many leading brands like Birkenstock, RM Williams and Blundstone that they have offered for over 20 years. History you cant find elsewhere including staff who have been with the store for over 30 years. A team who when you meet them have a genuine interest in your visit to the store.

It's this genuine customer service that seems to have stuck out and customers have found themselves returning year on year. A mix of students and those who used to be students have

grown up alongside the store, now returning with their own dependants. There is a feeling you've stepped back in time when you're there often remembering back to when you got your first pair of chucks or vans - something that many Aucklanders are familiar with since it was one of the only places you could find street footwear brands in the 80's and 90's.

It's from this insight that the store have launched their first brand campaign which uses a mix of customers, staff and the Menzies family to tell this historical footwear story. Capturing new and old customers who have experienced this unique store over the years and are willing to share their 'first pair' story.

Always driven by wanting to connect with the local community and encourage a support local message the team at Pat Menzies hope that sharing these stories will show that the store remains the favourite place to get your kicks in the city.

Pop down for a visit, sit on the couch or head online - mention you're a student or use the code **STUDENT** online and as a sweetener you'll get a **10% discount everytime** from the team.



**10/10 - REX ORANGE COUNTY | MAX LIM**

6/10: *I just know he has swamp breath*

I immediately noticed the cheap sounding percussion playing throughout the entirety of this song. Given that the theme of this song is about nostalgia and trying to be the Best Version of Himself while reflecting on his good times, I do see where he was going..? Unlike his previous releases, the instrumentals of track sounds like it is straight from GarageBand. The shit I used to tweak around with in year 8 music classes. I was slightly disappointed as I know what he is capable of when it comes to his immersive composing skills. His ability to be complex (when he wants to be) in his production is a strength, so his choice of instrumentals are understandable on this track.

While yes, instrumentals are his strength and that is what got me so interested in his projects, his lyrics aren't. I personally don't care all that much about the lyrics when I listen to music (I listen to Playboi Carti) but there's something I can't click with this project's hook. It sounds lazy and the presence of autotune makes me feel unsure in general. I think his choice of instrumentals and the awkward autotune is to fit in with his narrative of playing around and making music for fun with your mates kinda vibe, but it didn't quite land. Overall, it was his experiment trying to see what works and what doesn't and from what I'm hearing, this track is not 10/10.



**THE POLITICIAN | LACHLAN MITCHELL**

4/10: *Ryan Murphy is lost without Sarah Paulson*

Ryan Murphy has a pretty famous track record when it comes to his shows: the first season is really good and genuinely hits whatever mark they're going for, but each and every season afterwards descends into madness or unaware self-parody. The exception to the rule is *American Horror Story*, wherein Season 2 was its masterclass and Season 3 was when it was having the most fun. Otherwise, you could practically write a line of folk wisdom on the subject: 'For every +1 added to the season number of a Ryan Murphy show, expect -3 from its total quality.'

The reason why I mention this is because Netflix's newest offering from Ryan Murphy might not even hit the bar of the 'classic first season' trope. It's just... there, I guess. Not terrible, but distracting in how it barely distinguishes itself from any subpar Netflix production. The titular politician (entitled Beverly Hills high schooler) is supposed to Make Us Think about how sociopathy produces the best politicians and how they only care about diversity as a statistics metric and Everyone Has Problems and all that. But it's just... much like the 'middle-aged white man's midlife crisis = FREUDIAN EXCUSE FOR VIOLENCE SHOOT GUNS FUCK WOMEN AND THEN BLAME WOMEN YEAHHHHHHH' HBO dramas of the last two decades, the idea of real-world political discussions and Crazy Kids being condensed into quirky detached American high schools has been played out hundreds of times now. In the case of *The Politician*, it tries to borrow the social cues of *Cruel Intentions* without any of the bite; it tries to emulate *Election* and its much more menacing example of a wunderkind with total ambition, but we're not given any example of why this high schooler wants the presidency beyond just having the money to do so. Which could have been a much better story if that was the intentional angle they went with.

But more than anything, it lacks the *fun* that should be present in a story about weird rich fucks in Beverly Hills. That's the biggest problem - the jokes are stale and without life, which I suppose derives from its stale by-the-books plot. The first and only genuine laugh is used up by Gwyneth Paltrow in the first episode, though it is a good one. In the show, Gwyneth Paltrow knowingly mocks herself by being casted as a down to earth and fundamentally bored wife that paints pictures of Syrian war dead and knows the intonations of Mandarin to perfection, who then goes on to live in a monastery and begins paving mountain roads in Bhutan by hand, but not before carrying out a love affair with Martina Navratilova. That sentence alone has far more comedic and dramatic potential (imagine!) than *The Politician* provides, and I was far more interested in her growth than whatever intrigue was playing out in the A-plot.

The soundtrack is mostly cute, tho. But the casting would give Dawson's Creek and 90210 a run for their money - the Luke Perry Class of 2019.



## AD ASTRA | CARRIE VASQUEZ

9/10: *out the airlock you go!*

Briefly reading some reviews before I went to see Brad Pitt *In Space*, a lot of comments were centred on how it was, well, boring. Some said it was a lesser version of *Interstellar* and *Gravity*, cerebral space thrillers that centred on the majesty of life and the loss of it. Others said that it was *Daddy Issues: The Movie*, and they're not wrong. But they misunderstand the wider point of *Ad Astra*. Whereas the previous movies are an out and out celebration of the human spirit, *Ad Astra* is a reflection on the appreciation of life, from the perspective of people that never quite had it to begin with.

Whether it is from the detached perspective of Brad Pitt, whose heart-beat has never gone above 80 BPM in all of his spacewalks; to the isolation of Ruth Negga; to what Tommy Lee Jones loses, or never had, in his pursuit of extraterrestrial life, we see people that aren't full of the spark of life that *Interstellar* praises. Unlike nearly every other space movie, it's not really a movie about something going wrong. There's a reason why Brad Pitt goes into space, but rather, it's a movie about finding a reason to keep the heart beating, to make space just a little bit warmer. There's a need to depict space in all its unimaginable grandeur in these sorts of movies, but *Ad Astra* keeps these shots subdued, allowing only the majesty to unfold to show how alone we are - or how we don't have to be.

Between long-anticipated seasons of *Stranger Things*, the Netflix library looks a dismal place. In fact, sometimes it gets so bad that they approve another needless project from a B-list comedian struggling for work.

When *Jack Whitehall: Travels with My Father* was first released, there were many questions on my mind. 'How desperate are Netflix for content?' 'How does this guy still get work?' and other questions with the common theme of belittling Jack Whitehall's career. You get the idea.

As the show's title suggests, Jack takes his ageing father Michael on a glorious Netflix-funded lads holiday around the world, stamping the journey with his signature brand of weak and effortful comedy. I guess the one word to sum it all up would be - dull.

That's not to say there weren't any enjoyable moments from their journey; I mean, they managed to stay on the Netflix library for three seasons, no less. But on its loose 'travel there and do a bit of that' format, there's not a lot there to keep this show from fading into inevitable obscurity.

Jack Whitehall's father, Michael, is constantly portrayed as the pessimistic, narcissistic, misanthropic double to Jack's easy-going childish naivety, and while it is clearly a stooge act used to inject the show with the comedy it desperately searches for, at times it is uncomfortable to watch, and doesn't do many favours making Michael a fan-favourite.

It also makes the poignant closing at the end of the second series rather awkward, as despite all the constant arguing and verbal berating between Jack and his father, we're supposed to believe their heartfelt admissions that their journey was "life changing" and brought them closer together.

Yet I guess behind all its cheap humour, directionless and evidently scripted ramblings, it reminds us to cherish the time we get to spend with our parents, and show love to those who've helped you through life instead of watching another mundane Jack Whitehall project over-financed by Netflix.



## JACK WHITEHALL: TRAVELS WITH MY FATHER | BRIAN GU

5/10 - "Daddy Issues: the Netflix Series"



ILLUSTRATION BY DAPHNE ZHENG

# Oh, You're Cancelled, Sis

LACHLAN MITCHELL

*Much is made of so-called 'cancel culture' lately, from Twitter threads about the actions of celebrities past and present, to illegible and laughably paywalled NZ Herald 'think pieces', to Serious Academic Discussions. For the uninitiated, 'cancel culture' is considered the evolution of public callouts: rather than simply list one's transgressions, the focus is on not giving them airtime, public presence, etc.. In short, snuffing out the candle that burns brightly. An example many would probably be aware of are the responses to Kevin Hart and his long-term homophobia.*

I'll provide some context as to what 'cancel culture' means to many people. It is considered an insidious way to suppress free speech. It's seen as very negative, calculated and omnipresent, that the Big Bad Left is just looking for cows to lead to the slaughter. 'Cancelling' is considered the epitome of the social media witch hunt, just another cycle of the need to censor, much like the response to 'political correctness' that we've had to hear Paul Holmes and Mark Richardson and Mike Hosking bang on about for the last 25 years. Overall, it is a very reactionary term, most often adopted by right wingers and enlightened centrists, but finds usage all across the political spectrum. It's the rejection of what they label 'commies and men-dressed-as-women and uppity [insert indigenous folk here]', and while it is totally understandable if you've never heard of any of this, it's a discussion that is happening across all media in one way or another.

The 'cancel culture' boogeyman is a story that perpetual self-victimisers of any political persuasion, but more often the increasingly reactionary global right wing, tell themselves to justify their actions. Once the concepts of social justice, previously isolated to academia, became easily accessible to millennials and 30-somethings through internet access around 2012-2013, there was a concerted effort to not tolerate the bigots that previous generations waved off as just being 'complicated', if they waved it off at all. This was a cultural change that *did* happen, as heightened awareness of what an increasingly history-literate youth would not tolerate has forced media giants to rethink their plans, or be smarter in their wider intolerance. Diversity as a way to placate would-be activists being a common example. #MeToo was a slow-burn aftereffect from different, though not unrelated, feminist discussions that had been happening at the same time. In general, the culture of tolerance was changing. I'll give Duncan Garner that.

But here's the thing - cancel culture, as the boogeyman that is out to deplatform and demonetise you, just doesn't exist. Or rather, it doesn't exist with either the power, *intent*, or resources behind it that the 'just telling it like it is' folk believe it does. Or are paid to say it does. There are absolutely people set out to make sure abusers and bigots don't prosper, through awareness campaigns or other methods. They're called decent human beings that believe in consequences for actions not befitting a just society. 'Cancelling' is an action that certainly exists, or at least, tries to exist. More on that soon. But the 'culture' aspect in 'cancel culture' is, to quote Jonathan Frakes, 'just pure fiction. We made it up. That was one of our lies.'

Think for a moment about what it means to be 'cancelled'. Does that person disappear into the Left's MaximumUltraPrison, run by Stasi officers with blue hair and blue checkmarks next to their names? Does that person lose their source of income relative to the field they were bigoted in? Do they disappear from the public sphere, never to make another televised appearance? Are they 'cancelled'?

No, they're not. If anything, being 'cancelled' is good for you. That's the ultimate joke of the matter - making a show out of apparently being tarred and feathered is, with few exceptions, very good for your career prospects, even if you sometimes have to adjust your expectations of who your audience will be. There are some reasons for this. Firstly, and this is a sincere criticism of the left as much as anyone else, 'cancelling' is typically poorly executed - rather than actually ignoring & therefore snuffing out the oxygen that allows the person to get attention for their bigotry, there is such a strong need to dunk on the person that they are given endless exposure, allowing them to become public figures that Twitter and YouTube, soulless to the bone, eagerly monetise. I get it, I really get that need. But repeatedly going back to the person only makes them stronger - it's a tired joke by now, but the Netflix stand-up comic category is proof enough of this.

Secondly, this introduces these people to whole new audiences: the self-victimised right-winger, and the Very Upset Centrist. People that earnestly believe in their very existence being threatened by the Uprising of the Left, or look at fiery disagreements with racism and

racism itself and say 'these are the same'. These public figures, ranging from Jordan Peterson to Roseanne Barr, Candace Owens to Kevin Hart, become highly effective at grifting these people, raking in the \$\$\$ by telling them what they want to hear. Overall, they get a new audience, one that is effectively outside the reach of earnest criticism, because they will never engage with the reasons why some people might have considered John Q. Media Figure to be a little bit fucked up in his beliefs. A steady source of income for as long as they want.

Thirdly, if there was such a 'cultural' force behind cancelling, it would be far more effective than it is. David Bowie would likely be the subject of far less tattoos on the human body if people actually cared about his predilections towards statutory rape, for example. The guy's a rapist! Made absolute bangers, but a rapist! R. Kelly is only just going to prison for multiple rape charges, and he married Aaliyah when she was 15! The entire Jenner-Kardashian Klan wouldn't have a shred of their media empire if 'cancelling' was such an effective force, Bill Murray and Gary Oldman would have their domestic violence allegations next to their faces each time they were lauded for their performances, and Azealia Banks would have been locked in the Phantom Zone by 2014! As for the shadowy threat of 'cancelling', if the mere *allegation* of impropriety was enough to end careers in the way that scared YouTube celebs say it does, the MUA and #gamer communities on that platform would have maybe four or five representatives left.

Literally everyone in Hollywood works with Woody Allen! Bryan Singer won an Oscar by extension *seven months ago*.

Fuck outta here.

In a time where there are fewer and fewer media outlets to flock to, owned by the same people and with the same goals in mind, increasingly savvy to the ways in which they can monetise outrage and socially minded takedowns, there is more room than ever for the cancelled to, in effect, un-cancel themselves. O.J. Simpson is one viral tweet away from getting that blue checkmark, and Quentin Tarantino has vats of fanboy cum stored in his honour on the Paramount lot on a *daily* basis. If cancel culture is real, then as Mo'Nique said, I would like to see it.

**"Literally everyone in Hollywood works with Woody Allen! Bryan Singer won an Oscar by extension seven months ago."**

# Unbelievable: The Show that Listens

MADELEINE CRUTCHLEY

## **Content warning: rape/sexual assault.**

*The new 8-part Netflix series, Unbelievable, has garnered a largely positive reception since its release last week. Critics and reviewers alike have pushed the show as a nuanced portrayal of trauma and power.*

The series follows two main plot lines, based on influential reports, which exposed the failings of law enforcement in the investigation of rape cases in Washington and Colorado. Most notably, an article titled *An Unbelievable Story of Rape* is a major influence on the plot, with actual quotes placed within the dialogue. Similar to Ava DuVernay's *When They See Us*, *Unbelievable* has been labelled, by audiences, as a 'hard, but necessary watch'. After getting through the whole season, in one extended weekend binge, I can confirm that the description rings true.

Drawing heavily on the events and structure detailed in the article, *Unbelievable* gives a voice and important visibility to victims of sexual assault. The first storyline follows Marie Adler in 2008, who is attacked in her own apartment, and then dragged through an inept police system. Imposing male officers launch an investigation into Marie herself, interrogating her without empathy or sensitivity, and manage to convince her to retract her statement. She is forced to say she made up the attack, and her life falls apart due to their incompetence. Marie, who is based on a real victim of the same name, loses so much to this event. Her relationships with friends and foster-family are entirely destroyed, she quits her job, and she

continues to live with PTSD. Eventually, the department actually charges her for placing a 'false' report, which she pleads guilty to, in order to avoid jail time.

In the second storyline, two detectives investigate a serial rapist in 2011, 3 years after Marie's attack. Through their endless commitment and empathetic response to the victims, Det. Duvall and Det. Rasmussen are able to link the cases to many other unsolved attacks, and catch the man responsible. As they run through evidence collected in his house, they realise Marie is another woman he attacked in the past, they clear her name. The behaviour of the two detectives here is completely contrasted by the bullying of the first officers we see. Det. Duvall and Det. Rasmussen listen to their victims, checking up on them in the time since the assaults. The two women are completely antithetical to the men assigned to Marie's case, offering a cathartic sense of relief and hope for the audience.

*Unbelievable* is a masterclass, teaching us etiquette around sexual assault, and setting an example for other media. Sexual assault is often treated as a mere plot device to up the stakes. It is used to justify male bravado, or set up for an exploitative revenge fantasy story. In the worst cases, the violent attack is portrayed in a graphic manner, with nudity and the male gaze situated at the centre of the brutality. In weekly TV, procedural dramas utilise sexual assault as a hook in the five opening minutes. The representation of sexual assault in media is so often problematic, and traumatic for anyone viewing who may have experienced it. Adding graphic sexual assault to a story, in a time where we are increasingly aware of the terrifying scope of this issue, is utterly

irresponsible. Representations and images of sexual assault need to be used productively in media.

*Unbelievable* achieves this productive interaction, giving the most screen time to Marie, and offering a positive representation of helpful detectives. The show addresses systemic issues of power present in legal systems, while pointing to an alternative approach. The aftermath of sexual assault is often framed in the perspective of a grizzled detective, where their story receives more screen time than the victim. In *Unbelievable*, the entire first episode revolves around Marie Adler, with the second storyline not introduced until the second episode. The audience is primed to feel the loneliness, hopelessness, and fear with her. The introduction of Det. Duvall and Det. Rasmussen allows for viewers to feel a sense of retribution and justice, urging the detectives along in their investigation, with a closer understanding of the urgency of the situation. Hopefully, through the show's nuanced structuring and characterisation, *Unbelievable* is able to address a wide audience, and educate those who lack access and knowledge. Centring the voice of Marie, a survivor, sets *Unbelievable* apart from other representations of sexual assault, and proves the importance of responsibility in storytelling.

In mainstream entertainment, grounded stories of sexual assault, and the nuances of societal responses to it, remain in our peripheral vision. *Unbelievable* poses a question to other writers and directors; what do you achieve by depicting graphic sexual assault on screen? Is it a contribution to the existing culture of exploitation, or a responsible, necessary piece of a sensitive conversation? Only one answer justifies its use. Believe me.

# Digital Eye Strain

## **Blink often to refresh your eyes**

Blinking produces tears that moisten & refresh eyes

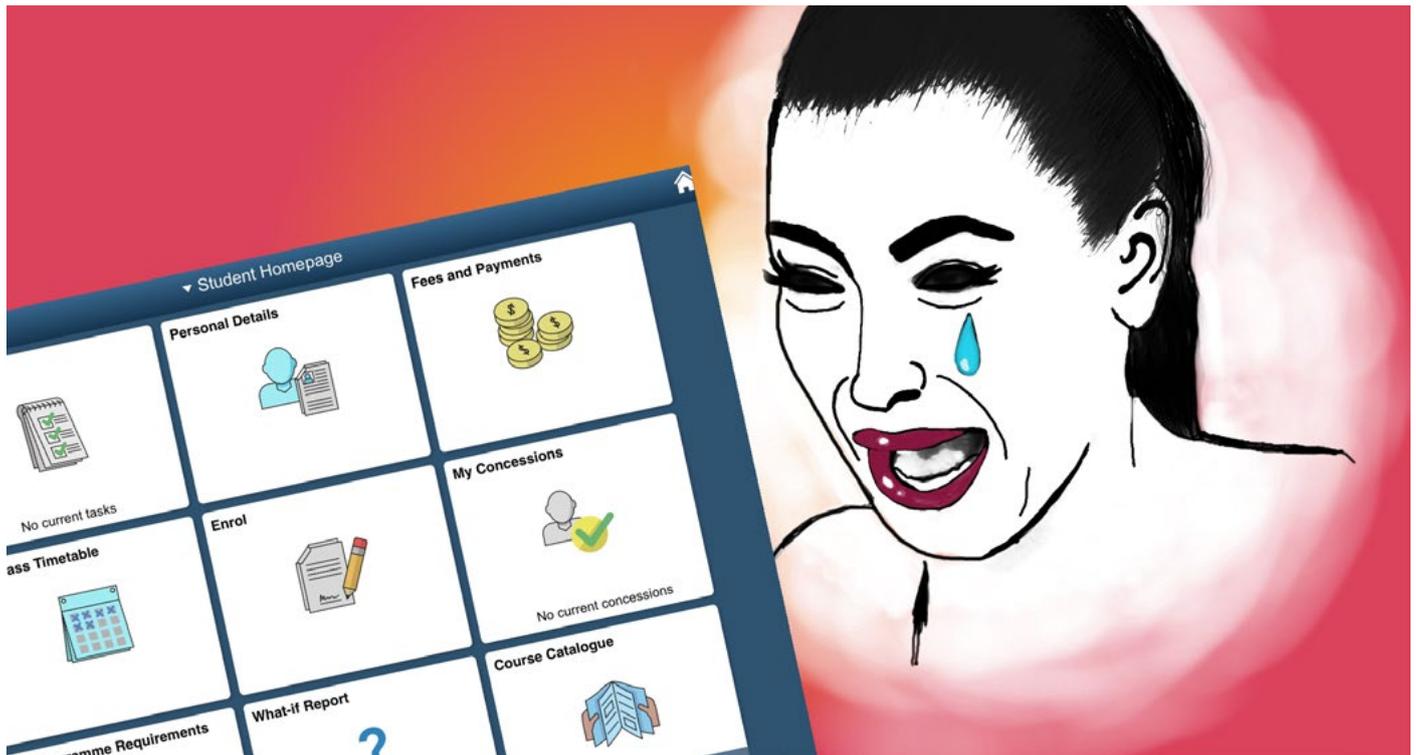
## **Take eye breaks**

Every 20 minutes, look at something 20 feet away for 20 seconds

- Mates Rates for Uni students: **\$400 off** Laser Vision Correction!
- **Free** Initial Laser Suitability Assessment
- **0800 55 20 20**  
[www.revision.nz](http://www.revision.nz)

re:VISION

Sight Correction Centre



# Why is the Last Year of Uni so Goddamn Hard?

CLAUDIA RUSSELL

*Nearing the end of a 5-year degree, I can honestly say that the final year of uni is the absolute worst. Your motivation has sunk to previously inconceivable lows, your brain is slower than dial-up internet, and grades that used to make you cry now make you weep with joy.*

After sharing my feelings with a few other final-year students, I began to realise that almost all of them feel this way. Friends complained of having no motivation, of missing classes, not so much as glancing at the coursebook until the last week of the semester. Perhaps in a desperate search for my own scapegoat, I began to wonder: "Why is it so hard to feel motivated in your last year?" Is this a recognised phenomenon? And if so, what do psychologists have to say on the matter?

To start off with, I found that the United States and Canada have a name for this feeling: Senioritis. The Urban Dictionary

defines senioritis as: "A crippling disease that strikes high school and college seniors. Symptoms include: laziness, an over-excessive wearing of track pants, sweatpants, and sweatshirts. Also features a lack of studying, repeated absences, and a generally dismissive attitude. The only known cure is a phenomenon known as graduation."

Wow, it's like reading my horoscope.

So final-year burnout, or Senioritis (whatever you call it) is definitely a phenomenon that exists in multiple countries, perhaps even all over the world. But why? To answer, I went looking through all psychiatry journals.

## *Same Old, Same Old*

One study, written by Chelsea Manning (not that Chelsea Manning) from the Connecticut Psychology Department, theorises that a lack of novelty may explain why students experience a decrease in academic motivation as they progress through their studies.

She explains that, while very young students are motivated by rewards such as gold stars, adult students are motivated by the novelty of a course, both in its content and the environment it is presented in. When we don't feel that our courses are rewarding in this way, we become bored and unlikely to

want to put in the hard yards.

Think of it this way - when you first transition from high school to uni, everything seems shiny and new. Almost every new theory seems interesting because, chances are, you've never heard of it before. Once you get to third year, (or, god forbid, *fifth* year) you're more likely to be expanding on things you already know. Learning about the Social Contract isn't so fun when you've already taken three papers on it. Stay long enough, and all your classes start to look the same.

## Burnout

Though definitely not unique to final year students, burnout could be the reason your motivation has taken a hit. Manning uses the term "emotional exhaustion" to explain changes in academic performance. As we progress in our degrees, we are more likely to take on additional responsibilities - a job here, an extra-curricular there, maybe even a volunteer role to boost your CV. All of these require emotional labour in order to play the role correctly. Too much emotional labour, Manning explains, is a huge stressor that can lead to feelings of exhaustion and therefore, a lack of motivation.

Burnout is also caused by 'periods of prolonged stress.' If you think about, uni is just one big period of prolonged stress.

It's no wonder by the end of it you're feeling exhausted. While extracurriculars are great, it's important not to spread yourself too thin during the semester. Many students specifically plan their degree so that they can take fewer papers in their final year, knowing by then they'll be feeling less motivated. Even if it means cramming in a few 5-paper semesters in your first and second year, you'll probably thank yourself for it later.

## Fear and Excitement for the Future

Another article featuring University of Notre Dame Psychology Professor Darcia Narvaez presents a likely explanation. She believes what it all comes down to is fear of the future. "You don't know what's gonna happen, you're being pushed from your nest, what you're used to, and you're moving into the unknown, and you can be paralyzed by that." This causes stress, which obviously has an effect on your ability to do coursework. If you've gone straight from school to university, up until this point your life has been pretty well planned out. But once graduation is in sight, you have this complete and terrifying freedom to *choose* what comes next. Every job application feels like it could change the course of the rest of your life. When it feels

like everywhere you look your peers are getting grad job offers, this sense of anxious urgency can begin to weigh down on you.

On a more positive note, you could just be excited about the future and eager to get into it. "It's really hard to focus on finishing out these, you know, mundane tasks because they've lost value." Narvaez says. "It's almost like a devil-may-care attitude, you know, about the past, and you just want to get on with life to the good stuff ahead." This is particularly true when some of your friends are already out there in the 'real world,' making grown-up money while you're subsisting on beans and rice every night. Your weekly CANVAS quiz doesn't seem so important when you've been making decisions about the next 40 years of your working life.

If you are, like me, a final-year student who is completely and utterly **over** it, don't feel too disheartened. Although those bright-eyed and youthful first-years may irritate you with their ability to attend lectures *and* do the readings, you can rest easy with the smug knowledge that in just over a month's time, you'll be free. If you're lucky, you'll never have to take another exam, pull another all-nighter, or hear the words; "*copyright The University of Auckland, all rights reserved. The content and delivery of lectures in this course...*" you get the picture.

# Ōtaki Summer Camp Returns

HANNAH HIGGINS

A couple of years ago, a group of people - activists, teachers, students, writers, people working in healthcare, journalism and ecology - got together to revive and reinvent the political summer camp tradition in New Zealand. Inspired by camps held in the 70s, where young people got together to listen, discuss, swim and tramp, the organisers wanted to create a chance for people working towards positive change in Aotearoa to connect with one another, spend time in nature and be inspired.

The first Ōtaki Summer Camp was held at a local high school, and the second camp, earlier this year, moved to a local organic farm. The 2019 camp saw Pania Newton gave a passionate, detailed and ultimately emotional *kōrero* of the fight to protect Ihumātao, which sparked a group of Wellington campers to

form the Pōneke Solidarity Alliance (Ihumātao), shortly after the camp. Ōtaki Summer Camp aims to be a welcoming, accessible and open space for people to learn and be inspired. The assumption that young people are apathetic and don't care about the world around us is a dusty and dangerous myth. It's more accurate to say that when we talk we're being ignored, talked down to, or just saying things that those in power aren't willing to hear. I attended the camp last year, unsure what to expect, and came away inspired and energised. Everybody had different levels of knowledge and experience, but it didn't matter - we all cared, we all talked together, and we all found points of connection.

The third annual Ōtaki Summer Camp will be held early next year, from the 17th-20th of January 2020. It's a chance for young people

who care about politics, social issues and the environment to get together, hear from amazing speakers, have discussions, and explore local bush with experienced guides. There's plenty of opportunities to chill out, make new friends, and learn about what has been and needs to be done to make our communities, country and world a better place for everyone.

There are a number of scholarships available. Anyone is welcome to apply for one, and if you'd like to help others to attend, there's an option to sponsor a ticket. Transport-wise, there's a carpool group on Facebook, with people from all around the country. Hope to see you there!

*Ōtaki Summer Camp will be held 17th-20th January 2020. Earlybird tickets \$95 until 20th December. Register online at [otakisummercamp.com](http://otakisummercamp.com). Any questions? [hello@otakisummercamp.com](mailto:hello@otakisummercamp.com), or find us on Facebook, Twitter or Instagram.*

# Sudoku

(Sorry, crossword lovers)

					6			7
	6						9	8
1			4		2		3	
	4	9		6	7		5	
	1						6	
	3		8	9		4	7	
	2		5		1			4
5	8						2	
6			3					

Easy

Medium

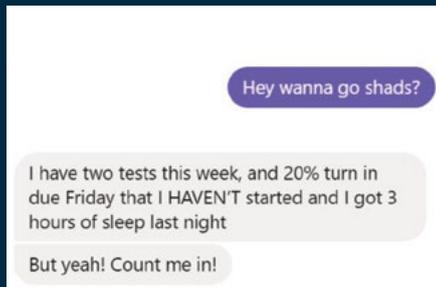
	9				3		7	
5	4					9		8
		1		8	6			4
9		2					4	3
3	8					1		9
7			6	9		8		
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	6		7				1	

# HOROSCOPES

Average Kevin has asked the stars to provide screenshots of your future conversations for this week.

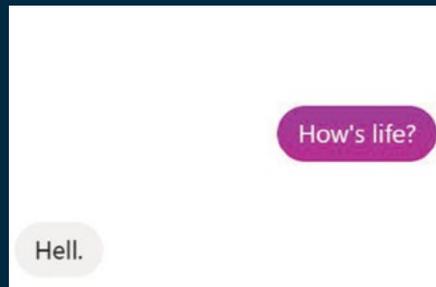
## ARIES

21 march - 20 april



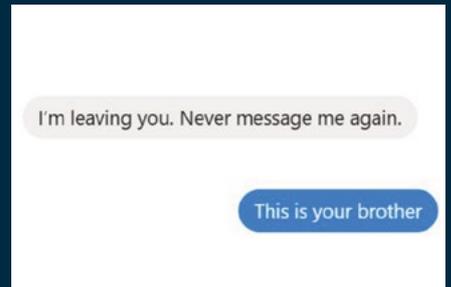
## TAURUS

21 april - 21 may



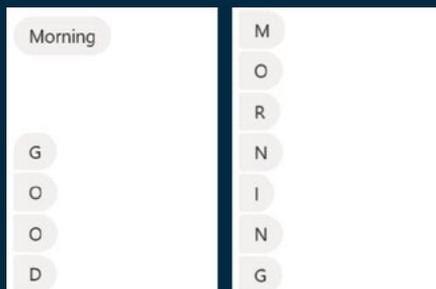
## GEMINI

22 may - 21 june



## CANCER

22 june - 22 july



## LEO

23 july - 22 august



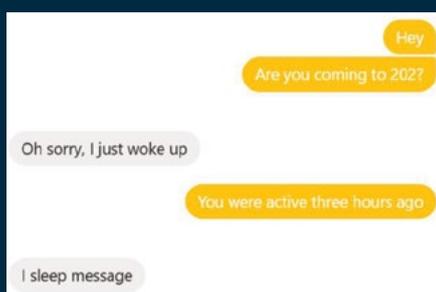
## VIRGO

23 august - 23 september



## LIBRA

24 september - 23 october



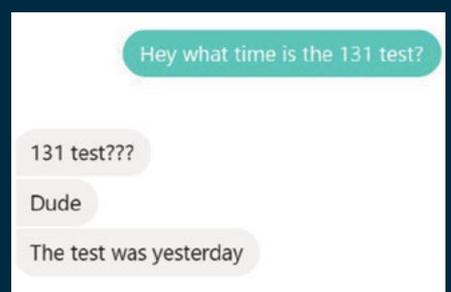
## SCORPIO

24 october - 22 november



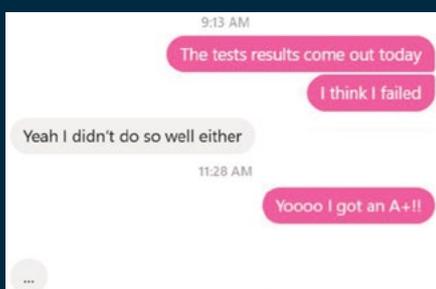
## SAGITTARIUS

23 november - 21 december



## CAPRICORN

22 december - 20 january



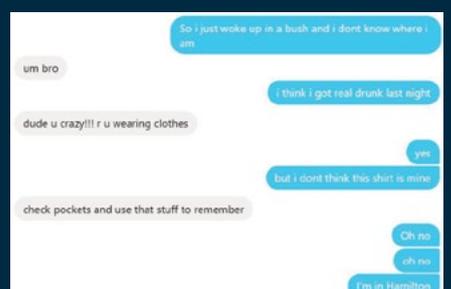
## AQUARIUS

21 january - 19 february



## PISCES

20 february - 20 march



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# the people to blame.

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