

C R A C C U M



With Arms Wide Open

Anqi Liang investigates the immigration issue this election

StudyLit

Catriona Britton reviews the middling melodies of StudyLink hold music

Handheld Horror

Michael Clark makes a favourable case for found footage

RATTLE *Of the Bands*



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ISSUE EIGHTEEN CONTENTS



7 NEWS

WHAT A TOMAT-OH, A STALL?

The lowdown on the new fruit & vege stall in the Quad



12 LIFESTYLE

WE BELIEVE IN FAIRIES, WE DO, WE DO!

Create some magic with our fairy cake recipe



30 ARTS

ASPIRE TO INSPIRE

Some quotes to keep you inspired and feed your imagination

10 COMMUNITY



ANIMAL WELFARE

A recap of the New Zealand Animal Law Association's conference

14 FEATURES

BRIDGING THE GAP

Anoushka Maharaj on the state of our welfare system



35 COLUMNS

PUCK-ER UP

Mark Fullerton (kind of) summarises the NZ Ice Hockey League finals



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CRACCUM

Creative

WRITING

COMPETITION

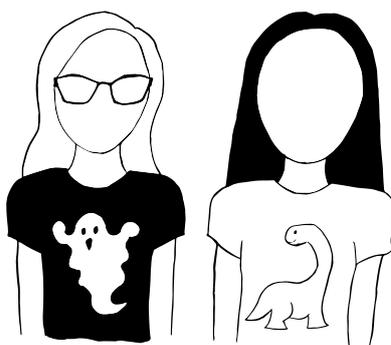
Are you a budding creative writer and want to show off your talent to the student population? Then enter Craccum's inaugural creative writing competition!

SHORT PROSE (800-1000 words) – Judge: Paula Morris
POETRY (No more than 50 lines) – Judge: Selina Tusitala-Marsh

PRIZES PER CATEGORY: First place = \$75 Prezzy Card, Second place = \$50 Prezzy Card, Third place = \$30 Prezzy card

Terms of entry: Please submit your entry to editor@craccum.co.nz. One entry allowed per category. Do not put your full name on your entry, but please include it in your email to us, along with your age, student ID number and degree(s). Entries open Monday 28 August and close Friday 15 September. Entries are only open to enrolled University of Auckland students. All place-holders will be announced via our Facebook page on Friday 29 September and will have their entry (name, age, and degree(s)) published in Issue 21 of Craccum, which will come out on Monday 2 October.

Catriona Britton



Samantha Gianotti

Creating New Writing Genres, Or Hit That MF Auto-Fill Button

This week we open entries to *Craccum's* inaugural Creative Writing Competition. We use “inaugural” in the loosest way possible because as *Craccum* Editors usually change every year, it is up to our successors and their successors etc. to decide whether they want to continue the competition. To celebrate this mini-achievement, we got our creative juices flowing for this editorial and decided to create a new genre of writing: the “smartphone auto fill-in”. If you can get past its cumbersome name, congratulations! If you can get past reading the text that follows, fuck—you deserve the biggest of medals.

What this writing genre entails is tapping on the auto fill-in text on your smartphone over and over again to create a mini narrative. It does get repetitive, but when you get those sentences that are little nuggets of gold, it can make the whole text. So dive into these truly awful narratives courtesy of our iPhones. (NB: this is not a genre of writing we encourage for entry into our competition—please refer to the poster in this magazine for competition details, or email us if you have any questions.)

On Family & Reading Habits by Catriona

I think I'm going on to the next level but I'm still going on a long way back to work it was just so weird that my parents would not have been able to go out to dinner or nah just like that you would have to get a book tickets for you sure if you're going to a look at this stage of a great day

with your family day with your friends in the family you are a good one to you have to read this article on the book of the magazine you have had for a few years and you will have a great app and will be fine as soon as you as well you can do so you can read the articles on this app you will have a think about the articles you can do with your book articles and book article about how to read articles about the book

On Craccum & My Mum by Catriona

You have had any idea that I could be the person who did not have the same problem but it would also have a great feature for that this is not to make the app useless because of this issue because the website was useless to Facebook Facebook and the other day I didn't know how about Facebook I was so sorry to say I had the best and the book on the website for my book tickets for me today so I'll try it to work with it and I am sure that we are having fun tomorrow at work and I'll ask her if it will happen again she is a good mother I love the idea that it will work for a little while

On Unrequited Love & Kindness by Catriona

I'm not going into this stage because of my heart I am too far from you but you don't know me if I can get it back for me your heart will let you go in your face again to the next one I love it again thank me god bless your family you have to get it to be a great night for me to do it again tomorrow night at your bedroom and your family will

enjoy your family day with your friends family day or tomorrow morning with me and your thoughts and your heart thank your heart so I will be able your next time to you see your peacock tomorrow night with you tomorrow night with me and my friend from the last night and we all know you love you and you love me too thank the god god I hope you're all happy and I hope you're okay sweet thank goodness you had have to do you have to be the god god of god bless your heart for your life and your thoughts god bless you with a wonderful heart of heart with your thoughts on your heart for your life and you can do anything to do with it if you're too young for your heart and to you be a good person to god bless your heart for your life

A Short Story About Pegging by Samantha

Oh my darling I don't know how to do that but you can get a good one for me your friend xoxo

A Second Short Story About Pegging by Samantha

Oh my darling I don't want to know that you're the only person I want you so I can see your peacock so I don't have any chance to see me in you so much I don't want to give up on you oh god I don't know if I want to do it

A Third Short Story About Pegging by Samantha

Oh god I don't know how to sleep now but I love you so bad I can't wait to go for it •





LABOUR UNVEIL CONTROVERSIAL NEW WATER POLICY

BY LAURA KVIKSTAD

The Labour Party has announced that they would put a royalty on water for water bottling companies and farmers, sparking fierce criticism from both industry and opposition parties.

While Labour has yet to announce the price of the royalty, a circulated estimate of the cost was 2 cents per 1000 litres of water.

Labour's three goals for New Zealand water, as announced at the Environmental Defence Society Conference in Auckland, are:

- Restoring rivers and lakes to swimmable condition within a generation;
- Helping farmers with fencing and river-bank planting to prevent water pollution through Labour's Ready for Work programme; and
- Giving regional councils the resources to clean their waterways through a water royalty.

However, the policy has proved immediately unpopular amongst more right-wing parties,

with New Zealand First Leader Winston Peters being quick to criticise the idea.

Calling the policy a "speed camera on healthy food", Peters claimed the tax would raise the cost of a single head of cabbage to \$18—insinuating such a royalty would result in a heavy cost for consumers to bear.

The dairy industry has also voiced complaint over the policy, with farming food production company DeLaval pointing out that for every litre of milk produced in New Zealand, a cow needs to drink at least three litres of water.

"For high performing cows that's 150 litres of water every day—if you reduce the amount of water, you reduce the amount of milk a cow produces."

This estimation also does not account for the number of litres of water it could take to grow the feed for cattle or irrigate pastures—all of which could be affected by Ardern's new taxation proposal.

According to research done by the *NZ Herald*, irrigating a median-sized farm of 100 hectares would cost \$8,000 a year, while larger farms could face \$50,000 a year in additional taxation for irrigation alone.

Chris Allen, a spokesperson for Federated Farmers, said the policy simply "terrified" farmers and accused the Labour Party of trying to put farmers out of business.

"There's only so much money in our businesses, so we will have to go to a higher value sector like dairying. It will also make exports more expensive," Allen said in speaking to *Stuff*.

According to the 2015 report, *New Zealand Farming: Milking Our Environment for All It's Worth*, the cost to clean up the impact of the dairy industry on New Zealand's water to drinking standards could reach a whopping \$15 billion.

The cost of the royalty would not be set until after the election in September. ♦

CHARLOTTESVILLE, CHANGE AND CASUAL RACISM: WHAT'S NEXT FOR THE US?

ACTUAL AMERICAN MICHAEL CALDERWOOD TAKES US THROUGH WHAT CHARLOTTESVILLE MEANS FOR AMERICA'S FUTURE.

A woman murdered by a white supremacist terrorist, a nation divided, and a far-right coming out of the shadows: this is the reality of the United States of America in 2017.

A few weeks ago, white supremacists gathered in Charlottesville, Virginia at a rally (or perhaps we should say, a riot) organised by so-called "alt-right" groups. They claimed to be there in opposition to the removal of a monument to Confederate General Robert E. Lee.

However, the white nationalists came to Charlottesville for much more than a statue. They were there to intimidate those who they think don't belong in twenty-first-century America: immigrants, African Americans, Jews, Muslims, LGBT people, etc. Anyone who is not a white male. To make matters worse, the President of the United States tacitly endorsed the white supremacists by claiming that the people who opposed racism were "just as bad" as them, in a story that featured "many sides".

While the white nationalists may have claimed that they were just expressing their "free speech", they were not. They were spread-

ing hate speech, inciting violence, and intimidating people on the street.

Hate speech is not free speech. Calling for a "peaceful ethnic cleansing" (in the words of alt-right figure Richard Spencer) is not free speech. Chanting "Jews will not replace us!" is not free speech. These words are violent; they are not just intense political opinions.

Unfortunately, this verbal violence became actualised when a white supremacist terrorist rammed his car into a crowd, murdering anti-racist counter-protestor Heather Heyer. Many others around her were injured in graphic scenes of violence and despair.

The thing about Nazism, white supremacy, white nationalism, fascism, etc. is that it cannot be expressed peacefully. There's nothing peaceful about it. It is not just another opinion: the very tenet of that form of extreme hate speech involves calling for the murder or displacement of people who are deemed inferior.

Racist violence always starts small. First, casual racism goes unchecked; next, open hate speech and discrimination breaks out. Inci-

dents of physical violence become more common, and from there, things can transpire into something so much worse.

This is how the Holocaust happened: anti-Semitic attitudes became increasingly common and validated; Jews were openly discriminated against and attacked, until 6 million Jews were murdered.

I'm not at all saying that this is going to happen in America. Of course not—things are nowhere near that bad.

However, white supremacy and Nazism cannot be tolerated in any form. It cannot be debated and it cannot be ignored. As an ideology, it has to be crushed at its early stages. Otherwise, there will be even more marginalised people living in fear, and more victims of white supremacist terrorism.

Luckily, there is hope. Just recently, white nationalists held a rally in Boston. Roughly 100 of them showed up to spread their hateful views, yet 40,000 people showed up to counter-protest against racism.

We are many. They are few. ♦

TEENAGERS VIOLENTLY SEXUALLY ASSAULTED ON TRAIN

BY ELOISE SIMS

The New Zealand Police are conducting an inquiry after two teenagers were violently sexually assaulted while on an Auckland Transport train last weekend.

According to Jen de Montalk, the mother of the 15-year-old female victim, the assault occurred two Saturdays ago at about 5:40pm.

In speaking to the *NZ Herald*, de Montalk said her daughter and her male friend were confronted by a group of five drunken men wearing FourSquare costumes and masks on a train leaving Britomart.

According to de Montalk, the men exposed themselves to her daughter, before attacking her male friend and stealing his phone.

Craccum has obtained an account from a female witness, on the grounds of anonymity, who stated the men exposed themselves to her before attacking the teenagers.

"I went past them [to find a seat], and one of the guys was like 'Hey—look at this,' and one of them showed me his dick through his

costume apron."

"I reckon they were doing that to everyone who walked past."

Horrified, she moved to the back of the train, where she witnessed the confrontation between the five men and the two teenagers.

However, she claims the teenagers went "out of their way" to sit next to the drunken men.

"I think they thought that fucked-up shit was funny, and wanted to upload those guys onto their Snapchat stories," she explained.

"They were just innocent kids... They were sitting there and saying, 'Yeah that's so fucked up, but it's kind of funny as well.'"

She says things turned nasty when one of the men took the 15-year-old girl's hands and put them onto his pants and her friend filmed it.

"I think the kid who got punched was filming them and it pissed them off, so he... choked him while the boy punched him in the

face."

While de Montalk has slammed train-goers for "doing nothing" while the two teenagers were assaulted, the anonymous witness says no one had intervened due to the teenagers' previous friendly behaviour with the men.

"Things turned sour so quickly... The reason no one did anything was because they were laughing with them all the way from Britomart to Kingsland, which is like 20 minutes."

"There were other victims—including myself—on the train too."

While the witness says the men were later kicked off the train after they were forced to return the boy's phone, she feels no justice has been carried out.

"What gross humans do that to children? They probably wouldn't be doing it without their masks."

Police inquiries into the assault are continuing, with witnesses encouraged to report what they know to their local police station. ♦

NEW FRUIT AND VEG STALL AT QUAD MARKETPLACE

BY ELOISE SIMS

A new student-led fruit and vegetable stall is being coordinated with AUSA and Campus Life to open every second Thursday after other similar successful schemes have taken place at other universities around New Zealand.

The "Fruit and Veggie Stall" began on June 8th as part of the University of Auckland's regular on-campus Market Place, offering locally-sourced organic produce at student-friendly prices.

According to Retail Operations Manager Catherine Cutler, while the initiative was initially inspired by other schemes at universities such as Victoria and Otago, it was designed to respond to students' perceived need for "local, cheap, whole fruit and veggies."

Student entrepreneur Andrew Winstanley has funded and led the ambitious project since the get-go, and currently picks out the produce on a weekly basis.

"I do really like it when we're able to offer

stuff like avocados and mangoes—like, the big challenge for us week on week is growth," he said to *Craccum*.

"The first week we started out, we were kind of forced to keep stuff really simple—partially for logistical reasons, partially for financial reasons, partially out of caution."

As Winstanley explains, Campus Life has coordinated the stall's logistical efforts with the University of Auckland, and has provided personal support for the student initiative.

"Campus Life and AUSA in general also organise the Market Day at large on Thursdays."

"AUSA collects some of the excess produce each week as well, and distributes it to students who need it."

Winstanley says he was inspired to create the initiative because he wanted students to be able to eat healthily and cheaply.

"I want the money we get from this (if we eventually start making money) to go to good

causes. I think the University really needs as many compassionate institutions as it can get."

"Student engagement is enough to sustain us, but the faster we grow, the faster we can get EFTPOS and bring in more produce."

Students can purchase a small grocery bag for \$10 to be filled with various fruits and vegetables.

The stall itself is currently looking for student volunteers, particularly those experienced with graphic design, accounting, or communications roles, "or even just people who are bare bottom, basic level organised."

"A lot of our job at the moment is just letting people know we're here!" Winstanley says.

If you're interested in finding out more about the Fruit and Veggie Market, get in touch with the stall-runners on their Facebook page: <https://www.facebook.com/UOAFnV/>. ♦



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PREACHER SPARKS HATE SPEECH ROW

BY MARK CASSON

Last week, a video of Pastor Logan Robertson of the West-City Baptist Church went viral after the recording captured Robertson making incendiary comments on homosexuality and new Labour Leader, Jacinda Ardern.

The comments sparked outrage throughout New Zealand, with critics claiming the outbursts were a breach of human rights and gave Christianity a “bad look”.

Robertson was recorded saying, “I don’t vote, I don’t let my wife vote, I don’t even believe in women voting. Don’t vote for Jacinda, she needs to shut up, get back in the kitchen where women belong and bake her boyfriend a cake. That’s what she needs to do.”

Robertson also added homophobic comments to his tirade, claiming that he was unopposed to gay marriage provided that “a bullet goes through their head the moment they kiss.”

“That’s what it [the Bible] talks about—not homo marriage, but homo death.”

In investigating the comments, TVNZ spoke to Detective Senior Sergeant Marcia Murray, who said the outrage sparked by the comments was understandable.

“We recognise that members of our communities will be concerned and fearful about

those comments, and we would like to make it very clear that we are treating this matter very seriously.”

Human Rights Commissioner Dr Jackie Blue told the *NZ Herald* that, “To use this language is not only hateful and shameful, it is un-Kiwi and has no place here.”

While Police investigated the matter, it was reported two days later that Robertson would not be prosecuted for his comments on both Ardern and homosexual marriage.

When approached by the *NZ Herald* for comment, Robertson didn’t deny he was directing hate.

“Of course it is. Does it sound like hate speech to you? If the world thinks that’s hate speech than that’s fine,” he said.

Craccum reached out to Johann Go, an openly gay Public Health and Philosophy student at the University of Auckland, for his thoughts on Robertson’s comments.

“We should denounce his comments and continue to oppose bigotry in all its forms,” Go said.

“However, we live in a liberal state and must put up with diverse views and opinions across a wide range of topics, even if these views offend

us deeply.”

“It is through disagreement and controversy that human moral progress occurs.”

Alanna Wesche, a Christian Nursing student, was quick to denounce Robertson as being “unchristian”.

“The pastor’s comments are very harsh and unrepresentative of the Christian faith.”

“We value all people and view them equally with equal rights no matter their reputation, race, position in society or gender.”

“I hope Ardern doesn’t take them upon herself and moves on to fulfill her purpose in politics.”

Wesche added that she believed young women of our future would learn to pay no mind to such sexist comments directed against Ardern.

“We are emerging into a time in which young women are beginning to rise above inequality and appear with more influence on a global stage.”

“Young women will be looking up to Jacinda as an inspirational leader, just like they did with Angela Merkel, Helen Clark and Michelle Obama on a global platform.”

Ardern has not commented on the remarks as of time of publication. ♦

SO WHAT THE FUCK IS ACTUALLY GOING ON IN AUSTRALIAN POLITICS?

PATRICK NEWLAND TAKES US THROUGH THE RECENT—BIZARRE—POLITICAL INCIDENTS OVER THE DITCH.

Australia has had a deeply interesting few weeks in politics recently, due to Section 44 of the Australian Constitution, which states that: “Any person who... is a subject or a citizen or entitled to the rights or privileges of a subject or citizen of a foreign power... shall be incapable of being chosen or of sitting as a senator or a member of the House of Representatives.”

This previously forgotten provision has been causing quite the political stir. The chaos began with two Green Party senators, Scott Ludlam and Larissa Waters, who were found to be dual citizens of Canada and New Zealand respectively. They were both forced to resign after a barrage of condemnation from the major parties.

One Nation Leader and far-right nationalist Pauline Hanson said, “After their second citizenship-related resignation, Greens are confirmed as the most un-Australian party.”

Prime Minister Malcolm Turnbull agreed saying, “It is pretty amazing, isn’t it, that you have had two out of nine Greens Senators didn’t

realise they were citizens of another country.”

“It shows incredible sloppiness on their part.”

However, these comments did come back to bite both Turnbull and Hanson when it transpired that members of their own parties were in fact foreign citizens.

One Nation candidate Malcolm Roberts was found to be a UK citizen at the time of his nomination, and Deputy Prime Minister Barnaby Joyce was found to be a New Zealand citizen from birth.

Joyce’s discovery has deep practical implications for the Lower House of the Australian Parliament, where the Liberal coalition only holds a one-seat majority. Joyce has subsequently refused to resign, as his resignation could induce a new election. Instead, the case has been referred to the High Court, who will have the final call on his future—as well as the future of five more cross-bench politicians who hold dual citizenship.

If the High Court rules the election of these

politicians was unconstitutional, it will most likely lead to the second double dissolution of the government in two years, prompting the third Federal election in four years, and possibly the seventh change of the Australian Prime Minister in ten years.

The New Zealand Labour Party has also been involved in the citizenship chaos, after Australian Foreign Minister Julie Bishop slammed the actions of Labour MP Chris Hipkins, who put in a formal request to confirm Joyce’s nationality status on behalf of the Australian Labour Party.

Bishop claimed, “Should there be a change of government [in New Zealand], I would find it very hard to build trust with those involved in allegations designed to undermine the Government of Australia.”

While Labour Leader Jacinda Ardern refused to apologise to the Australian Government, she has publicly reprimanded Hipkins and has offered to talk to Bishop over the grievance. ♦

CALLS FOR COMPREHENSIVE CONSENT EDUCATION

BY BAILEY DEVON

Earlier this month, two Wellington High School students presented a petition to Parliament calling for compulsory consent and LGBTQ+ education in all New Zealand schools. The petition, with close to 6000 signatures and hosted in the campaign platform *ActionStation*, was the project of students Lauren Jack and Ruby Medlicott who had become fed up with rape culture in New Zealand.

With shocking statistics emerging such as 1 in 3 girls and 1 in 7 boys experiencing sexual assault incidents before the age of 16 (according to HELP: Auckland), the two girls felt they had a responsibility to step up.

“We believe addressing the issue in schools is an important first step,” Jack stated when justifying why the school curriculum should change.

The movement against rape culture was sparked back in March this year, as a response

to students at Wellington College and St Patrick’s Silverstream being spotlighted for inappropriate sexual remarks and behaviour within the same week. The public backlash saw protests outside Parliament calling for the Government to address schools’ seemingly endemic rape culture.

However, it was Minister of Education Hekia Parata’s lacklustre response that motivated the students’ campaign. Parata ruled out sex education reform, stating issues of consent were “best addressed in a family setting.”

Currently, sexual education, like the majority of the New Zealand education curriculum, has only “recommended” guidelines on which specific topics should be addressed—under the wider objective of educating students about healthy sexual relationships. Schools around the country therefore have no mandate to abide by these guidelines.

As Jack and Medlicott highlighted, the issue with this is that it leads to inconsistent education of our youth on such a serious topic as sexual violence, with schools having the freedom to pick and choose what they cover.

It is especially dangerous for LGBTQ+ youth, as recent reports have highlighted that members of the community experience similar—if not higher—rates of sexual violence and require visible representation in sexual education.

Now that the petition has been presented to Parliament, it will be passed to the Education and Science Select Committee to be reported on.

With the majority of the Committee made up of National MPs (including Deputy Chair Todd Barclay), it remains to be seen if they will toe the line that Parata laid out for them. ♦

PROLIFE AUCKLAND—WHERE HAS IT BEEN, WHERE IS IT GOING

GINNY WOO TAKES US THROUGH A SHORT HISTORY OF THE ANTI-ABORTION GROUP THAT JUST CAN'T GET ENOUGH OF DOGGING ON *CRACCCUM*.

The University of Auckland has long been a place that lets its students make all the good-natured—yet awful—life choices they want. You can take any papers you like so long as Studylink will pay for them, you can eat and drink things of varying quality at multiple places on campus, and perhaps most importantly, you can hang out with whoever the hell you want.

For some, that means joining the Pokémon Club. You might even decide to spend time writing for *Craccum* if you've got absolutely nothing else to do. Some students even take it upon themselves to join the ProLife Club, which at the time of writing is probably the club with the most scandals attached to its relatively short life so far.

Recently, AUSA held a referendum to discuss a number of pressing issues that they thought affected the entire student body. One of those issues was whether a club such as ProLife Auckland should be specifically disaffiliated because of its ideology—and if other clubs that shared similar views should be prevented from being affiliated in the future. If it wasn't obvious from the name, the club is pro-life—it does not support abortion.

This is less about “tsking” disapprovingly at someone that they know who's having an abortion. ProLife Auckland runs a very active Facebook page that is home to a number of posts decrying the legalisation of abortion, of euthanasia, and photos of various lecture theatres on

campus that have had flyers dumped in them. Its members also appear to enjoy a robust campus life—they organise pizza and movie nights, get-togethers, and coffee sessions. Nothing seems particularly malicious, which is why this motion to disaffiliate may seem like it's come out of the blue.

However, ProLife Auckland and AUSA have butted heads on plenty of occasions. There have been murmurs of the club being disaffiliated or disavowed in some way stretching back to 2012 that most of the student body may have heard of at some point. In 2016, ProLife Auckland actually tried to get itself disaffiliated as a response to AUSA and its stance on the group's ideology, which was confusing in its own right.

Concrete information about the disaffiliation attempt has been hard to come by; it seemed to be surrounded by circumstances made murkier by either an issue with how the relevant documents were signed or the unwilling involvement of New Zealand's completely inefficient bureaucracy. Throughout this debacle, the club engaged in their usual activities of flyer-bombing lectures and chalking the grounds of the City Campus, which various groups on campus retaliated against as a part of the continuing conflict.

In the latest confrontation between the two, the focus from commentators has been less about the ideology of the group itself and more about the fact that AUSA having a say in what sort of

groups can become affiliated could be construed as a way to stifle free speech. ProLife has expressed that no other club has received the same scrutiny as them when it comes to their message and how the student body has received it. On that front, it's correct. However, that AUSA has decided to let a motion be heard at a referendum (one that may not even bind them) doesn't seem like a curtailing of free speech so much as an extremely stern critique.

That AUSA has chosen not to critique other groups as frequently doesn't mean that it shouldn't be allowed to, as long as resolution of those critiques allows for public participation, which it has.

ProLife Auckland has been given the chance to defend their views and to share them with students that may otherwise not know they exist. Free speech allows people to share their opinions and their thoughts freely, but it also allows for those opinions and thoughts to be heavily criticised. Should AUSA have gone ahead with a referendum if it was unsure of the legal consequences that it would have? Objectively, probably not. However, the dust has settled for the most part and ProLife Auckland will probably still be standing after all of its jousting with dissenters, verbal and otherwise. ♦

AT TIME OF WRITING, PROLIFE AUCKLAND WAS STILL AN AFFILIATED CLUB AT THE UNIVERSITY OF AUCKLAND.



New Zealand Animal Law Association: 2017 Conference

By Kari Schmidt

New Zealand's first ever animal law conference took place on Saturday 1 July, organised by the New Zealand Animal Law Association (NZALA).

Dr Jane Goodall heralded in the conference, providing much inspiration and perspective on the reasons why it is important to care about and advocate for animals. Her talk focused on the importance of attending to "minds and hearts" when it comes to these issues. As Dr Goodall stated, "We need to link up our intellectual brains with our human hearts... We need to be compassionate people."

NZALA President Danielle Duffield provided an overview of the Animal Welfare Act 1999 (the Act). Duffield noted that the Act ostensibly provides for the "five freedoms" in relation to animals—proper and sufficient food and water, adequate shelter, the opportunity to display normal patterns of behaviour, physical handling that minimises unreasonable or unnecessary pain or distress, and protection from significant injury or disease.

However, the Act also has 18 codes of welfare which set out minimum standards for particular species of animals/industries. These are not directly enforceable, but compliance with a code can be a defence under the Act where an animal would otherwise be considered as having been ill-treated. Duffield asserted that these codes in effect allow for intensive confinement systems and undermine the five freedoms outlined above. Duffield conceptualised this as a rule of law issue—98% of domesticated animals are farmed animals, who are disallowed from exhibiting their natural behavioural patterns (for example) due to intensive farming. A law that is effective in regards to only 2% of the population lacks a true meaning, with animals receiving different treatment under the Act on an arbitrary basis.

Next, a panel of animal welfare prosecutors discussed issues relating to prosecutions. For example, Natalie Walker, Manukau Crown Solicitor, presented the recent guideline sentencing decision of the Court of Appeal (*Erikson v MPI* [2017] NZCA 271). She also discussed animal welfare prosecutions and the importance of recognising the link between domestic violence and animal abuse, noting the clear body of evidence which documents this link. Mike Bodie of the Department of Conservation also discussed prosecutions from a DOC perspective and considered the manner through which prosecutors can get judges to listen as regards animal welfare prosecutions e.g. through "thorough submissions".

Similarly, "rich discussions with the bench have been well received", and "judges love photographs". Finally, Nicky Wynne, Prosecutor for BVA | The Practice who appears for the SPCA, noted the better results prosecutors are starting to see in regard to prosecutions—including higher fines and longer imprisonment times.

The Honourable Michael Kirby AC CMG, Former Judge of the High Court of Australia, began his keynote address with the following: "All of us have a long way to go in achieving human rights, human dignity and for the dignity and rights of animals. And that is why we are gathered together in Auckland to consider one of the great issues of the world." He discussed the United Nations, the achievement of universal human rights and the connection between such endeavours and the new ethical frontier—our treatment of animals. He considered New Zealand's animal welfare law to be "Strong on symbolism. Strong on values. Not strong on implementation," and introduced the "10 Animal Welfare Commandments", including:

1. Give the aspirations of the Act enforceability.
2. Give sentence meaning in the Act.
3. Increased collaboration between veterinarians and lawyers.
4. Improve education on these issues in schools, for example teaching children about kindness to animals at the primary school level.
5. Reach out to members of industry, as industry is a very important player.
6. Targeted / increased funding for welfare and enforcement in animal law.
7. Work closer with government – consider removing animal welfare from the prerogative of the Ministry of Primary Industries.
8. An increased male presence in advocating for animal welfare issues.
9. Having conferences like this with media present.
10. Get the United Nations to be involved in this issue, in the same way they are involved in human rights and climate change.

Marcelo Rodriguez Ferrere, Senior Lecturer at Otago University of Law, discussed animal sentience and the law in the wake of the Animal Welfare Act's recognition of animal sentience in the long title of the Act. Essentially, sentience means that animals have a degree of awareness—of both themselves and their surroundings. This recognition of sentience in New Zealand's animal welfare legislation was the first of

its kind in a common law jurisdiction. However, its location is telling—it simply tells us what the Act is about. It is not defined, it is not incorporated into the offence sections, and in Rodriguez Ferrere's view, it is more of a symbolic change than a substantively significant one. In fact, the Ministry of Primary Industries has specifically recognised that its inclusion in the Act does not impact on the rights, duties and obligations set out in the Act proper. Similarly, the recent Court of Appeal case of *Erikson* would have been the perfect opportunity for the Court to address specifically what sentience means and to apply it—it chose not to discuss this at all. Furthermore, this case distinguishes between companion animals and farm animals, asserting that "rational differences must be acknowledged." Such an approach goes against the idea of sentience, which cannot be said to apply to some animals more than others. In his view, genuinely adopting sentience as a "core criterion [of the Act] would require a paradigm shift."

Vernon Tava, a former Green party member and current member of the Waitemata local board, discussed animals and their legal standing. He reviewed precedents for this, as in Bolivia whose constitution enshrined equal rights to nature, and in New Zealand—the recognition of legal personhood in the Whanganui River that took place earlier this year (legal personhood is where a non-living entity is regarded by the law to have the status of a legal person). Tava noted this was the first instance in New Zealand where a part of nature was granted legal personhood.

Finally, Danielle Duffield, Marcelo Rodriguez Ferrere, Vernon Tava and Arnja Dale formed a panel discussing law reform in the area of animal law. Tava discussed the reality that animal welfare is largely an "invisible topic" in the political realm today and that politicians are not going to exhibit moral leadership on this without some kind of public direction.

Inspiring such sentiment and action on the part of the public is a part of what this conference aimed to achieve, in bringing together almost 300 students, lawyers and other practitioners to discuss advocating for animal welfare via the law. ♦

IF YOU'RE INTERESTED IN MORE EVENTS LIKE THIS IN THE FUTURE, OR JOINING THE NEW ZEALAND ANIMAL LAW ASSOCIATION, CHECK OUT THEIR WEBSITE AT: WWW.NZALA.ORG. YOU CAN ALSO JOIN THE AUCKLAND UNIVERSITY ANIMAL RIGHTS GROUP—CHECK OUT THEIR FACEBOOK PAGE @AUANIMALRIGHTS!



Like Minds, Like Mine: Conversations for Change

By Claudia Russell

Conversations for Change is a fantastic new resource for young people aimed at increasing awareness and countering stigma towards mental health conditions. It has been developed as a Like Minds, Like Mine project and produced by the consultants at Mind and Body, New Zealand's leading consumer mental health service provider. Conversations for Change is available free to download in PDF format as an activity pack, to be presented in five workshops.

The basic idea is that it can be easily facilitated by people in the community—teachers, employers, church group leaders—without any prior experience in mental health services. While it has been designed primarily with young people in mind, it can be used with groups of any size, age and background. As the name suggests, the resource aims to foster conversations about mental health in order to challenge some of the attitudes that lead to discrimination. It also aims to equip young people with skills they may need to support friends and loved ones suffering from mental illness. This is important because, unlike physical illness, some mental illnesses can be cured in part just by talking about it. Conversations for Change addresses our mental health crisis at the root of the problem. While New Zealand desperately needs more staff and resources, our collective inability to talk about mental illness is one of the driving forces behind our high suicide rates.

Workshops are split into several different hour-long activities—for example, activity one looks at the different perspectives on what causes mental illness, be it spiritual disruption, biological imbalance or lifestyle choices. Activity three involves listening to young people's stories on thelowdown.com. Several parts of the

workshop ask students to discuss attitude statements with the group—one example from the resource is, “people with mental illnesses are weak. If they tried harder, they wouldn't have issues.” Essentially, the workshops teach participants that mental health is something we all have and need to look after. While it is not a product for curing existing mental illness, it aims to create better carers and friends for those who are suffering.

Mental health campaigner Lucy McSweeney was at the launch and gave some words of encouragement towards the resource. When Lucy suffered mental distress during her final years of high school, not only was she unprepared to deal with it, but neither were her friends. She states that Conversations for Change is something that could easily be adopted into a school's compulsory health education programmes. Growing up with peers who see the mentally ill as “crazy” and “scary” can be incredibly harmful for those who are suffering in silence. There's no reason why a programme like this shouldn't be taken up by every school in New Zealand. It's free, fun to do and easy to facilitate. Conversations for Change was tested in several groups before its release and received exceptionally positive feedback from young people. However, the team at ReThink notes that it cannot help unless it is used. Anyone and everyone is encouraged to download Conversations for Change. If you're someone who has a group they can present to, absolutely give it a try. ♦

TO ACCESS CONVERSATIONS FOR CHANGE, GO TO: RETHINK.ORG.NZ/CONVERSATIONSFORCHANGE.

UPCOMING COMMUNITY EVENTS

Not sure who to vote for? In the build-up to the election there's an array of events organised to ensure you make an educated vote! Check out

A Candid(ates) Conversation

hosted by the

Equal Justice Project!

When: Monday 28 August, 6:30pm–7:30pm

Where: Stone Lecture Theatre, Building 801–316, University of Auckland Law School

Price: Free!

Age restrictions: All ages

Event info: “Chlöe Swarbrick (Green), Sam McDonald (Labour), and Chris Penk (National) are here to have a political conversation and help you make an informed decision when voting! We will be engaging in a discussion about social-justice related policies. The event will be followed by refreshments, attendance is free, and all are welcome! Check out the Equal Justice Project's Facebook page for more information!” ♦

Watch the first

Leaders Debate

with Jacinda Ardern
and Bill English!

When: Thursday 31 August, 5:00pm–9:00pm

Where: No.1 Queen Street Café and Bar, 1 Queen Street, Auckland Central

Price: Free entry

Age restrictions: R18

Event info: The debate will be screened live on large television screens. Come for the politics, stay for the beer and intellectual yarns. Queen Street too inconvenient a location for you? Don't worry, you can also catch it live on TVNZ1! Not keen on television because you're a ~millennial~ who watches everything online? Not to worry, 1 NEWS NOW will be streaming a Young Voters Debate! Check out tvnz.co.nz for more info. ♦



CHARITY/ORGANISATION OF THE WEEK

St John provides not only ambulance services, but also community youth programmes, first aid courses, medical alarms for the elderly and those with disabilities, and medical assistance at large-scale events. Their invaluable

work can't be done without your support. You can donate to them, volunteer with them, or even run in the Auckland Marathon for them on Monday 30 October! Check out their website at stjohn.org.nz for more info. ♦



Mini-Break Madness

Congratulations! We've made it to mid-semester! If you're not great at keeping track of weeks, here is your reminder. Next week = no university. Sometimes what you need to recharge yourself is a little time away and an adventure. If you have no plans for the break, we have some great recommendations for getaways which you should get onto right away.

Waiheke Island: If you're looking for a relaxed and beautiful break close to home, just catch the ferry to Waiheke. Waiheke Island not only boasts great food and wine, but they have activities for you to burn it all off as well—from mountain biking to horses to a flying fox. There's a great artistic showing on Waiheke as well, with beautiful galleries and even a museum of antique instruments!

Raglan: If you're looking for a chill getaway with surf, (black) sand and style, then Raglan might just be for you. Just west of Hamilton, Raglan is a great little town with such a relaxed atmosphere, you will feel the stress leave your shoulders. You should check out Solscape if you're trying to get back to nature—a secluded retreat where you can surround yourself with stars and nature in your very own tipi.

Lake Tekapo: If you're looking for stars, you might have to travel a little further to visit Lake Tekapo, but it is certainly worth it. Three hours from Christchurch, Lake Tekapo is a little like a dream with aquamarine waters by day and a blanket of stars at night. There are some great activities for you, with attractions such as cross-country skiing, hot pools and even that old church you see on the TVNZ adverts, Church of the Good Shepherd. What you absolutely can't miss, however, is the Mount John University Observatory—designed to give you the

best look at Lake Tekapo's biggest attraction.

Wanaka: This is what people think of when they think of New Zealand. Or at least, what they think of when they remember *Lord of the Rings* was filmed here. The Southern Alps, otherwise known as the Misty Mountains, rise just behind Lake Wanaka, and Wanaka itself is *the* place to go for sweeping landscapes and inspiring scenery. If you're not going simply to find the serenity you can only find when taking in the magnificence of nature, Wanaka has enough adrenaline-fuelled activities to get your heart pumping as well. Although great for skiing in winter, Wanaka also offers sky-diving and tonnes of water-based thrill rides. Wanaka is also only a short (think peak traffic in Auckland) drive to Queenstown, where you'll be able to find even more areas of adventure.

Matakana: If you're looking for a more laidback sense of leisure time, then take an hour-long trip from Auckland to Matakana with its extensive collection of high-quality vineyards and cafes. You'll be able to lounge the time away in luxury, with a glass of wine in your hand and a selection of amazing cheeses. If you're going to go, try for a weekend because that's when the amazing Matakana Farmer's Market runs. It's also only a short drive away from Omaha beach, which is stunning in its own right. •

CAFÉ REVIEW: The Botanist, CITY WORKS DEPOT

The concept behind The Botanist is genius: a florist and a cafe. What more could one want? Enjoy the smell of fresh flowers while you sip a coffee or enjoy one of the fresh housemade juices on offer.

The Botanist is located in the lower level of Wellesley Street's trendy City Works Depot and is a delight to the eye with rustic concrete floors and greenery everywhere. The menu has a mixture of offerings, including the basics: muesli (\$11.50), eggs on toast (\$12.50), acai bowl, (\$15) etc. There are also plenty more interesting options, like the Pork and Fennel sausages with beer-braised onion, hot mustard, kale and sourdough (\$19), or the Avocado Tartine with tomato, cumin, feta, olive dust,

balsamic and sourdough (\$18).

I tried the Classic Cheeseburger, which I knew upon arrival I would have to disassemble to eat (it was a tower). The burger was delicious, consisting of a ½ pound Angus beef patty, smoked cheddar, pickle, mustard mayo, lettuce and tomato. At \$18 I felt it was a tad overpriced, but other than that it was perfect.

Pastrami fans will be pleased to know The Botanist also offer a Reuben Sandwich, which is \$17 and contains all the goods—pastrami, sauerkraut, gruyere, pickles and mustard aioli.

There's also a good amount of cabinet food available at The Botanist, all of which looks amazing and won't break the bank. •

Top 5... Juice/ Smoothie Bars

Organic Mechanic PARNELL

These guys make raw, organic superfood smoothies which are blimmin' delish. They also sell Kombucha in a variety of flavours, from lavender blackcurrant to ginger, if yeast is your thang.

Tank ERRYWHERE

Tank has 50 stores around New Zealand, including one at UoA. They offer a range of delicious juices and smoothies for people of all persuasions. If you're on the turmeric buzz, we suggest the Glow smoothie. If you're wanting your daily fill of veg, try the Kale Ale juice.

Sip Kitchen NEWMARKET

Sip offers twelve superfood smoothies and six juices in a range of flavours. We recommend the Dr Feelgood smoothie—it's got cacao powder, avocado, pumpkin seeds, dates, banana and vanilla—or the Blue Beet juice, with beetroot, lemon, ginger and blueberries. Sip is also based in Rosedale on the North Shore, for all of you that live across the bridge.

Wedge Juice Bar ELLIOT STABLES

For cold-pressed goodness, hit up Wedge. While the flavours are pretty standard, most juices are a reasonable \$7. The Piccolo is a fresh, healthy choice, with apple, mint, kale and cucumber. If you're trying to crack your 5+ a day, buy the Veggie Patch—it's got beetroot, spinach, celery, carrot, orange, kale and turmeric.

CeresFresh Market PONSONBY CENTRAL

The CeresFresh Market has its own juice and smoothie stand, which is always a-buzzing for good reason. They offer eight fairtrade and organic drinks, all of which are healthy and delicious. •



THE DIVIDED STATE OF US

Anousbka Maharaj on the state of our welfare system

Of all the things that we are not taught before we set foot in university—such as basic civics education, or how to manage an anxiety attack in the middle of a conversation, or how to budget so that you aren't eating rice and beans 4 out of 7 days in the week—one of the most debilitating has been the lack of emphasis on how very lucky¹ we are to attend university at all. The prospectus doesn't mention what a profound blessing it is to witness our peers in action, passionately defending their causes, or to encounter clever and learned lecturers who prompt us to reassess our invincibility. And for some of us, it *especially* doesn't factor in that the “university experience” is accompanied by an overwhelming sense of sadness, pride, responsibility—or, sometimes, guilt—for being the first woman in your family to be a part of it.

My grandmother—my Nani—immigrated to New Zealand from Fiji around 15 years ago, so I have been lucky enough to have had her as an active presence in my life for the better part

of my existence. We were not always the best of friends—when she first moved here, she was close-minded and mean-spirited, having to readjust to her new surroundings, the uncomfortable concept of depending on other people, and what was perhaps the most difficult part—learning to undo the years of damage that had been inflicted upon her. Like many young descendants of immigrants, I didn't understand why she wasn't more accustomed to the things we valued so highly and why she wasn't more willing to embrace a society that seemed to be relatively accepting. However, as I grew older and more aware of the world I was living in, I realised that this was my privilege—that I could have gone so long without realising that my very existence was a blemish on an otherwise polished society.

My Nani wanted to write a book once, but she didn't know how to use a computer and she didn't know how to spell many words—so when I was around 10 years old, I helped her compile her memories and experiences of growing up in Fiji into a Word document. She told me about the weather, her children, the excessive amount of coconut trees, and her father, who lived to be

around 105 (no joke!). Though what she didn't tell me about was the horrific abuse, the poverty and the pervasive mental illness in our family that wasn't known for what it was back then. It wasn't until I was about 12 years old that I realised my grandmother—my feisty, often emotionally withholding, grandmother—had only received about two years of education in her entire life. I know that a lot of immigrants, or descendants of immigrants, can relate to this fact. But I've never believed that just because something is a common occurrence, it should be accepted, or that its impact should be any less powerful. In addition, I would argue that even if these experiences aren't considered “the norm”, they are still representative of a facet of the society within which they occur.

Of my Nani's five children, one of them was my mother, who was 16 years old when she ran away from home. She didn't get to finish high school. She was fleeing an abusive stepfather, a mother who could not protect her, and running toward what she had hoped would be a more liberal and safe existence. But as is the complex and cyclical nature of abuse, she married my

¹ We all know this is meant to say privileged. I just didn't want to lose you so early into this article.

FEATURE

father, an alcoholic; a man who brandished his higher education like a weapon, ensuring that she wouldn't come to know her own worth or believe in her ability to become the person she wanted to be. He was aggressive and cruel in ways that I have come to associate with the behaviour of men who drink.

When my mother found the courage to leave, going against the core of her beliefs and *log kya kabenge?*²—the fear of judgment from a mother who had more or less pushed her into this marriage to begin with—it felt like the entire world sighed in unison. Why didn't she leave earlier? And this is something that I pondered for many years, until I finally had the chance to get to know my mother in a way that she never got to know her own.

We took nothing but our clothes with us when we moved out, so there was nothing to tie us to the house we left behind. We found a tiny flat on a street previously inhabited by rival gangs (yes, they were gone, but the weirdest thing about this neighbourhood was that everyone was accustomed to being quietly indoors by 6pm every night. I felt like we were living in M. Night Shyamalan's *The Village*). The first thing we bought for our new home was a couple of giant, red chairs which we had found for \$2 apiece at a local Salvation Army (I didn't have the luxury of protesting them back then, okay? Relax.). But then we were stuck. And my mother had to look back at the last thirty years of working, of supporting her family—both the one she had made here and the one she had left behind—and consider the only option we had left: the welfare system.

Work and Income NZ (WINZ) is, to put it simply, a necessary evil. All of their forms should end with the disclaimer: *“now that you've signed on the dotted line, you will be subjected to varying levels of abuse and judgment from varying areas of society.”* When my mother considered receiving additional help to buy groceries (as a weekly “allowance” of \$200 was barely enough to cover rent, power, gas money and the general/unexpected expenses for two people, not to mention living in eternal fear of an emergency arising),

² “What will people think?” I urge you to watch Hasan Minhaj's *Homecoming King* on Netflix. It is remarkably moving.

her case worker—a very generous term, in my opinion—asked her why she had left her job if she didn't want to struggle financially. Why not put money aside, for such occasions? The lack of seeking to understand *why* a beneficiary has ended up in this situation and the recurrence of dismissive attitudes toward them are what reinforce these same issues. No one is going to leave their job *willingly* and put themselves and their child into a difficult situation with no back-up plan. I've often heard the same argument in response to the welfare system, except there it was along the lines of “a better education means better jobs and better lives”. However, this is a reductive perception to retain when these issues are systemic. So, overcome by dread (and significant anxiety), my mother would go to these meetings where every question was treated like a tremendous burden and every request made her feel, in her words, *“less than nothing.”*

WINZ is a system specifically designed to help the vulnerable, but its ugliness reveals itself when it becomes a place for lauding power over people who are labelled “freeloaders” (or “frauds”) that have no desire to improve their personal situations. We do what we need to do to survive, and it is a cruel and nauseating exercise to have to prove to another person that you are worthy of being treated as an equal. In addition, our welfare system fails to account for the correlation between poverty and declining mental health (which then often result in poor physical health), creating a sequence of events in which it is impossible for individuals within our most disadvantaged communities to get back on their feet. Change starts from the ground up, and it is becoming increasingly evident that those who struggle to make ends meet are in the majority. This should not be the case. Poverty should not be an inevitability, or an accepted characteristic of society. It is important for us to look at the people around us with compassion and understanding—everyone is fighting their own battles. Notably, this notion should extend to those in positions of power, and we should be investing further resources into investigating why and how these issues have taken root within our society.

Over the years, my mother would say on numerous occasions that spending seven months on the benefit was nothing compared to the 32

years she'd lived and worked here and paid her taxes. She has also spent a considerable amount of those same years wishing that she could attend university, or take computing classes, or earn a social work degree so she could give back in some way—but she could never afford to leave work, and so continued a vicious cycle of being unable to advance one's skills, but not for lack of trying. I have realised that it is unfair and demeaning to expect beneficiaries to have to justify their need for help by having to prove their prior value as a citizen, in the same way that it is unfair to coerce people into caring about immigrants or refugees on the basis that they are giving the community something in exchange for their acceptance into the country. It is my stubborn belief that it is our responsibility as human beings to take care of each other. If there is a system in place to help people—and, to some extent, protect them, whether that is from abusive relationships or from war or from illness—then there shouldn't be a clause that states that they will be treated as less than; as forever having to pay off their debt to the rest of society to be considered an equal. To put it simply—you don't get to base another person's worth on their socioeconomic position, or shame them for the choices they have made in dire situations, or determine the validity of their experience—*especially* if you have not lived that reality yourself. Equality for all human beings should not be a controversial belief to hold, and it is not the responsibility of the oppressed minority to articulate a sound argument on why their life matters and why they deserve to be treated with respect.

While I have not always been a Greens supporter, Metiria Turei has always been one of my favourite politicians. I always remember her as being kind, warm and genuine, which are traits not often used to describe those who pursue a career in politics. Her transparency regarding her experience with WINZ, not only as a co-leader—but as a woman, as a mother and as a human being—will, in future, undoubtedly be commemorated as the catalyst for how we approach conversations about poverty, inequality and the relationship between the people and their representatives. It takes a tremendous amount of bravery to be honest about your experiences—especially if they have been terrifying and demor-

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“And while the battle cry of our heroes has been to fight hate with love, I must remind you that love is not passivity, it is not compliance, it is not having your worth determined by another person, it is not allowing yourself to be crushed into non-existence. Love and fury can coexist.”

alising—and it is Metiria who inspired a bevy of people to come forward and overcome the fear of judgment to speak openly about the reality of life in New Zealand. Moreover, her legacy lies in the compassion and tenacity that she embodied throughout her career with the Green Party. This loss is incredibly painful, as it is emblematic of the ongoing prejudice against Māori, against single mothers, and a culture of punishing poor people for being poor. If there’s anything that the lead-up to this election has stressed, it is the importance of valuing individual stories and experiences over blanket policies that do not deal with the root cause of an issue.

It is also worth noting that if you have been, or are currently, a beneficiary, and you are infuriated by Metiria’s actions, I feel your hurt and your anger. You did everything the right way and it wasn’t enough. And to those who have been exactly where Metiria was—I understand. You lied to WINZ, you lied to Studylink, and it still wasn’t enough. Trust me, I understand. When you are burdened by your situation, afraid for your family, or for yourself, you do what you need to do to make it through one more week—even just one more day. It’s not your fault.

Hold the system to account. I used to think that this was a reductive and dismissive thing to say, and that it gave people a reason to escape individual accountability. But listen up—times have changed. Minorities are in a position where they can stand up and say, “enough.” The criminal justice system; the poverty and homelessness rates; the suicide rates; the low voter turnout; why Te Tiriti o Waitangi is repeatedly dishonoured; why only 37.5% of Māori and 34.4% of Pasifika enrolled in tertiary education—if you don’t think that these are all attributed to deeply-rooted, disparate, systemic issues, then you need to check your privilege and engage with historical literature before the election comes around.

Akin to staring into the eclipse, I am blinded by anger every single time I hear someone say, “I just don’t care about politics.” It makes me want to scream back at them that some of us don’t have the option not to care. That remaining indifferent while the world burns is possible either because you are the one who has set it on fire, or because you are living in a fireproof house. Which is to say, in a roundabout way, that it is a privilege to be able to ignore injustice and the state of your political and social environment—because it means that whatever the outcome, you

will emerge unscathed. Which is a reality that I have never related to, and will never be able to relate to.

The two most significant women in my life have suffered years of abuse at the hands of small and evil men, so I don’t have the option to stay quiet in the face of injustice. They are the reason that I will fight every day for the rest of my life. These are women who are far stronger, far kinder, far more compassionate and thoughtful than I will ever be, who allocate every aspect of their lives to become better human beings; to know more about this world; to condemn injustice and defend the vulnerable—despite how often this world is cold, and cruel, and undeserving of it. It seems unfair that with all that they have endured, they are the ones who should have been fought for. I don’t deserve the life I have been given, but it is the one that the people who came before me fought for me to have. It is my personal responsibility and my moral duty to see that my actions and decisions benefit the lives of others, and not just my own. It was Michelle Obama who once said, “*When you’ve worked hard, and done well, and walked through that doorway of opportunity, you do not slam it shut behind you. No—you reach back, and you give other folks the same chance that helped you succeed.*”

I recently heard someone say, “*Never forget to be extremely wary of every person in your life who has not experienced this last year as a personal moral emergency.*” After the election of The Devil, all the worst things that we have heard about ourselves, all the violence committed against minorities were solidified as an accepted part of existence. Do you understand how that feels? The pain is immeasurable when you have family who have suffered sexual abuse, when you have been born, by default, as a second-class citizen due to factors outside of your control, and each day, you are faced with a man—a supposed leader—who has proudly assaulted multiple women and uses the politics of hatred to mobilise those who want to “take their country back”—because when you are accustomed to privilege, equality feels like discrimination.³

It is my mother who taught me how to love—fully, unconditionally and in a way that gives the other person freedom to be completely them-

selves with you—but she also taught me how to fight. And while the battle cry of our heroes has been to fight hate with love, I must remind you that love is not passivity, it is not compliance, it is not having your worth determined by another person, it is not allowing yourself to be crushed into non-existence. Love and fury can coexist.⁴ And while I did not get to choose my chains—those that bind me to institutionalised discrimination—I intend to choose the means through which I obtain my freedom.

To say that what happens overseas doesn’t affect us here is as dangerous as it is untrue. All you have to do is engage with certain campus groups to see the evidence of mobilised and validated bigotry. They don’t have to hide anymore. And almost as terrible as these self-proclaimed white supremacists are the people who defend you in private, but not in public; who will renounce any form of prejudice or violence against minorities behind closed doors, but will abandon you on the frontlines in favour of civility and comfort. Martin Luther King Jr put it eloquently when he said that the threat to progress in the black civil rights movement was “*the white moderate who is more devoted to ‘order’ than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says, ‘I agree with you in the goal you seek, but I can’t agree with your methods of direct action.’*” Beware the allies who acknowledge the pervasion of structural injustice but ask you, in no certain terms, to wait another day to dismantle it.

Well. I don’t know about you, but I am tired of waiting. I am tired of trying to find the most graceful road to the revolution. I am tired of silence and of apologists; I am tired of treading lightly when my fellow human beings are threatened each and every day. So, if you skipped to the end of this article, then please heed this, at the very least: if you are eligible to vote—use it. Use all the knowledge you have at your disposal. Vote with your heart, vote with your brain, vote with every part of you that is tired and afraid and angry. Find what you are passionate about and fight for it. Have your say in what you want this world to look like. And know that when you choose to stand up for others, and stand against injustice, you do not stand alone. ♦

³ Another brilliant quote making the rounds that has no credited source.

⁴ A quote by Twitter user @Hermit_Hwarang, post-Charlottesville.



ART BY YOUNG KIM (@YOUNGKI.K)

BUT WHAT ABOUT THE IMMIGRANTS?

Anqi Liang examines each major political party's policy on immigration and sounds off how this election will affect people of colour in New Zealand

With the general election not short of a month away, a left-leaning, generally politically conscious newbie like me took a single shaky step into the realm of masculine rhetoric and ego-posturing men all for the good of democracy. I've gotta say, those livestreams of Chlöe Swarbrick talking intently at my laptop screen about how young people account for 450,000 voices this election really got through to me.

To be honest, this year has got me a bit freaked out. It's been a year of the alt-right becoming more vocal, that incomprehensible ordeal with the "Auckland University European Students Association", and just a general increase in self-proclaimed memers being lost in existential irony. What the fuck is going on? The political conscience of young locals has never been more skewed towards the left-right, up-down and the topsy-turvy than this before. From *my* backseat benches, I can confidently say that I've got a decent view of our aspirationally peaceful and diverse society here in New Zealand being tainted by insidious voices: Trump's campaign, pepes, racists, MRAs, PUAs (pick-up artists) and others of the same ilk. So here I am, making a stand for some solidarity on the left, our left, on

a topic that I'm certain we all care about—how immigration policy affects people of colour in our country.

Let's address the elephant in the room before we go any further—immigration. If you haven't already heard, Louisa Wall (Labour) recently made a public statement in conversation with Tracey Martin (NZF) and Geoff Simmons (TOP) on "low quality immigrants" as part of their wider dialogue on curbing the issue of economic migrants. She then went on to say that students who come to New Zealand should have, at minimum, a tertiary education. In breaking that statement down, we can clearly see some possible red flags. The most obvious of those is the fact that Louisa is the MP for Manurewa, an area where many first-generation Pasifika people settled without being tertiary-educated. Were these people just extraneous contributors to our society? Never mind the hostile language used once again, against minority groups, to reinforce existing hostility towards immigrants.

Just in case you were thinking that Louisa's statement was a lonely voice in a sea of acceptance, let's have a more comprehensive breakdown of Labour's immigration policies. First of

all, Labour wants to introduce visas for exceptionally talented migrants and tradespeople in areas where New Zealand workers are lacking. Hand-in-hand with this downscaling, Labour also wants to stop international students using study as a way to get a boost on the residency ladder by limiting the opportunity for work after study to those same "skilled" international students. It's hard to not consider this evidence of policy regression in the face of the unfounded fear of lurking, immigrant job-snatchers who come in the night to steal the jobs that hardworking Kiwis are entitled to. I note that this is a contentious topic, so I'll leave the validity of these fears up to your peripheral judgment. In my experience, however, "low quality immigrants" work like machines pumping grocery bags every time I'm in Countdown. "Low quality immigrants" clean the houses of Remuera's privileged few (one of the many jobs my single mother had to pick up). "Low quality immigrants" wake up at at 4am to make the bread you buy at Bakers Delight. "Low quality immigrants" are the ones who keep fast food chains alive and constantly expanding, to the point where we now have one on every inner-city street corner in the country.

If there are New Zealanders who are willing to take on these positions, night shifts and all, then I'm all for it. Though the way I see it, we as a nation seem to prefer immigrants taking care of the things that we don't actually want to handle ourselves.

The Opportunities Party (TOP) echoes Labour's prioritising of skilled migrants and sensitivity to job vacancies with the addition of two other policies. TOP's vision for the future requires those applying for Permanent Resident status to show an understanding of both our constitutional framework and the Treaty of Waitangi. On top of that, TOP is proposing to improve the protection for migrant workers' rights, though how exactly they're going to go about that hasn't quite been fleshed out yet. These two policies are game-changing. Knowledge of the Treaty and how our constitution functions is arguably highly useful for all newcomers to New Zealand, both as a grounding point for how law in New Zealand functions and as a barometer for what they can expect of our justice system. The addition of more thorough protections for the rights of migrant workers is also a step in the right direction towards stopping the exploitation of vulnerable migrants through low wages and substandard living conditions. With the fear of being exploited being removed from the equation of those wishing to immigrate here, New Zealand may very well end up attracting the "high quality" workers that TOP appears to be gunning for, if not a higher quantity of workers.

While you wouldn't ordinarily place them together, the Green Party has a scheme similar to TOP's that revolves around supporting immigrants in work and improving the legal rights of migrant workers whilst helping them become aware of New Zealand's culture. The Green Party is also sensitive about reuniting families and seeks to make provisional residency for families easier to obtain. For displaced people of colour, policies like these are a godsend. As it is, it's heartbreaking to see so many immigrant families struggle to survive without the support of their loved ones. Many East Asian families feel a lot less stressed with a grandparent around to babysit their kids because parents often work from morning til dusk to make a living. Sustainability is incorporated into the Greens' immigration policy, with the prioritisation of skilled migrants as necessary to achieve a sustainable society. Many young people are highly-trained and working overseas in larger cities whilst facing similar issues, so bringing them here to help build New Zealand up seems like a positive on both

ends—for the migrants and for us. It seems that under the Green Party, the issues that people of colour face are considered with much more sensitivity, and a government like that which would put families first is better than the current system which exploits migrants for capital gain.

As an interesting take on the immigration issue, the Māori Party's policy focuses on giving amnesty to overstayers from the Pacific Island. This takes into account the shared spiritual and ancestral ties between Māori and Pacific Islanders that European immigration law fails to consider. The Māori Party also acknowledges the importance of allowing parents of migrants to come to New Zealand as an extension of the Māori belief that it is inhumane to be kept from loved ones in their new home. While it may be a more specialised perspective, the Māori Party's policy clearly puts the cultural issues and connections of people of colour first when it comes to the rules governing immigration and assimilation.

On the other end of the spectrum to the Māori Party lies National. The boys in blue have a keen interest in higher quality immigrants, but by that, National means immigrants who bring more capital. In fact, they believe that our immigration policy should only attract migrants who bring the greatest economic benefit to New Zealand through the entrepreneur visa scheme. This means that the government will be assessing residency applicants on the basis of income, and making work visas seasonal affairs. Although this seems inviting, being willing only to give visas to wealthy entrepreneurs and those who are highly-skilled preserves the glass ceiling that exists currently. Furthermore, it ignores the opportunities and the input that low-income and low-skilled immigrants have the potential to bring to New Zealand. Simply put, having immigrant communities here has only diversified our existing market and introduced new enterprise for the whole of New Zealand. Still, under National's potential scheme, these realities are dismissed in favour of a traditionalist stance on how we ought to be gaining economic benefits.

Speaking of economic benefits, in struts ACT. Here's an example of one party completely open to both immigration AND opposing any new restrictions. However, and here I was reminded of that knee-bending scene in *Game of Thrones*, an immigrant or refugee under an ACT government would need to sign a statement of commitment to New Zealand values inclusive of the rule of law. This seems fair. Though, if this were ever in play, it could be detrimental because of the very fact that "New Zealand values" are currently undefined. Will there be an adverse im-

pact on migrants' ability to continue carrying on cultural practices? What qualifies an activity as being against our values? Would we enforce secularism or give a special preference to migrants who leave behind their cultural roots? These tough questions are ones that we have to think about if we want to fairly assess what ACT could do for people of colour seeking to move here. Honestly, having no barometer for how this all would be assessed or enforced is pretty shady, David.

Then comes NZ First aka Winston Peters, party of one. Need I say more? Okay, so he doesn't like ceremonial daggers (small and intricate) used in Hindu rituals because he thinks they're weapons, and he's made more than a couple of racially insensitive statements, but does that mean he's a racist? Say it with me: Yes. Here's why: NZ First has three, straightforward policies on immigration. First, reduce immigration to 10,000 people a year. Second, "bond some migrants to regions for five years". Third—ensure that effective measures are in place to prevent exploitation of migrant workers. This last one sounds great, but it's all lip service considering the oppressive and restrictive policies that precede it. NZ First is so insecure about immigrants that not only does it think we need to reduce the amount coming into the country, but that immigrants should also be forced to live in unfamiliar regions where migrant communities are smaller and there's less of a chance to experience shared culture. Cut and dry, NZ First offers no benefits to people of colour at face value, even without considering the outrageous remarks made by its party leader that are xenophobic at best, and evidence of a lack of willingness to help tackle systemic discrimination against migrants at worst.

Take a breather, we've reach the end of our immigration policy run-down. As for how people of colour are affected by immigration policy? In so many ways—I cannot emphasise this enough. There are some clear winners and clear losers and then some usual iffy in-betweeners, but the decision to choose whichever party you think is most beneficial for the country, inclusive of immigrants from all places, is up to you. In coming to the conclusion of this brief analysis, I have even more questions swirling around my head, but I feel so much more aware of how our lives as people of colour can be hugely influenced by the laws and people that we choose to govern this country. So, with a backdrop of political mayhem felt on almost every corner of the world, let's take the small steps to change the game ourselves and see how entangled our lives actually are. Practise democracy wisely! •



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REFLECTIONS (ON LIFE) BEHIND THE WINDSCREEN OF A SIGMA

Jared Freeland on lending a hand in every area of life

86 horsepower channelled through a three-speed automatic transmission, but the haste of no former courier driver shall be limited by failings of the technology at his disposal. The temperature gauge had crept up somewhat since I'd bid goodbye to the previous owner outside Napier Airport, but since it hadn't hit the red marking yet and seemed keen to lower itself whenever I coasted downhill, I dismissed the possibility of this being a cause for concern.

Down into second gear as the passing lane mounted a steady incline, past the giant Halls transport truck and a family cruising along in their silver MPV packed with camping gear. Passing manoeuvres really all the more satisfying in something appreciably slower than a normal car, and perhaps even more so than the truck.

Unfortunately, just as I was reaching the upcoming crest of this hill, a quick glance at the dreaded gauge needle indicated it was now pointing almost all the way to the wrong side. Roughly the same time I was coming to the belated conclusion that I'd better pull over and see if these crazy readings really were accurate, the expansion tank burst its cap off showering the bonnet, windscreen and roof with a torrent of steam and rust-coloured radiator water. The feeble old wiper blades couldn't scrape enough of it away in time, so I peered out the window, flicked on the hazard lights and coasted to a stop beside the highway.

This is the absolute inevitability of buying an old Mitsubishi Sigma, vintage 1981, for \$500, flying down to Napier to collect it, and proceeding to drive back to Auckland running as much on blind faith as the usual cocktail of 95 Premi-

um and Valvemaster additives. It's become quite an obsession over the past few years of university, deadlines and the resulting need to escape once in every while: travelling afar to collect my latest automotive temptation. Old cars and flying places—there's no logic, but it certainly makes for an adventure, and not the first time I'd come to grief either.

While breaking down in the middle of nowhere was anxiety-inducing and inconvenient enough to warrant telling this tale, it isn't the reason why I'm sharing this story today. The reason why this accident seemed so out of the ordinary was the fact that as soon as my faithful car ground to its expected halt, the silver MPV that had coasted ahead of me started to back up, and its driver got out of the car to give me a hand.

His kids stared from the back seat inquisitively as a familiar tradition from yesteryear played out before them. When the radiator cap came off, violently spraying more heated liquids over the engine compartment, I recalled Dad doing the same to our family Cortina back when I was their age. Faded burn marks on the fingers really do wonders for the memory. A desolate stretch of highway following steeply angled mountains—I was the latest of many victims this road has claimed over the years.

The man playing Samaritan offered his advice and found enough water bottles amongst their camping gear to help the Sigma cool down. They'd been on a family trip to where I'd come from, heading back before the Tasman Tempest's brother (later formalised as Cyclone Cook) arrived to spoil the fun. Good-natured Kiwi bloke, always happy to give others a hand, just the kind

of person anybody hopes will share their generosity in an uncertain time.

For those of us whose life decisions involve elements of risk, these opportunities to be on the receiving end of kindness and goodwill are very plentiful indeed. Rafts of comparable stories involving friends who share my more specific interests came to mind: the '88 Prelude with a dodgy alternator, or the '79 Commodore with an appetite for chewing its fibre timing gears. Each moment of frustration met by a generous passer-by holding jumper cables or an AA membership they didn't mind sharing, usually even the first motorist to come past after the event. Even as I took the photo of my car that I briefly joked could, with the photoshopped addition of an original black/white rego plate, have come right out of the early 1990s, I couldn't stop contemplating the absolute assurance that somebody would be there to help.

We shook hands, I conveyed my absolute gratitude throughout our brief encounter and wished them all the best, then we kept on driving. In my nervousness that I may have damaged the head gasket, I'd forgotten the saviour's name by the time he and family had proceeded to Tau-
po, while I pulled into the Shell station at Tau-
hara with one more wave and two toots of the horn. I filled the radiator properly and nursed the Sigma back home, one eye on the temperature gauge and the other on a most beautiful sunset dead ahead. SH5 snaked past fields and forests, occasionally splitting between desolate areas where logging had recently taken place, and where old pines stood on the opposite side awaiting their turn—the usual scenes of beauty we regret not

FEATURE

pulling out the smartphone for, ignoring how a smartphone camera never does them justice anyway. I thought harder about the many times others had come to my aid when cars had failed me, and how this represented a lasting truth which, in my personal and highly subjective experience of life, I can't help but feel lies well outside the understanding of far too many others.

Goodwill is not what we are always inclined to believe follows our inevitable mishaps and ill-fortune. Each day we're fed an enduring diet of negativity, whether through the media publishing sensational details of horrible crimes, or in casual conversations where complaints about people we don't like are thrown around without any care in the world. It makes for good entertainment, and we love watching violence on Netflix shows or bumbling criminals getting humiliated on *Police Ten 7*. These things sell because they're simple and memorable, and, as much as anything else, they help form our view of the world around us. After hearing about the latest spate of assaults you'd think twice about picking up a hitchhiker, and after so many stories from friends encountering rude commuters on the bus, you'd be forgiven for keeping to yourself while using any kind of public transport. I've known so many to treat everything and everyone around them with suspicion, always assuming everybody they don't know, and even most people they do, are out to get them. Even though there's no lack of warmth and kindness in their lives, the positive experiences still become all too easily overshadowed by the negative.

As the pines casted ever longer shadows across the road ahead, I remembered how the Government decided funding to Lifeline would be cut back even as call volumes kept increasing. My journey may have been unusual in its reason for existence, but one key dynamic was familiar. One solitary driver, alone with his thoughts. Just as so many drive to their places of work or home, to stresses forever pressing down upon them, I

was cocooned in my own world of metal, glass and plastic, capable of coping with or succumbing to the experience of life around me. The sense of isolation inside a car can be tranquil or turbulent depending on the circumstances of our lives outside. Seemingly trivial annoyances can stick around within our minds, building up to a point where they overwhelm the good we observe all around us, day after day. We forget about the Samaritans, because it's easier to remember the jerks, the dickheads and the Philistines. We stop trusting anyone because our encounters with the odd undesirables are hurtful enough to paint everybody's intentions in a negative light. Those phone record statistics at Lifeline are a clinical representation of many personal stories, of negativity and suffering becoming all too much to handle. The evil of the world triumphant over the good. The feeling of being surrounded by darkness with no end in sight. The dim, flickering headlights lost in desolation, as night quickly fell around me.

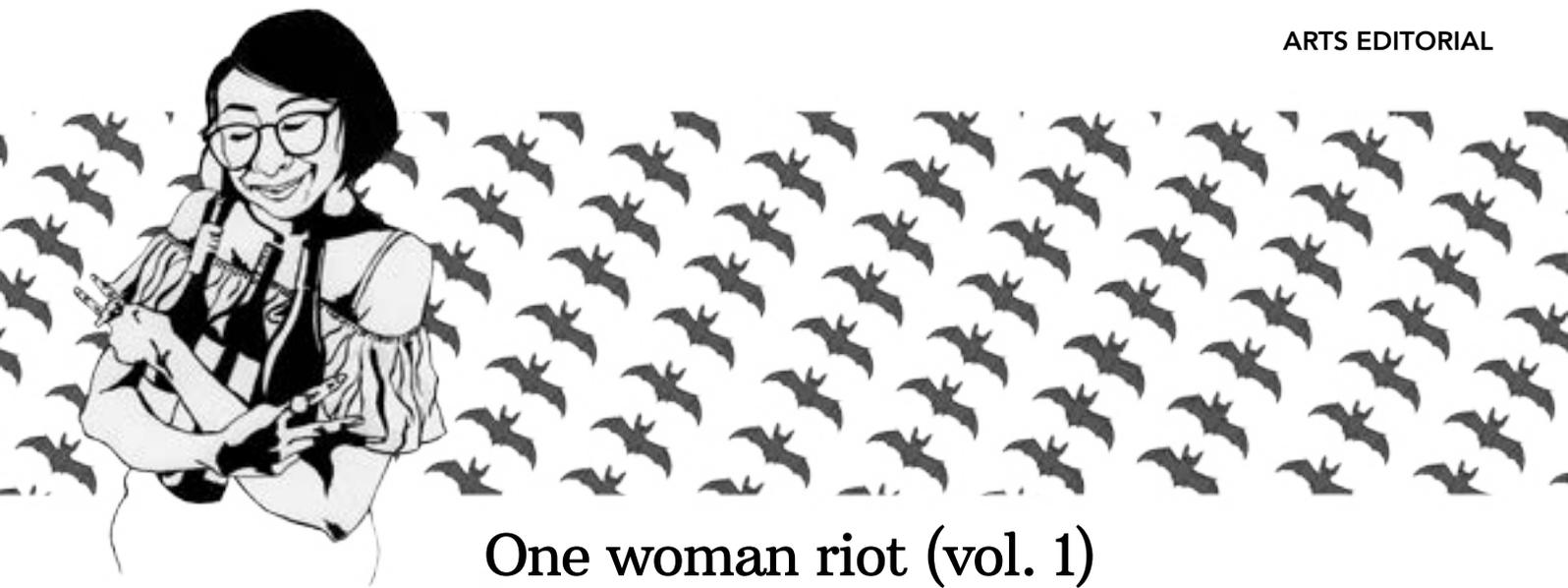
The Sigma's original Clarion radio lay silent in the back seat, but I remembered all too well a talkback show coinciding with last year's Police efforts to reduce the Christmas road toll. Vocal complainants spewed hatred at the habits of New Zealand's holiday drivers. They recalled in gratuitous detail the obnoxious cutting off, tailgating, speeding and general hostile behaviour on our roads—the usual complaints anyone who spends a lot of time driving will surely be familiar with, myself included. What doesn't seem to form as vivid a memory are the multitude of instances where, when needing to merge into a line of traffic, we can always count on a friendly gesture waving us through. Or how even living in the age of GPS convenience hasn't prevented all manner of locals wherever we are, being happy to help with directions should the need arise. We're always there for each other, yet so many have a hard time believing it. When the going gets tough and the nights get long, it's all too easy to end up sad-

dened thinking nobody is around to help.

Constant population growth forces us closer together as sections are subdivided, fences built ever higher, and cultures of celebrity and social media surround our lives with a normalised cocktail of narcissism and selfishness. Longer working hours, uncertain futures, ever more stories of negativity, day after day. We've all been told a variation of the phrase "At least there are a few good people left in this world" after playing the good Samaritan ourselves, and to so many of us that's no hyperbole. We'd be forgiven at times for thinking the world around truly is a cruel and foreboding place, its inhabitants ready to fuck us over at every opportunity. The kind of thought patterns which lie behind the ever-increasing problems with depression in this country, and the *NZ Herald's* current series trying to open discussion about suicide. New Zealand has an ever-increasing issue with depression, especially in youth, and while media outlets make tentative motions towards fixing what they think is wrong with society, the thoughts I just mentioned are a constant for many. This is, of course, a pervasive and ridiculous perception completely at odds with reality, and I sincerely hope the stresses and challenges of life ahead never compel us to forget the way we are, with the outstanding ability to offer goodwill to one another.

Those of us who lack humanitarian values will always remain a distinct minority, and we must never allow the actions of a few to poison our everyday thoughts about people as a whole. As I watched the sun go down in a cloudy maroon haze, obscured by smudges of rusty water untouched by the petrol station cloths, I reflected upon this most common of mental traps I'm as guilty as anybody of falling into. What this encounter gave me was an enduring reminder that, while all is never going to be right with the world, we must never give up fighting our propensity to obsess over the everyday curiosities which are not. ♦





One woman riot (vol. 1)

With Anoushka Maharaj

Whenever someone “non-political” (whatever that even means, nowadays) attempts to voice their opinion on the current state of things, they are usually lambasted by a few pesky people who tell them to “stick to their craft and stay out of politics.” Which, judging by the election of a literal reality television star as president, is a pretty ridiculous statement to make. Also, musicians, for instance, are people in positions of influence who are able to reach millions of people at a time—so to have them remain completely indifferent to the lives of the same people who invest time and money into them is as disheartening as it is callous. It is risky, in a sense, to take a firm stance against anything—so it’s admirable that these musicians have the courage of conviction to share with their audience who and what they stand for.

It is incredibly uplifting to see that people who inspire you and help you get through the day with their fuzzy, musical jams are also aligned with you when it comes to social and political issues. In Bandcamp’s latest effort to protest the Administration—following the announcement that transgender people would be banned from the military—the website responded by donating all their proceeds to the Transgender Law Center—a civil rights-based organisation which works to support transgender people and change harmful policies that affect them.

Additionally, musicians have been crafting protest songs and using them to benefit important causes—one of these was the “Our First 100 Days” movement, in which several indie artists wrote and performed songs whose proceeds would go to various non-profits and organisations committed to defending human rights. Connie Lim—otherwise known as MILCK—is a musician known for her rich, pop ballads, and a viral video in which she sang her beautiful and moving song, “Quiet” with a group of other exceptional women (later, they performed it on *Full Frontal With Samantha Bee*. Check it

out). After the election of 45, Lim shared that she was spurred into sharing the story of her abuse—something she had kept secret for most of her life—and subsequently composed the song, “Quiet”. It was released with a message acknowledging the fear of retribution and harm that can stop people from speaking out against their situation, but Lim said that she was in a position where she was ready to share her story and hopefully help heal others in some way: “*when one person speaks out, that empowerment ricochets in ways and to places we don’t realize. I am not truly free until all of us are free.*” It’s impossible to not be moved listening to this song, which took so much courage to create, and then watch the video of women from all these different backgrounds and cities, in varying states of grief, sing this powerful song together. The lyrics are simple yet timeless, and has possibly become the anthem of so many women fighting against the injustice and violence that persists everyday: “*I can’t keep quiet, oh no, a one woman riot, I can’t keep quiet, for anyone, anymore.*” Women are powerful and beautiful, and when they share their experiences and their anger with the rest of the world, there is a tangible shift in the atmosphere. This is a known fact. This is science.

The very first time I listened to Best Coast was with my best friend, when we were around 14 years old. The first song we heard was “Boyfriend”, off the debut (and genre-defining) album *Crazy For You*. Led by the powerful and talented Bethany Cosentino, Best Coast have been the architects of tracks that alternate between being lazy, summery jams and vibrant rock anthems that reverberate within your soul. Not to mention, *Crazy For You* is the perfect soundtrack to crushing on moody boys and constantly questioning your self-destructive tendencies, all while lying on the beach, basking in your total uncertainty. As is consistent with Beth’s nature, her lyrics gravitated heavily toward raw self-reflection—including the not-so-cute parts which

only make her more likeable and relatable. This has ranged from her candidness about mental health, where she has documented her struggle with body image, anxiety, depression and bipolar disorder. In recent events, Beth has offered total transparency in her fight against Tr*mp, and it has been nothing short of inspiring to see her post videos about her role in the resistance, especially following Charlottesville: “*I vow from this day forward to never stop fighting for the oppressed people in this country. I’m so sorry this is still happening. And I’m sorry for any ignorant thing I have ever said or done.*”

Another cool thing about Beth is her decade-long relationship with Nathan Williams, a true ally and frontman of Wavves (and one of my all-time favourite people), which is a union of two very frank and rebellious people (also, his garage rock album *King of the Beach* was released in the same year, which led them to become known as the “*indie king and queen of summer*”). Williams has been similarly upfront about his struggle with drug addiction, mental illness, and his overt hatred of 45 and his Administration of monsters. Best Coast and Wavves have also participated in a recent fundraiser for Planned Parenthood—prior to which, Williams and co. even made a statement to say that Tr*mp supporters or supporters of the “All Lives Matter” movement were unwelcome at Wavves shows, noting that, “*in light of the constant rape, murder, racism, homophobia and misogyny that goes on seemingly every day I feel the need to make clear who I personally make music for, and who I don’t.*” FYI, they own an epileptic cat, Snacks, and a foster dog, Chloe, together and they are pretty much the best couple in the world.

Anyway. Please vote. Protect and fight alongside your loved ones. Go find your band and create your own protest songs. And I think Beth summarised the collective consciousness pretty well when she said, “*Love to all the good guys and a big fuck you to all the bad guys.*” ♦



The Soundtrack Of StudyLink

Catriona Britton gives some quick-fire reviews of StudyLink's hold music playlist

In November 2016, a saint by the name of Joel MacManus sent an Official Information Act request to the Ministry of Social Development. His letter read:

*Dear Ministry of Social Development,
I recently had to call Studylink and found that their selection of hold music was absolutely top notch and a great representation of kiwi music.*

I would like to request a full playlist of songs which are played as hold music for Studylink.

*Yours faithfully,
Kevin Bacon*

I think we can all safely say that being put on hold for at least 45 minutes with StudyLink is a rite of passage during our tertiary education. They are the soundtrack to our formative adult years. They get you filling out forms so you can fill out other forms, only then for them to reject your student allowance because they love the bantz, like we all do. What great guys.

Oh StudyLink, if only I could be as enthusiastic about your hold music playlist as “Kevin Bacon” is. He may be able to get a little footloose, but I need to get loose. When I get caught on hold with a song I don’t like, I find myself picking up the object nearest to me and hurling it at the wall à la Jack Nicholson chucking his plate of eggs in *Anger Management*.

“I WANT GOLDENHORSE!” I scream.

“Hello, you’re speaking to Greg. How can I help you?” Greg finally comes on the line after having the whip cracked on him by his Customer Service boss. “No fucking break for you!” he shouts in the background. “Keep answering the calls, we have 50 people waiting on hold!”

“Now, why did I do that?” I speak softly into the phone.

“Because I refused to spoon with you last night?” Greg says.

“An angry woman opens her mouth and shuts her eyes,” I reply.

Without further ado: here is your definitive review of StudyLink’s hold music playlist as it stood in December 2016.

“Aotearoa” — Stan Walker: A song to bodyroll to. If you aren’t fluent in Te Reo like myself, this is the best you can do when listening to it. However, as soon as they start singing the national anthem in the bridge, which clearly doesn’t work, I want to bodyroll all the way into space just to get away from this song.

“Arithmetic” — Brooke Fraser: The only reason why they’ve put this song on the playlist is to make you fall asleep so that time appears to go faster while you’re on hold to them. Sneaky fucks.

“Come On Home” — Titanium: This song makes me want to smash my face repeatedly into

titanium every time they sing “woah-oh-oh-oh”. I can’t listen to this alone, woah-oh-oh-oh. Baby, get me off this phone.

“Don’t Go Changing” — Six60: I don’t listen to much Six60, but this song seems quite mellow and it’s not bad. Who knew lads from Otago could be so sentimental?

“Fade to Grey” — Six60: Why. Why has StudyLink put a song on their playlist that is only a bonus track on Six60’s second album? I’m bored. You’re bored. There’s a reason it’s a bonus track, StudyLink.

“Haumanu” — Maisey Rika: Maisey Rika singing in Te Reo is really, really nice. This song is soothing and will ease your anxiety if you’re a bit uptight about your impending conversation with StudyLink.

“Hometown” — Majic Paora: StudyLink spelt this artist’s name as “Magic” on their reply to Joel and I spent a solid ten minutes trying every possible combination in Spotify, Google and YouTube to find this song. I found it. Not worth listening to.

“In Colour” — Shapeshifter: Finally, a decent-ish song. Although at 9am, it makes you feel like smoking some weed and going to a Shapeshifter concert only to have your bones crushed in a sweaty mosh pit. Not ideal.

“Life in the Sunshine” — Jamie McDell: Such a

sunshiny song. She sings “*Today I lost my mind*” and it’s about the only line I can relate to when on hold to StudyLink. Not a sunshiny time.

“**Lion’s Den**” — **Sola Rosa**: Like elevator music, but ten times better. It’s funky. It’s jazzy. It gets the people going, and by people, I mean me. A great song for hold music because you don’t have to commit to listening to it intently to hear the lyrics or be distracted by them. You can just bob your head and do some multitasking.

“**Loose Cartilage**” — **The Black Seeds**: *When did The Black Seeds get so rock ‘n’ roll?* was my first thought when listening to this song. *This sounds rad as hell.* But then, classic rootsy Black Seeds kick into gear around thirty seconds in. Another instrumental song that’s pretty cool and horny, if you get what I’m putting down.

“**Love Your Children**” — **Native Sons**: This song is a bit of a downer to listen to while you’re on hold. It encourages parents to love their children because of the high number of children that are abused or murdered at the hands of family members. Important issue. But, not something I want to hear when I first get up in the morning. It’s heavy—don’t let the reggae beat fool you.

“**Misty Frequencies**” — **Ché-Fu**: Good song, goood song. I mean, it’s no “*Fade Away*” (which fucking bangs and is extremely underrated), but it’s so chill and I love me a bit of Ché.

“**Over the Rainbow**” — **Tiki Taane**: I mean, this is a solid cover of the classic song. Though again, I want to fall asleep. And if I’m not falling asleep, at least it calms me down from my frustra-

tion of having to be on hold again.

“**Royals**” — **Lorde**: Stellar song. I imagine that at the height of “*Royals*” and Lordemania, when it was being overplayed within an inch of its life, people wouldn’t have enjoyed listening to it on hold. However, I think a sufficient amount of time has passed for people to start enjoying this song again.

“**Something in the Water**” — **Brooke Fraser**: Annoyingly catchy song. It’s a good choice for the playlist—lifts your spirit and takes your mind off the mounting debt that’ll take you over a decade to pay off. The better of the two Brooke Fraser songs on this playlist.

“**Special**” — **Six60**: This is a pretty good song, but I can’t shake the feeling that StudyLink are trying to win me over by playing it. I am not special to them.

“**Take It Easy**” — **Stan Walker**: NO. NO. NO. This is StudyLink being so fucking condescending and saying, *Hey, ya know, why don’t you take it easy and not get mad at us for fucking everything up?* Nothing is fine. This song isn’t fine. I’m not fine. StudyLink isn’t fine. I think I’m going to throw something at the wall again.

“**Tangaroa Whakamautai**” — **Maisey Rika**: Another chill one from our friend, Maisey.

“**Te Ruatekau-Ma-Waru**” — **Maisey Rika**: The start of the song is a sped-up version of the “*The Last Post*”, which is usually played at ANZAC services. I was a little confused, because I don’t know Te Reo and so I don’t know what she’s saying over this tune. However, it gets into a jolly good jiggy little number after this. Turns out to

be a good time, music-wise.

“**The Sun is Up Now**” — **PleasePlease**: What is this EDM? I mean, it is just another meaningless EDM song, the kind that dominated and plagued music charts around 2012–2014. It’s vacuous, but it may get you fist-pumping—I dunno. They may as well put a Max Key song here for all I care.

“**Warrior**” — **Kimbra, Mark Foster, A-Trak**: THIS IS SUCH A GOOD SONG. My favourite on this list because it never fails to make me boogie. I love it and if StudyLink plays this whilst I’m on hold, I’m inclined to say in that moment that I love them too.

“**White Lines**” — **Six60**: This song makes me want to do a little boogie as well, although it has been played to death on the radio. Definitely in the top five songs of this truly awful, *awful* playlist.

“**Whitiora**” — **Maisey Rika**: More upbeat than Maisey’s first two songs, but not as much as the third. Pleasant-sounding melody.

“**You’ll Never Take That Away**” — **Jamie McDell**: Oh god, another sunshiny song. Please, make it stop.

What can we learn from this? StudyLink have not updated their hold music playlist since 2013. Overall, they are generally shit at picking good songs for their customers to listen to. Out of all the great Kiwi music that has been released over the years, they tend to pick really obscure songs, really awful songs, or Six60 or Maisey Rika. If they cared about us as much as they cared about these two artists, our relationship with StudyLink would be much healthier and positive. •

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“Ocean Eyes” Billie Eilish

SONG REVIEW BY HETAL RANCHHOD

Billie Eilish’s voice puts the angel in the “City of Angels” as the Los Angeles-born artist blows everyone away with her haunting, and incredibly beautiful track entitled “Ocean Eyes”.

It’s hard to believe that Eilish is only 15 years old and has already dropped her first debut EP, *don’t smile at me*, earlier this month. What makes “Ocean Eyes” unique is that her brother Finneas O’Connell wrote and produced the track, while Eilish covered the vocals. This brother-sister duo works well for the 15 year old protégé as she stated in an interview earlier this year: *“It’s really difficult to communicate what I want, because I always know what I want, but I don’t know how any of it works.”* The duo then posted the track on Soundcloud back in 2015; obviously, it went viral, accumulating up to a million plays.

Two years later, the acclaimed track features on *don’t smile at me* and has generated up to 15 million plays on Spotify. “Ocean Eyes” is a wistful indie-pop track about a fictional character who reminisces over the harrowing and melancholy memories of a bittersweet love. The way Eilish executes the emotional spark of this track goes to show that she’s proven she’s beyond her years. Her personal influences of Lana Del Rey, Lorde and Marina and the Diamonds can be heard in her word association lyrics, which have earned her comparisons to these indie influences. Eilish’s smooth vocals are matched with a euphonious beat, blurring this song between the realm of indie-electronic and pure pop.

This ballad is already one of the most popular songs on her debut EP, and I can see why. The entire track, from vocals to the beat, is so evocative, wistful and beautiful that you forget Eilish is only 15. “Ocean Eyes” definitely shows that this 15 year old is wise beyond her years. ♦



Ocean Alley @ Studio

GIG REVIEW BY BRENNAH CROFSKEY

Ocean Alley—what a wonderful duo of words. Having seen them three times beforehand, I was definitely keen to hear their exact same songs all over again! Only joking though, as they actually played two of their new songs, at a much larger venue than last time, and served their old tunes like never before.

This time round, it was at Studio on K Road, and the ticket prices and booze were more expensive. It was for sure really great to see that one of my favourite bands were now worth \$40 instead of \$25. What a difference a year makes. They started the show with their new tune “Overgrown”, which has grown to be one of my favourites. The lead singer Baden emerged out of darkness in the most hideous hat I have ever seen, but nevertheless it felt like they were ready to perform a fantastic show. They continued to play some of their greatest hits like “Weary Eyed”, “Space Goat”, “Freedom Lover”, “Twisted” and of course “Yellow Mellow”, which they declared to be a song that they *“really don’t like playing”*—I’m guessing because it’s everyone’s “fave” song.

Another great part of this event was their opening act, Tunes of I, and their fantastic version of “Redbone” by Childish Gambino, which again, is everybody’s favourite song. Although the highlight of the event was when the boys finally decided that they should play their epic tune, and my favourite song, “Partner in Crime” and at last I could say that I was as happy as a kid with cake. All jokes aside though, I learnt a few things: Ocean Alley tunes have fantastic lyricism, they know how to use instruments in a way I can only dream of and that my boyfriend probably shouldn’t have worn his white Air Max, because after all that chaos and great fun, they were fucked. ♦



How Did We Get So Dark?

Royal Blood

ALBUM REVIEW BY DARIO DAVIDSON

If you were ever in proximity of a worksite or got a lift into town with your sister’s bogan boyfriend in 2014, you almost certainly would have heard Royal Blood’s breakout single, “Little Monster” being played on The Rock. Needless to say, it was better than good, and the unique two-piece rock band from Brighton, England went on a long and successful tour off their stunning, self-titled debut album. So, the anticipation and the pressure to produce this year’s follow-up album, *How Did We Get So Dark?*, was pretty massive.

Made up of only a drummer and a singing bass player, Royal Blood continue to write music well beyond what one could expect two people to play. The best lead-in to the album, “Lights Out”, was the early release single, and it sets the tone for the other 9 tracks. The strong Queens of the Stone Age-influence prevails on songs like “Hook, Line and Sinker” and “She’s Creeping”, with fast-paced and grungy riffs so dirty that they’ll climb out the window with your wallet once they’re done with you. The drumming, much like the first album, is skilful and quick. Sadly, it doesn’t go much further than that. It’s hardly creative and occasionally feels like these two tend to overcompensate for their lack of band members and play too much, too fast.

Stand-out tracks are “Lights Out”, with its slick break down and addictive hook, and “Hole In Your Heart”, which is a tremendous anthem showing musically and creatively what these two are capable of. The sheer amount of noise coming out of this song will have you doubting that only four hands are responsible for the ensemble. It starts with a riff that sounds like a lost Them Crooked Vultures song and builds up to deliver a roundhouse kick straight to the ears, and is by far the best example of organised chaos that this album has to offer. ♦



stardustexhalemarrakechdreams
Zhu

ALBUM REVIEW BY AIMÉE MATTHEWS

If you are one of the lucky few who will visit space or Mars one day, take ZHU's EP called *stardustexhalemarrakechdreams* with you. This is probably what going to space sounds like; it's dark, scary, and fun. And even if you get lost or something terrible happens, at least you'll know the music you took along with you was good.

In "Stardust (Intro)", it feels like you're in the beginning of a trip to space and you're getting hit by meteorites. The journey gets a bit bumpy, since you almost got hit by massive rocks, but for the most part the ride is smooth and exciting.

"Exhale" sounds like some evil space alien is coming to get you, coming at full force to ruin your trip. For some time, you lose sight of the evil guy, but he comes back with blaring trumpets—thankfully as the title goes, just "exhale, exhale, exhale". Thankfully the evil space alien leaves and the ride is smooth and exciting again.

In "Chasing Marrakech", we start off with some James Bond-esque music, then shift to some Latin vibes mixed with western style music; throw in some beats and you can imagine yourself strangely floating in space with western cowboys riding on robotic horses.

In "Dreams" featuring NERO, there's some scary church worshipping in the beginning. Don't fear though, because you know something good is about to begin when the beat drops. We're back on Earth on this one, where it feels like there are some cops chasing down baddies on their motorcycles at 2am in the lonely LA streets. Though one hopes to never get on the wrong side of the law, this song gives you the option to feel like a badass without actually doing anything badass.

Whether your goal is to stay on Earth or live on Mars, Zhu's EP gives you the option to dream in both. ♦



Come Over When You're Sober Pt. 1
Lil Peep

ALBUM REVIEW BY CHRIS WONG

Billed as the "future of emo" by *Pitchfork*, Soundcloud rapper and Gothboiclique affiliate Lil Peep breaks out with his official debut project *Come Over When You're Sober Pt. 1*. While his name probably sounds generic as hell, he stands out from the rest of the Soundcloud crowd with his penchant for earworm hooks heard in the likes of singles "Benz Truck" and "The Brightside". *Come Over When You're Sober Pt. 1* also shows the continuation of his trademark mash-up sound of emo and rap, combining airy guitars with booming trap 808s.

While he's been known to sample from modern emo bands such as Modern Baseball and Real Friends, as well as emo greats such as Brand New and Mineral on his past mixtapes, he's avoided the use of samples altogether on this project, choosing to use live guitars instead to create a fresher sound. Peep himself has also once described his music as a cross between Fall Out Boy and Makonnen, which is pretty much spot on, as most of the hooks on the album sound like they could've come straight from any mid-2000's pop punk band.

While many of his songs touch on typical rap topics such as drugs, money, jewellery and whips, Lil Peep isn't afraid to wear his heart on his sleeve and tackle mental and emotional issues such as loneliness, anxiety, and addiction. However, his purposefully trashy image, droning nasally voice and DGAF attitude may make it hard for him to come across as authentic to some people.

This album is also understandably not for everyone, especially for hip-hop purists and those who view Peep's sound as an awkward, contrived amalgamation of the trendy sounds of today, within a genre which was perceived to have burnt out years ago.

Whatever your thoughts are about him, this project should position him directly in the spotlight of the new wave of upcoming rap stars. ♦



"I Like The Way You Mov(i)e"
— **BodyRockers (2005)**

Mid-semester break is upon us, so we've compiled a few film-related events to help you feel foot loose and fancy free, should you actually feel like putting pants on to leave the house (ultimately putting an end to your endless viewings of *Daddy Daycare* on Netflix).

Studio Ghibli Film Festival

Last week, the Studio Ghibli festival kicked off, and it will be running until September 20th. Academy Cinemas, Hoyts Sylvia Park and Event Cinemas Queen Street will be hosting the festival, screening documentaries, and both dubbed and subtitled versions of the studio's beloved anime films. Information on screening times can be found at studioghibli.com.au/celebratestudioghibli/.

***A Ghost Story* at Academy Cinemas**

It's a little overwhelming (and expenny) trying to keep up with all the films that roll out during the New Zealand International Film Festival. Luckily some of them are getting wide release at Event, Rialto and Hoyts, so keep a weathered eye on their websites for session times. However, *A Ghost Story* (the David Lowery-directed indie featuring Rooney Mara and a chocolate pie) is coming exclusively to Academy Cinemas on September 7th. Tickets can be nabbed here: academycinemas.co.nz/movie/a-ghost-story.

Flashback Fridays at Event Cinemas

This is the shit that gets us *frothing*. Event Cinemas is back at it with their Flashback Friday series for the rest of September. *The Graduate*, *The Blues Brothers* and *Apocalypse Now* are a few of the titles you can get tickies for for just \$10! That's better than a slap to the face with a wet fish. Get the band back together and get tickets at the Event Cinemas website. ♦



Our Most Inexhaustible Source of Magic

By Hetal Ranchhod

The funny thing about inspiration is that you don't know when it's going to hit you, but when it does, you're fully aware of it. You can't deny that we're always inspired by so much of what revolves around us on the daily. Whether that be in a book, through that show you're binge-watching, through the wisdom of a friend, or through those Instagram quotes you're scrolling through on your phone in class: no matter the source, inspiration is everywhere.

Just in case you need a little cheat into discovering inspiration, hopefully these quotes will help feed your mind and imagination:

"I laugh in the face of danger." – Simba

Hakuna Matata; what a wonderful movie *The Lion King* is. Where are my Disney fans at? Come on, don't be shy. No matter how old you get, *The Lion King* will forever be a fucking classic just filled with life lessons ready for our minds to feed on. Although there are many inspirational quotes, this one in particular resonated with me ever since my little 9-year-old self dived into the magical world of Disney. Take Simba's words to heart and don't let danger control you. Embrace a challenge with open arms—you never know where it might take you. Just don't go on the hunt for an elephant graveyard anytime soon, alright?

"When so many are lonely as seem to be lonely, it would be inexcusably selfish to be lonely alone."

– Tennessee Williams

Whether you're familiar with the works of Tennessee Williams or not, this quote is one which everyone should nourish their minds with. It's unfortunate to think that the world we live in now seems to be governed more by hate than anything else. This quote seems to be the push we all need to make friends. Everyone gets lonely. Hell, there's seemingly thousands of lonely souls in the world, and it sucks. So why be lonely alone? Why not reach out and eliminate that

loneliness everybody feels?

"You've got to love life to have life, and you've got to have life to love life." – Thornton Wilder

Our Town is my high school English teacher's favourite play, and after re-reading it a countless number of times since then, it's safe to say that it's one of my all-time favourites. This quote especially stuck with me and helped as I was transitioning into uni. Whether we like to admit it or not, many of us struggled to come out of our little bubbles in this new uni environment. However, once you get out of that comfort zone, you realise that you can't go back to your old way of doing things again and expecting it to be the same. Discovering the essence of what life has to offer not only makes you fall in love with it, but it also makes you have a new, omniscient view on things. Simply changing your outlook on life can make the world yours for the taking.

"All our knowledge has its origins in our perceptions." – Leonardo da Vinci

Mr Da Vinci makes a good point. The more you explore what this world has to offer, the more you realise that all of our knowledge (and our inspiration, for that matter) starts with the way we perceive the things we surround ourselves with. Everything we see, touch, taste, smell, hear, experience has the utmost ability to inspire us. Everything, from as simple as taking notes in class to the sparkling stars going on their crisscross journey through the night sky, has the ability to inspire us. Take the time to seek out what inspires you and I reckon you will undoubtedly find it.

"There are only the pursued, the pursuing, the busy and the tired." – F. Scott Fitzgerald

This quote may seem dire on its own, but in reality it speaks the truth. As we get older, and are faced with more opportunities and choices, this quote seems to reflect our daily lives. Uni is a

journey that allows you to chase after a future career (or dream, depending on how you feel about your major) you've always wanted. We are all pursuing a career in our respected field of study. No matter how busy or tired we get, we keep pushing because it's what we want; and after uni we're all hoping to be pursued by job opportunities just like Gatsby is pursuing after Daisy.

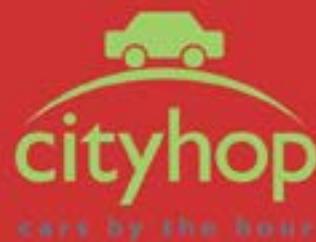
"When people are determined they can overcome anything." – Nelson Mandela

There is absolutely no way that one cannot turn to Nelson Mandela for a dose of inspiration. I mean, come on, guys—this man was just filled with words of wisdom. Being from Africa, Nelson Mandela has always been a significant part of my history. Before moving to New Zealand, my teacher would ask the class, *"If Nelson Mandela could re-write the history for generations of South Africans, then who's to say you can't?"* Determination is the key to success. If you have that fire burning within you and that willingness to do what you love, then of course there's no holding you back. No matter how you look at it, you can overcome anything.

"And in the end, it's not the years in your life that count. It's the life in your years."

– Abraham Lincoln

Honest Abe definitely lives up to his name. The great thing about discovering inspiration is that it leads to encouragement. This quote expels encouragement as Honest Abe motivates us to take a truthful look at ourselves and the way we're living our lives. I know you've heard everyone say that uni goes by so quickly, but you honestly don't realise just how quickly. It's so important to balance out time for study and time for fun because you're never going to get these years back. No one has time for regrets, so enjoy the short time you have here and acknowledge that it's actually important to have fun. ♦



Plus many more to come...

Rewarding you for being an AUSA Member in 2017

Check out ausa.org.nz/rewards for more

Be a Human Book!

AUSA is organizing Culture & Arts Week in Semester 2 Week 7, which celebrates culture diversity and the creative energies of the UoA community. We invite you to be part of the Human Library experience!

At Human Library, we provide a space for people to borrow real people instead of books. These Human "Books" are a diverse range of individuals from all walks of life, who are generous about

sharing their personal experiences.

If you would like to be a Human Book, sign up here: bit.ly/HumanBookUoA.

Date: 21st September, Thursday

Time: Between 11am - 2pm Venue: The Quad



Attention all international students!

For the first time ever, AUSA is running a survey about your experience as an international student. We are particularly keen to hear about

the challenges you have faced. Share your response and stand a chance to get 1 out of 4 Prezzy cards! ♦

The AUSA International Survey
Your chance to voice your struggles as an international student.

Survey closes
Friday August 11

Online at
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EMAIL ISO@AUSA.ORG.NZ WITH ANY ISSUES OR QUESTIONS



OFFICIAL NOTICES

Notice is hereby given of an **AUSA WINTER GENERAL MEETING** to be held **WEDNESDAY, 30 AUGUST 2017** or (if the meeting was inquorate) **THURSDAY, 31 AUGUST 2017** at 1.00 pm Student Union Quad. Deadline for constitutional changes: Noon, Tuesday, 15 August 2017. Deadline for other agenda items: Noon, Tuesday, 22 August 2017.
- Association Secretary (24 July 2017)

Notice is hereby given of the motions for **Constitutional Changes** received by 12 noon on 15 August 2017 to go to the Winter General Meeting to be held on 30 August 2017.

Constitutional Changes

Creation of co-Queer Rights Officer

THAT Rule 27(iv)(f) be amended to read: "Queer Rights Officer (who shall be a member or group of members),"

AND THAT Rule 28(i) be amended to read: "The position of Maori Students' Officer, Pacific Island Students' Officer, Queer Rights Officer and Women's Rights Officer may be held by an individual member of the Association, or a group of up to two members of the Association, such a group will be known as a collective."

Deletion of AUSA-ETTSA partnership, and Epsom Representative

Note: The Epsom Tai Tokerau Students' Association no longer exists

THAT the following clauses be deleted and renumbered accordingly: Clause 27 (iv)(j), Clause 43 (x), Clause 44 (vi)

AND THAT the Eleventh Schedule – Epsom to the Constitution be deleted and the Schedules to the Constitution be renumbered accordingly.

AND THAT Clause 44 (i) of the Constitution be amended to read: "The members of the Executive other than the Secretary, Maori Students' Officer, Women's Rights Officer, Pacific Island Students' Officer, Grafton Representative, shall be elected annually by means of a general and secret ballot of the members conducted according to the Rules contained in the Second Schedule hereto, which shall be deemed to be part of these Rules."

- Association Secretary (15 August 2017)

**By Popular
Demand**



*With
Michael Clark*

Ode to Found Footage Horror

Each week Michael, long-time writer and all-round teddy bear, tries to persuade you to take pop culture seriously.

I wanted to talk about my favourite sub-genre of my favourite genre this week, but felt kind of guilty because I'm not sure if found footage horror falls under the umbrella of popular culture. But after thinking about it for a while, I'm convinced that the reason why found footage horror is so great is because the films take aspects of popular culture and twist them into something scary. Found footage horror is popular culture satirised.

You know found footage horror—*The Blair Witch Project*, *Paranormal Activity*, *Cloverfield*, *Grave Encounters*. Barry Keith Grant calls it “vérité horror”, based off *cinéma vérité*, a style of documentary favoured for its naturalistic, unedited shots. Likewise, found footage horror is a sub-genre of horror that plays like raw footage off an inexpensive handheld camera complete with on-the-fly shots, jarring audio, and purposefully shitty cinematography. The camera that shot the film exists in the narrative and is held by one of the characters in an attempt to close the gap between film and reality. The gimmick is that you can't distinguish real from fiction, thus bringing the monsters from the screen out into the real world.

This what-is-fact-or-fiction style of horror isn't a new thing. Epistolary novels like *Frankenstein*, *Dracula*, and all of Lovecraft's stories are written as recounts by the author (*Turn of the Screw* is a particularly fun one where you doubt the author's sanity by the end), and Welles' radio adaptation of *War of the Worlds* sent many people into a startled panic, but this is a novelty in film. It became popular in 1999 after *The Blair Witch Project* hit screens, reflecting the style of camera-work akin to *Funniest Home Videos* and *World's*

Wildest Police Videos. Then 9/11 happened and suddenly surveillance culture started to peak—cameras were on everything and everyone. Not only the government, but average people as well. Everyone had a camera. It suddenly became a video-saturated world where anyone could make a documentary and a hoard of found footage horror came out as a response to this.

The reason for found footage horror's faux authenticity relates to what Thomas Y. Levin calls “temporal indexicality”. In the past, photos had photographic indexicality, which meant you could look at a photograph and believe what you saw. But then Photoshop happened—now every image has reasonable cause for doubt. So how do you create an image that people believe is real? You can edit an image all you want, but what you have to do to make it believable is to make it look as though it has not been through post-production. Anything could have happened between when an image is captured and when it hits our eyeballs, including Photoshop or CGI. Levin calls this collective unease “the anxiety of post-production”. It's why people believe live footage—it's because there hasn't been enough time to edit the footage. It's also why we're inclined to believe surveillance cameras because their purpose is to restrict tampering. Same with handheld and mobile phone cameras—we are inclined to believe these instruments of objectivity because we are taught to in this post 9/11 surveillance culture.

We also get our sense of temporal indexicality through one of popular culture's biggest outlets: MTV and other channels/shows that copy its style. MTV was famed for its down-in-the-mud grungy aesthetic. It capitalised on college rock's independent, non-conformist, lo-fi

approach and drew in the youth market. MTV's low-budget aesthetic made it look less like it was run by The Man and more like it was run by the working class for working class. Concert recordings and other footage sent in by people with little money to be blowing on editing equipment added to MTV's raw and uncensored nature. We trust the authenticity of distastefully real reality television shows like *The Real World*, *Punk'd*, and *Jackass* because of their low-budget, lo-fi aesthetic. It was part of the MTV brand to deliver real, unaltered content and they did it by capitalising on the rhetoric of truthiness imbued within the everyday low-budget video recorders like handheld cams and mobile phones.

MTV was at the forefront of the popular culture movement, teaching us that homemade mixtapes and videos shot on your cheap handheld can be trusted as they are untouched by people with fancy editing equipment. Found footage horror weaponised our inclination towards these recording methods by making it seem like they were shot by someone who hasn't the faintest idea how to manipulate images. Even though these films probably spent months in post-production, they look like they were fresh out of the tape recorder of a now-missing monster victim. That is the fun irony of found footage horror. It's like spending half an hour on your hair to get that perfect “I woke up like this” look.

But at the heart of it, it's genius. Using our wilful suspension of doubt against us. Finding our Achilles' heel—the medium that we grew up trusting the most—and feeding off its perceived authenticity to the point of satire. Found footage horror is the MTV pop culture movement satirised. It's genius, it's horrific. ♦

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How to Talk About Sport



*With
Mark Fullerton*

Hockey Is My Life. I Can't Run Away With You. Who Would Take Care Of The Pucks?

Each week Mark, disgraced former-editor-in-chief, tries desperately to do his best.

There was a hole in the door, and the door was lying on its side on the lawn. There was a door in the place where a door should be, so there's no telling where the assaulted door came from. We were in West Auckland, though, so we could guess.

We were in West Auckland because West Auckland is the home of the West Auckland Admirals, and the West Auckland Admirals were in the finals of the New Zealand Ice Hockey League. They were coming up against the Southern Stampede, also known as the Skycity Stampede, from Queenstown. The Southern Stampede have won the NZIHL four times. The West Auckland Admirals have come second, twice. This was their year. This was game one of three.

The NZIHL website makes the bold claim that “because the NZIHL is held during the Northern Hemisphere's ice hockey off-season, many quality players travel to New Zealand and enjoy an off-season abroad while keeping in ice hockey shape.” This claim is also repeated on the NZIHL Wikipedia page, but there is no citation. It seems unlikely, though.

The website told us that tickets were \$10, but \$15.00 showed up on the retro EFTPOS machine thrust across the counter by the spotty and disinterested teen. We were miffed, but the ice was right there and the game had started so we let it go. The nicely printed ticket (good ink, thick stock) was promptly ripped in half by a grey-haired lady who then grabbed my wrist.

“Be gone, witch!” I tried to cry, but she grinned and pulled me closer and closer and stamped my wrist with a small red smiley face. I had been marked. We trudged in, immediately regretting a) our comparatively skimpy outfits, and b) the fact that we mocked our mate for bringing deckchair cushions to sit on because the bleachers were an odd rubber and not very com-

fortable.¹ I had a big wooden post obstructing approximately 40% of the playing area. The roof was lined with insulation, and the insulation was patched with duct tape. It was a sad rink, but it was our rink. There aren't many of these rinks in the country, which explains the presence of only five teams in the NZIHL—the Botany Swarm from East Auckland, the Canterbury Red Devils from Christchurch and the Dunedin Thunder make up the rest. This is the thirteenth year of the competition. Botany, Canterbury and Queenstown have won four titles each.

The game was fast and brutal, but no one was scoring. I excused myself to the bathroom, and was almost knocked off my frostbitten footsies by the sheer stench of urinal cakes.² Urinal cakes look a lot like pucks, so maybe in a fit of passion the urinal caker got over enthused and dumped the lot in the steel trough. It seemed that way. There were SO MANY.

I took my seat once more and was greeted by the sound of someone Opening Happiness™ behind me. Ye Gods! Too much Opening! Too much Happiness! A torrent of Coke heading straight for the backside of my companion! I shook him out of his ice-induced reverie and warned him of the approaching threat. Luckily it slowed down and stopped just short. The culprit apologised and headed off to find some paper towels, leaving his thin-lipped mother behind to oversee the carnage.

He took his sweet fucking time, that's for

¹ The cushions looked ridiculous. They were massive deck-lounger cushions with white and green stripes, and he wanted us to bring one each.

² One time I was out with my friends for one of their birthdays and we thought it would be amusing to gift one a urinal cake in lieu of an actual cake. Twenty minutes and 2745929374 hand towels later, we presented it to him, but, as you would expect of someone having a small block of disinfectant thrust in their face, he didn't enjoy it, nor did he understand the joke. It was a lot of work for very little payoff.

sure. I gave a quick glance back to make sure that our vigorous baying for blood and pleas to JUST FUCKING DECK THE CUNT to the figures on the ice hadn't disturbed the sugary lake. Thin-Lipped Mother didn't take kindly to my perceived micromanaging, and rather aggressively reminded me that HE'D GONE TO CLEAN IT UP, OKAY. I told her that I didn't want it to edge closer in the interim. She huffed and resumed watching her NZIHL-sanctioned fight sport.

Three men to the right had too many Heinekens and talked about the McGregor/Mayweather fight and said the N word too many times.

Ice hockey is played over three periods of twenty minutes. Like basketball, ice hockey stops the time for every stoppage in play, but unlike basketball the ice has to be resurfaced between every period, which takes about fifteen minutes. I needed to go to the toilet again, but I couldn't face it. Not again.

Two late penalties in the second quarter and a final-third goal-nado saw the Southern Stampede take out game one of three of the New Zealand Ice Hockey League, 5–3.

The game started at 4:30. We left ParadIce at 7:15, greeted by the darkness and rain. In the car we talked about the game—about the risky play from the Admirals to pull the keeper to give them an outfield advantage, about the sheer size of the Stampede captain, about the player with the red gloves who was the top-scoring player in the League, but had failed to fire in the last sixty minutes, about how ParadIce Avondale isn't quite as impressive as the Staples Centre in LA and about how there are far fewer free McFlurries on offer, about the extra Stampede player on the ice when they scored the match-turning goal. There we sat—true and proud Admirals fans.

We were heading home, but we weren't there yet. ♦

The Disaffiliation Situation

Two writers debate the proposed disaffiliation of ProLife Auckland from AUSA, shockingly not calling one another “snowflake” or “bigot”—not even once.

FOR DISAFFILIATION

The ProLife Auckland club argues that disaffiliation will curb their right to freedom of speech, explicitly stating in their fliers that “Disaffiliation of the ProLife club is a punishment for free speech”. The key point here is that disaffiliating a group from AUSA does not stop them from being a University club—they can continue as a club operating on campus, holding stalls during O-Week, and applying for funding through Campus Life. This is the case for the International Socialists, who have decided not to seek affiliation with AUSA. Disaffiliation has very few practical repercussions. The club will have to pay slightly more to hire rooms in the Student Union Building, and hire AUSA’s sound system, stage and barbecue. As such, in no way does the proposed disaffiliation threaten the ProLife club’s freedom of speech. The right to freedom of speech protects an individual’s ability to express their opinions without fear of violence or persecution. Disaffiliation will not quash ProLife members’ right to express their opinion on campus or limit their ability to do so, as they will remain funded through Campus Life.

The question remains as to whether disaffiliation threatens to be the top of a slippery slope; some would argue that this referendum reflects a

concerning global trend towards stifling debate on university campuses. Universities are indeed a place for people to argue, interrogate even the most popular of opinions and present minority viewpoints. No one should fear violent backlash for voicing their ideas. However, the right to freedom of speech does not give one the automatic right to the privileges offered by organisations such as AUSA. Just as *Craccum* does not have to publish all submissions, and the Law Revue does not have to put every proposed skit on stage, groups do not have a legal or moral right to be affiliated with the Students’ Association. The Association is a democratic institution, in which students make decisions on who they want to represent them—students vote for the Executive that advocates for them, they vote for the *Craccum* Editors who produce content for them, they vote to affiliate clubs that they support; the corollary of this is that they can also vote to disaffiliate clubs that do not represent their interests. AUSA has posted this referendum online, which is the first time they have done so, in order to allow as many students as possible to have a stake in this decision. The ProLife club has every right to express their views on campus, but this does not mean they

have the right to be bound to AUSA if students decide the club does not act in their best interests.

There is a strong argument to be made that there comes a point at which the social debate is settled to the extent that AUSA, as a progressive organisation that advocates for the rights of students, should be separated from groups such as ProLife. It would be irresponsible to compare ProLife to a hypothetical Student Skinhead Society, or Slut-Shamers Collective, but there are other more fitting comparisons to be made. ProLife Auckland argues that a number of students oppose abortion, and their voices ought to be respected. However, a number of students also believe that marriage ought to be between a man and a woman. This is a view shared by a portion of the University population, just like pro-life sentiment, but we would not affiliate a Sanctity of Marriage Club. Conservatives and religious students can express their opinion on the matter however they choose, but we accept that our society has progressed beyond these views, and is better for it. It’s time we moved beyond the pro-life debate. Disaffiliation is a symbolic action that declares that we, as a democratic, progressive student body, respect the right of women to make the choice for themselves.

AGAINST DISAFFILIATION

Once again, ProLife’s relationship with AUSA is on the agenda, with a motion to disaffiliate the club put forward by an individual student. In my submission, the motion should not pass. I am under strict instructions to avoid grappling with the merits (or otherwise) of ProLife’s cause. Rather, I will attempt to show why disaffiliation is, in principle, contrary to the rights and responsibilities of students, and antithetical to the University’s function in society.

The arguments for and against absolute freedom of speech have been well traversed elsewhere. In any event, the motion to disaffiliate does not invoke classic freedom of speech arguments. ProLife will still be able to assemble, operate on campus, and seek funding from Campus Life (the recipient of that easily-overlooked-but-actually-quite-significant “services charge” tacked on to your annual tuition fees—go on, have a look). While ProLife will thus be able to continue, disaffiliation would deny certain benefits and privileges to the group, which are open and available to other clubs with less controversial views. It would therefore represent an important—and unjustified—symbolic sanction, along with the practical loss of access to AUSA facilities and other benefits.

My fundamental objection to disaffiliation is

that it promotes a university culture that appeals to a higher authority to sanction controversial or unpopular views, or withdraw privileges from those that express them, rather than engaging with these issues head on. By silencing, or attempting to sideline, dissenting views, we lose the only real way to improve ourselves as individuals and as a society—namely, the ability to engage in free and open discussion and debate.

Appeals to the democratic rights of students to control who gets to affiliate with their Association do not assist in this argument. Being in the moral majority on an issue offers no recourse when you consider issues such as freedom of religion, indigenous land rights and LGBTQ+ acceptance, which are now mainstream, but were once unthinkable. It is only with a culture of open, free inquiry that marginal views have the opportunity to be put forward, tested and (perhaps) flourish. The flipside of such progress is the need to tolerate less just or progressive views.

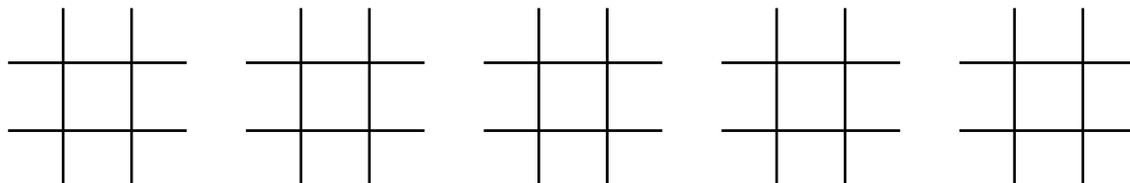
The alternative is a campus where decisions are made, and arguments held, not on the basis of merit, but by force of the majority that happens to show up at the Student Forum on the day. Few students would likely lose sleep over ProLife’s disaffiliation. But we teach bloody instructions, which,

being taught, return to plague the inventor. Once the precedent is set, would other, more “acceptable” clubs be immune to assault by the disgruntled and the delusional? The AUESA spectacle makes it clear that these forces (or at least their nucleus) are attempting to assert themselves at Auckland. Could such people turn their sights on a particular club and stack a Forum to disaffiliate it? (“Concern Troll!” I hear the inevitable refrain. So be it—I can only vouch for my sincerity in this piece.)

As a closing thought, university is the crucible where tomorrow’s political and philosophical leaders test their ideas and form their arguments for change. Outside this cocoon, there is no higher authority to appeal to. Hatred and bigotry cannot be legislated out of existence, and must be fought through courageous, persuasive argument. Attempting to suppress or sideline these forces has not protected our societies against the terrifying and seductive populism that has scored victories in the UK and USA, and stalks the fringes of other democracies. If our future leaders, in the relative safety of a university campus, cannot compete on an even footing with an opposing view—and win—what hope is there for the far more pressing contest of ideas that is flaring to life around the globe as we speak? •

BABY'S BOTTOM SUDOKU

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KISSES AND QUIZZES

EASY (ONE POINT)

1. What is the first book of the Bible?
2. Peter Dunne quit as leader of United Future last week. Near what major city was his electorate of Ōhāriu?
3. Wayne Rooney has moved back to Everton, his first club. Which Premier League club did he leave?

MEDIUM (TWO POINTS)

4. Who starred in the lead role of the television series *Breaking Bad*?
5. What common piece of medical advice did the President of the USA ignore last Tuesday?
6. Mac Demarco and Anderson.Paak have recently been announced to perform at what music festival?
7. Would you wear, eat or walk through a tam o' shanter?

HARD (THREE POINTS)

8. Which former NZ politician is being taken to court in a paternity dispute?
9. What Australian island territory has spoken out about their treatment by the federal government and is considering becoming part New Zealand?
10. *All Hail The Queen* was the debut album of which rapper turned actress, born Dana Owens?

ROCK SOLID SUDOKU

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		5		6		7		9
3			1					
		6			9		3	

Answers: 1. Genesis 2. Wellington 3. Manchester United 4. Bryan Cranston 5. Don't look directly at an eclipse and wear the special glasses you fuckwit 6. St Jerome's Lane-way Festival 7. Wear it—it's a hat 8. John Banks 9. Norfolk Island 10. Queen Latifah

HERALD'S HEROES

Every week we'll trawl the comments section of the NZ Herald Facebook page to find the hilarious, the repulsive, and the outright absurd.



This week's HH was a tough call. It was either the above exchange, which once and for all demonstrated that the *NZ Herald* comments section is the Great Social Leveller, or the collection of comments on the article "Man Barred From Adopting Rescue Cat Because He Is Gay", which were sixteen separate variations on the "I didn't think gay men liked pussy" gag. (For the record, I checked. Rod and Tanya do not know each other.)

the people to blame.

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SHADOWS "CONTRIBUTOR OF THE WEEK"

Hetal Ranchhod

SHADOWS

Head to Shadows to redeem your \$50 bar tab!

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CRACCUM

Creative

WRITING

COMPETITION

Are you a budding creative writer and want to show off your talent to the student population? Then enter Craccum's inaugural creative writing competition!

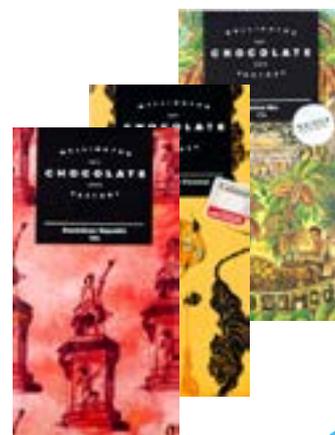
SHORT PROSE (800-1000 words) – Judge: Paula Morris

POETRY (No more than 50 lines) – Judge: Selina Tusitala-Marsh

PRIZES PER CATEGORY: First place = \$75 Prezzy Card, Second place = \$50 Prezzy Card, Third place = \$30 Prezzy card

Terms of entry: Please submit your entry to editor@craccum.co.nz. One entry allowed per category. Do not put your full name on your entry, but please include it in your email to us, along with your age, student ID number and degree(s). Entries open Monday 28 August and close Friday 15 September. Entries are only open to enrolled University of Auckland students. All place-holders will be announced via our Facebook page on Friday 29 September and will have their entry (name, age, and degree(s)) published in Issue 21 of Craccum, which will come out on Monday 2 October.

Don't forget Father's Day Sunday 3rd September



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