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THE INDIGENOUS EXCELLENCE RESPONSIBLE...



There is abundance here

noa'ia 'e mauri, Talofa lava, Malo e lelei, Kia Orana, Ni Sa Bula Vinaka, Fakaalofa lahi atu, Fakafeiloaki, Fakatalofa atu, Halo, Mauri, Hai, Kia ora e te iwi <3

He hono tangata e kore e motu; kāpā he taura waka e motu – *Connections between people cannot be severed, whereas those of a canoe-rope can.* None of the treasures in this issue were created in isolation. We are beyond blessed to share the works of Indigenous creatives who bring their villages, whānau, history, atua and whakapapa with them.

These writers call community from the page; they celebrate, unpack and agitate. They are courageous and dedicated—writing into the late night, into uncertainty, writing the length of the bus ride home. There is an abundance here; no shortage of Indigenous voices worth amplifying.

The only shortage is in the pages

we are allocated. So, we create our own.

2023 is the third year of Taumata Rau, and we are still only just beginning. As Moana and whenua-specific representation increases, so does the need to acknowledge the diversity of our voices and lived experiences. There are as many ways to be Māori and Pasifika—as there are Māori and Pasifika peoples. We are just as Indigenous waving our ili as we are peeling potatoes. This year, we are learning our reo, speaking up against injustice. We are leaning into community, bouncing back from burnout and serving with hanisi, alofa and intention.

When we speak, we are speaking through generations. Our words cut through the stereotypes we strive to surmount, and our kupu wānanga make sense of the mockery that has become of the places we call haukainga, whakapā wairua. We write, and we kōrero,

release what we all hold back, wrap and confine into the crevices of our whare tūpuna. Here, it all spills out.

The fridge is packed just for you, so grab kawhe, grab your mates. Pull up, come through.

Faiak se'ea ma hanisiof, otirā tēnei ka tarea ngā mea whakamiha atu i te pou māngai whakawairua,

Hiwa Piahana & Ruby Macomber

National can eat my—

The Verbose Verdict: Te Reo Māori's Departure from New Zealand's Classrooms



HIWA PIAHANA (NGĀTI RANGINUI, NGĀTI HANGARAU, NGĀTI HAUA)

In the hallowed halls of New Zealand's educational institutions, a linguistic tempest brews as the National Party contemplates an audacious exit for Te Reo Māori from its coveted position as a core subject. As we embark on this verbose voyage into the heart of linguistic politics, we shall unravel the potential repercussions of such a decision, all with a dash of humour.

Linguistic Larceny

Te Reo Māori, the melodious tongue of the Māori people, is more than mere syllables; it's a sonnet of culture, a ballad of history, and a symphony of identity. The proposal to cast it aside as a core subject is akin to locking Shakespeare in a library basement and telling the world, "We're into emojis now."

Educational Epiphanies

Education, the bastion of enlightenment, has been a steadfast patron of Te Reo Māori, nurturing both linguistic fluency and cultural empathy. Learning this language is like stumbling upon the Rosetta Stone of the Māori worldview—an educational revelation transcending textbooks.

The National Party's Quandary

The National Party's rationale is straightforward: prioritise "practical" subjects over the enigmatic charms of Te Reo Māori. It's akin to choosing a utility knife over a Swiss Army one because, let's face it, how often do you need a corkscrew?

Comedic Consequences

Now, let's dissect the humorous havoc that could ensue if Te Reo Māori were to exit stage left:

1. Cultural Capers: The disappearance of Te Reo Māori could lead to a cultural cliffhanger—a generation struggling to decode the tales of their ancestors, akin to binge-watching a series from season two.
2. Socio-Linguistic Stand-Up: A yawning linguistic chasm may emerge, disproportionately affecting marginalised Māori communities. It's like telling everyone the joke but only handing the punchline to a select few.
3. Heritage Hijinks: New Zealand's heritage is like a vintage wine; removing Te Reo Māori from education risks spilling the entire bottle, leaving only the empty glass.
4. Economic Entanglements: Linguistic dexterity is a trump card in a global marketplace. Dismissing Te Reo Māori could be like refusing to play a wild card in a high-stakes game.

Conclusion

In the realm of linguistic politics, the fate of Te Reo Māori is no laughing matter. While we've sprinkled humour onto this verbal canvas, the essence remains serious: Te Reo Māori is not just a subject; it's the soul of New Zealand's cultural identity. Instead of ushering it to the linguistic sidelines, New Zealand should raise its linguistic flag high, celebrating the beauty of Te Reo Māori. To neglect this treasure is to risk becoming a nation that speaks in monotone when it could harmonise in vibrant polyphony.

Open Letter Concerning Māoridom and the Climate Crisis



KIERAN PANUI (NGĀTI WHĀTUA & NGATI POROU) BA IN PHILOSOPHY & LINGUISTICS

To all it will concern,

The climate crisis is a force that will see power dynamics being altered to halt, safeguard, and conserve the environment. In Aotearoa, mātauranga Māori and the absolute sovereignty of Indigenous people are being undermined. While consultation occurs – it overshadows a much greater bureaucratic encroachment that intercedes Māori land and hapū spaces. This is unacceptable, and this is why I am writing an open letter.

I write to touch on the significant threat of our time: the climate crisis. With a limited word count, the issue itself will not be introduced, so from here stands the need to illustrate my point. The UN Permanent Forum on Indigenous Issues acknowledged the climate crisis' disproportionate impact on Indigenous populations due to legacies of inequities perpetuated by a colonial past and pervasive colonial oversight.

Looking specifically at the context of Aotearoa, Māori have inhabited this nation for at least 800 years and have been the kaitiaki of this fragile ecosystem, a responsibility embedded into the mythos of te taiao. Māori control of land and water has

collapsed over two and a half centuries of disingenuity from the Crown, successive governments and their inability to uphold Te Tiriti o Waitangi (articles 1 & 2).

Before writing this letter, I heard a great deal of questioning made by various politicians and their allies about the legitimacy and usage of Te Tiriti o Waitangi by Māori. "They use it as an excuse to demand anything and everything" is the most notable quote I have heard. And this sentiment is useful in helping me make my message clear.

The difference between the pākehā and Māori environmental concerns is rooted in the latter's spiritual worldview, which links the people inexorably with its preservation and sustainability. Te ao Māori observes the interconnectedness between the natural world, te atua, and tupuna; this interconnectedness assures a radically complex scenario posed by the imminent threat of a climate crisis, which will upset not only the ecological balance of Aotearoa but also the socio-economic and cultural variables.

To name a few examples: large coastal populations of Māori who live close

to coastal areas and tapu areas will face heavy erosion caused by rising sea levels, acidity, and temperature rises in the ocean. These will impact nutrient cycles and breeding rates of many species preserved and fished by Māori. Māori will be disproportionately affected by higher likelihoods of tropical diseases like malaria and dengue fever, to name only two. These factors, married with the appalling poverty rates of Māori across Aotearoa (16.8%, 2023), leave the Indigenous population vulnerable to these issues and with a thinner safeguard against emergencies like COVID-19.

These factors disenfranchise Māori from a connection with te taiao and emphasise a scathing fact: the failure of the Crown to uphold Te Tiriti o Waitangi to the terms that were agreed upon. I would like to highlight the usage of two words mentioned in our nation's founding document: Tino Rangatiratanga, or absolute authority. Māori have the short end of the stick, unable to independently govern land and water with the absolute provisions of the Crown and its government 183 years ago.

What I am alluding to with this

letter is the climate crisis' effects disproportionately target Māori communities whom successive governments have let down. Governmental consultation with iwi across this nation is a promising start. However, it comes at the cost of greater centralisation of resources and industries, which should be left to the devolution of communities, Māori and non-Māori. This centralisation uses the word "consultation" as a political gesture. I see the Crown's interference, but also the interference of our Parliament in taking greater control of the matters that should be given exclusive authority to Māori. I call on all those in political, economic, and social spaces that preclude an influence on Māori spaces and practices to encourage the greater access, attention, and value Māori knowledge holds.

Yours,

K.D.Panui., Ngati Whatua me Ngati Porou.

WHAT'S ON AT YOUR STUDENT BAR THIS WEEK

IT'S OUR BIRTHDAY WEEK! WE ARE CELEBRATING ALL WEEK LONG WITH PLENTY OF GIFTS, GIVEAWAYS AND PARTYING.

MONDAY

MUAY THAI GROUP ARE RUNNING A QUIZ

FREE POOL ALL DAY + \$2 TOASTIES

TUESDAY

SHADOWS QUIZ EVERY TUESDAY IS BACK WITH A BIT OF SHADOWS TRIVIA THROWN IN THE MIX!

BURGER AND PINT DEAL

SHADOWS
YOUR STUDENT BAR

WEDNESDAY

UOA GREENS ARE HOSTING A QUIZ NIGHT AS WELL AS THE PPC. BIG STUDENT NIGHT TO CELEBRATE OUR 40TH BIRTHDAY

ALL DAY HAPPY HOUR + \$8 JUGS

BOTTOMLESS SOFT DRINKS

FIRST 50 PEOPLE IN FROM 8PM GET AN "ODD" GOODIE

THURSDAY

SESA ARE HOSTING A QUIZ.

2 FOR \$20 COCKTAILS

FRIDAY

WE ARE KICKING OFF THE NIGHT WITH BEATS BINGO AT 5PM. COME ALONG FOR SOME MUSICAL FUN LEADING INTO YOUR FAVOURITE SHADOWS DJS FROM BOTH NEW AND OLD SHADS.

WEAR YOUR SHADS MERCH FROM DOWN THE YEARS AND RECEIVE A FREE GIFT + EXCLUSIVE DEALS ALL NIGHT...

\$8 PIZZAS ALL DAY (WHILE STOCK LAST)

FREE FRIES FROM 5PM - 7PM FOR ALL THE BINGO PLAYERS (WHILE STOCK LAST SO GET IN QUICK)

FIRST 50 PEOPLE IN FROM 8PM ALSO GET A MAJOR GIFT ALSO GIFTS AND DEALS ALL NIGHT THANKS TO OUR FRIENDS AT MAJOR MAJOR, JAGER, DB AND REDBULL

COME WISH US A HAPPY BIRTHDAY AND GO INTO A DRAW FOR A JAGERMEISTER SURPRISE

WĀHINE MĀORI MPS

OVERREPRESENTED IN THE NEWS, UNDERREPRESENTED IN THE HOUSE



MAIRĀTEA MOHI (TE ARAWA, TE WHANAU-A-APANUI)

It's well known that the self is political, but it rings no truer than in an election year. When identity is a talking point during question time, and your way of life is another tally mark for the opposition, it's hard to see yourself represented. It's even harder when you're Māori and a woman.

Currently, there are 120 MPs in the house. Of this active cohort, at least twenty identify as Māori, and only eight are wāhine. The number of takatāpui sits even lower at a minuscule four. Despite this being the largest cohort of Māori women MPs, at 9.6%, it barely scratches double digits in representation.

From the outside, Aotearoa New Zealand, appears to have an enviable track record of gender equity in the political arena. In 1893, we were the first country to give women the vote, and in 1999, we became the first to elect an openly transgender person to Parliament, Georgina Beyer.

However, while we continue to boast egalitarian ideals on the world stage, national media coverage tells a very different, damning story.

Little scholarly attention has been paid to the media representation of tangata whenua, tāne, wāhine mai. What is known, however, is that Māori take on extra pressures, compared to their Pākehā counterparts, when they enter Parliament. Straddling a unique position, Māori politicians are not only supposed to hold responsibility to their whanau and electorate but are also expected to be the spokesperson for all things Māori.

These expectations only increase for wāhine Māori, sitting at the

intersection of kaitiaki, political Boudicca, and colonial oppression.

This was particularly salient during the first half of the year. Wāhine Māori and their media coverage had been pointedly challenging this political term. At the beginning of the year, Elizabeth Kerekere, formerly of the Greens, was embroiled in bullying rumours. Meka Whaitiri jumped to Te Pāti Māori's waka in May, and most recently, in July, Labour's Kiri Tapu Allan resigned after careless motor vehicle use came to light.

While scrutiny is expected of all politicians, especially ministers, some face it more than others.

Compare this to the coverage of men across the country. Invercargill mayor Nobby Clark has had particularly empathetic reporting despite causing a massive racial divide with his endorsement of anti-co-governance tours.

Lest we forget John Key and his ponytail-pulling parade, while it garnered worldwide attention and disapproval, memes-filled timelines and an air of humour underpinned the event. It was essentially chalked up to light-hearted banter and 'horseplay,' a privilege very few wāhine have been afforded.

After Allan's tumultuous department from Parliament, many members started questioning the Beehive's culture. Te Pāti Māori co-leaders have adamantly expressed their feelings towards Parliament, calling it an inherently misogynistic place, perpetuating colonial harm against Māori.

The media's role as a cruel tool in reinforcing these norms should

be noted, primarily upon wāhine. Studies show that men especially dislike Māori women MPs, Pākehā men.

This results from a few things: the absence of Māori journalists in prominent spaces and the overall lack of cultural awareness by Pākehā journalists. Until Māori perspectives tell Māori stories, issues of Māori importance will continue to be framed from a white perspective.

It's a long way to equitable representation in the media, but initiatives like the Public Interest Journalism Fund help bridge the gap. Intended to help media entities during the COVID-19 pandemic, the fund assisted a range of new journalism efforts. Many of these projects focused on increasing the number of community journalists, training cadets, and funding Pasifika and Māori journalism.

Despite its contested history in Parliament, it has undoubtedly positively impacted te puna kōrero. It's brought on promising young journalists and has helped question the traditional practices of media outlets.

Officials and citizens need to reevaluate the systems of Parliament and the media. We need to consider how systems were established and how that suits our society currently. What is evident is more support is required, not just for wāhine Māori but also for MPs of immigrant backgrounds, members at the crossroads of intersectionality and our politicians who struggle with immense mental loads. A little aroha would go a long way.

HIGH SCHOOL DROPOUT SYNDROME

RAWINIA KANUTA (NGĀTI POROU, NGĀTI WHATUA KI KAIPARA)

I've fallen prey to many stereotypes threatening to shape my life as Māori. Among the stereotypes, the most persistent is that becoming a dropout marks the end of one's life. It is, apparently, the worst possible outcome.

Every day I arrive at school and see the empty seats, I wonder if the students who fill them will be back tomorrow, next week, or ever. So, at the start of every school year, I'm not surprised my class shrinks, and the absence seems to last forever. Nor am I surprised to recognise their faces at the supermarket, the gas station, picking up my garbage on a Wednesday morning, or the crime section of the newspaper I read that morning.

As the pressure in school grows, the temptation to become a dropout only increases, but in the recesses of my mind, a constant reminder echoes, *'Do not become a stereotype'*. This sentiment is not just a personal mantra; it's a testament to the expectations placed upon me by my family to overcome the stereotypes that have plagued Māori for generations.

The high school dropout stereotype implies that those who do not finish school are setting themselves up for failure, perpetuating that their opportunities and successes are limited by an ability to conform to an education system.

Succumbing to stereotypes is easy, but overcoming them is a feat. That's why there's an award for those who overcome them. They encourage the pressure to beat the system. But they don't realise the paralysing fact of having to excel academically

while facing the fear of becoming just another statistic.

This is a persistent spectre tormented within schools, trying to scare, or, should I say, encourage, Māori students to do better within the school curriculum. The statistic hangs over us like a continual reminder to strive. I was building my feelings of inadequacy by constantly second-guessing whether my work was enough to succeed and break free of this torment.



As I'm sitting in my room late at night, I am grappling with the question of whether the stress was worth it to keep going. I stare at my barren walls, wondering if becoming a stereotypical Māori is as awful as others make it out to be. But I have to keep going to break the cycle.

Within most Māori families, pressure is plaguing them to break the cycle of completing their education. They see completing education as a beacon of hope, a living example of all their

aspirations to succeed by carrying the sacrifices of my family, ancestors, and future generations.

I am the beacon of hope for my family; I've become their award that they've paraded around because I've defied the stereotype they failed to overcome. The ever-increasing pressure to keep meeting their expectations challenges the expectations I put on myself to become another successful Māori individual and a role model for others to follow.

My journey as a Māori student facing stereotypes is a complex tapestry of challenges and aspirations shared with many other students. The pressure to avoid becoming a stereotype is a relentless force that shapes our choices, identities, and futures. It reminds us of the expectations placed upon us by ourselves and our families, communities, and cultures.

Stereotypes are insidious and damaging. They limit our potential and confine us to narrow definitions of success. We must recognise our responsibility to challenge stereotypes and pave the way for future generations. Our education is not just a personal achievement; it's about rewriting the narrative for our communities and cultures.

Ultimately, the pressure to avoid becoming a stereotype is not just a burden; it's a catalyst for change. It drives us to challenge the status quo, dismantle systemic biases, and redefine success on our terms. It's a reminder that our stories are worth telling, our achievements are worth celebrating, and our potential is limitless.

HOMESICKNESS

*Is it all
in your head?*



FUSHIA TIBBLE (NGĀTI POROU) BIOMEDICAL SCIENCE

My "rebellious" first year consisted of a lockdown on the East Coast, midday and midnight walks, meet-ups with my old school friends, and the odd cheeky drink. From a small town with a grand total of 4 bus routes, growing my independence was an undeniable and exhilarating experience in the busy city of Auckland.

I didn't pick up on my need for quiet and alone time. These manifestations of intense homesickness disguised as "recharging". Counterintuitive, right? I ended up starving myself of home for the sake of my education. Don't get me wrong, I found kainga toru (whā? rima?) with Ngā Tauira Māori and new Uni mates – but these relationships couldn't and can't satisfy me in a way that chasing a chicken around the house could, the crashing waves of king tides at the beach 2 km away, or even passing five cars on the way home and thinking "Huh, rush hour." It took me ages to figure out that my homesickness looked more like Moonrise Kingdom than Sixteen Candles, so let me tell you a bit about

it so maybe you can help your friends and family, and even yourself.



Self-Diagnoses and Buzzfeed Quizzes

Overlaps describe 'homesickness' as a distressful reaction to the separation from the familiarity of "home" (1-5). Many researchers have tried to develop newer, cooler, and more hip ways of measuring homesickness. But, for all the science in the world, these brain teasers couldn't quite get past the original format: a questionnaire (6). Sometimes, they even devised a remedy for it (we'll dig into a couple soon). Still, throughout all these studies, those same scientists published their interpretations of what people considered homesick. You (yes, Y/N) are completely and totally correct in whatever you define as homesick. A+ to you!!

P.S. No, Craccum cannot cross-credit this to round out your GPA.

Anti-Doppler Effect: Moving away from the source increases homesickness.

Nailing down causes of homesickness is about as easy as trying to organise single file lines at Shadz – difficult, slightly different each time, with “background noise”; but alas, I’ll try anyway! One way to view these is through 3 categories (1):

Demographics: This is the most controversial category—evidence for differential homesickness experiences in gender and age (1-3,6,8). Lastly, non-native individuals (1,3) and international students who entered a vastly different area were likely to develop ‘above normal’ homesickness levels.

Environmental Influence: This category refers to how close people feel to their “home”. Whether counting the kilometres or counting down the minutes on a phone plan, how freely people could access “home” was a risk factor for homesickness (1). Not to mention the subtle or overt stress from climatising to a new culture/s was also a key contributor (3,5,7,9-10).

Psychological Traits: This is basically your personality and how you interact with your environment. Psychological traits also include types and nature of relationships (3-4), attachment level and types to “home” and family (1,4,6,8), neuroticism (2,5-6), sense of belonging (1) and more factors than the Craccum word count can allow here.

Symptom “Resonance”

So, what are we dealing with? In taking a good gander at the results section,

homesickness looks like the cause and the catalyst of psychological problems. Ongoing studies are still trying to figure out this chicken-egg problem as to which came first: homesickness or other conditions (6). Either way, there’s still an association with these conditions below, and awareness of these can help you better identify your feelings:

- Lower academic performance, retention rates past first year, and GPA in the first semester (1,5).
- Depression (4-6).
- Anxiety and stress (1,2,5-7,9-12).
- Indirect exacerbation of existing or new health conditions (5).
- Self-isolation and poor social adjustment (2,4).

These are only results from a handful of case studies, and only some (if any) may resonate with you, and that’s okay! You are a mosaic of your life experiences, environment, and identity. There are no criteria for homesickness, and its impact on you is as unique as your fingerprints.

Vicks-ing You Up

Homesickness is a genuine condition; its impact is unique, and the range of severity can be huge. Using that same logic, treating your homesickness as different from others is necessary to overcome it. Let’s look at some interventions these case studies have tried out.

First up to bat is talking cure (5), which is having the chance to have a kōrero about what you’re going through. You are reading a student magazine, so you need to budget in this expenny-ass city.

Something as simple as mentioning it to your friends or accessing free and/or funded health services could help ease your aches. But, if you can, accessing the professional healthcare sector can be suitable for some and, if you can, is something to consider exploring (5,7).

Second (but not second best), there’s exercise. This strategy has more to do with alleviating the double-whammy effect of homesickness-associated depression (5). Now I am not discrediting the peeps hauling ass between Grafton and City Campus lectures, but we have all seen the staggering data pushing us to get out and about, if not for any other reason than a bit of a dopamine hit.

**SO, GRAB YOUR
KEEP CUP, TAKE
YOUR MEET-UP ON A
HIKOI, AND EXPLORE
SOME OF THE FREE
STUFF IN AUCKLAND
(WHAT?! I’M CHEAP
- DON’T JUDGE ME).**

Relationships are another intervention point. For those who have moved into the city, forming connections with your local JAFA - aka having friends in your host city - has improved an individual’s sense of belonging (9,11-12). If you’re feeling up to it, joining a university community (1), hitting comedy nights, and lecture movie sessions are all great opportunities for your next bestie meet-cute.

To those with a pet still waiting outside your bedroom door, don’t worry – they are your home, too! A study has shown that students who interacted with

dogs got a lovely little mood boost and a stress reduction (13). Even the undergrads who interacted with the dog handlers alone still got some socialising out of it and alleviated some of the feelings of homesickness (I told you being social can be nice) (13). Note, I am NOT giving you permission to go and pat the hardworking service animals (respect the workforce), but it does suggest that walking your friend's cat or patting a turtle isn't the WORST idea in the world.

YOU MAY DECIDE TO MIX THINGS UP AND COMBINE SOME OF THESE SUGGESTIONS, LIKE JOINING THE NIKE RUN CLUB OR BRIDGING THE GAP BETWEEN "CLOSE"

AND "FRIEND". HOWEVER YOU CHOOSE TO SPREAD YOUR LEGS, I'M SURE OUR PM WILL BE PROUD.

It's also important to note that this list is non-exhaustive, and all of these intervention strategies were experimental, with variable results often specific to certain populations. So, what works for someone else (e.g., patting dogs, attending orientation) may not necessarily work for you (e.g., allergic to dogs, you are 4th year).

Let's also set the word straight: home doesn't have to be your nanny's house, the town you grew up in, or even the room you begrudgingly co-signed with your sibling. It is whatever you choose it to be. But, like with any rash or festering boil, a harden-up mentality or "rubbing dirt on it" is not a sustainable

cure for homesickness. What IS the fix to your mamae is working through homesickness to ensure you take the best possible care of yourself amidst your studies.

Disclaimer:

Homesickness is a very personal topic, so researchers often use subjective measurements like questionnaires in these studies. At the risk of bias (e.g., people behaving differently because they are being observed), this enables research to capture the individual experience often missed. Homesickness has a web-like complexity, and a lot of research on the topic is through case studies. These are great for studying a specific topic, developing new research pathways, and forming new theories. However, there are drawbacks to these types of research, such as results being affected by researchers and the data not always applicable to different populations.

BEATS BY BINGO

MUSICAL BINGO
WITH ALL YOUR FAVOURITE JAMS

FRIDAY 15TH SEPT FROM 5PM

SHADOWS
YOUR STUDENT BAR

THE BIG 40

BEATS BY BINGO
Guilty Pleasures

FREE ENTRY ALL NIGHT

BEATS BY BINGO

Soft Pasifika Sisterhoods and the Podcasts Paving The Way For Courageous Conversations



RUBY MACOMBER (ROTUMA, TAVEUNI, KAIKOHE)

My aunty massages fekei and chops taro with feeble fingers

– she knows what love feels like. The way it bounces back after time apart.

Every poem I write is, first and foremost, a love letter to the strong Indigenous women in my life – my late nan, aunts, mentors and friends. It is a reflection and testament to their sacrifices and strength.

Between the lockdowns of 2020, my mates and I would take to the Whittaker Place court – Lavalava strung together for a make-shift volleyball net. We would play Rhianna's discography and laugh with our entire bodies. Years later, I notice how our sisterhoods shapeshift but remain fiercely tender. After months apart, we'd be packed into a car all the same, snaking our way to Te Henga, Point England beach, Westfield Manukau, up North Head. We map suburban Auckland with meet-ups and conversations that make it out of the group chat.

In recent years, I've also noticed the rise of similar sentiments shared in podcasts. **Share The Elevator** and **Island Roots, Auckland Ways** explore the value of nurturing connections. Both emphasise that we carry each other's words into spaces they may not otherwise see, by setting boundaries, holding courageous space and leaning into laughter.

Share The Elevator, hosted by Gyllian Falute Taei and produced by Ella Simanu, amplifies brown sisterhoods with an intersectional focus. The podcast embraces conventionally tough

conversation topics; everything from pay equity and trauma dumping to body acceptance and healing – from a place of warmth and tenderness. There is something to be said for our Pasifika voices modelling what it means to hold hearty conversations between friends. The podcast affirms what we already know – that Pasifika and BIPOC twenty-somethings are the blueprints when it comes to lifting each other up to love.

Island Roots, Auckland Ways celebrate the multitude of ways South Auckland slays. Co-hosts Allyssa Verner-Pula and Mariner Fagaiava ground their talanoa in love for place, people, and community. Meanwhile, also draws on guest speakers' diverse experiences to speak to what there is to love about South Auckland. The podcast dives into everything from music, places to get a feed, memories, aspirations and, crucially, meets listeners on common ground. Ground from which courageous conversations can occur.

Selfishly, this piece was an opportunity for me to write with some of the sisterhoods I love most in mind. However, it's also comforting to realise in podcasts and other digital media platforms, our communities are increasingly demonstrating that the tough conversations, the bold discussions and the crackup conversations are not ones to shy away from. Just as **Share The Elevator** and **Island Roots, Auckland Ways** provide a bus-ride listening company, they also reflect the love and aspirations of aiga, communities and whakapapa. We must never forget – she knows what love feels like. The way it bounces back.

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FIND OUT MORE



SINA MA TINIRAU



RUBY MACOMBER (ROTUMA, TAVEUNI, KAIKOHE)

Sina sleeps with her back to the sky
 doesn't know why Tinirau insists on tracing her spine
 – hears him compare
 her curves to Oinafa Port – like a safe landing place
 not just the bend an unexpectant body makes
 before being tossed to the sea

watch out for Tinirau at the garage drink-ups – Aunty says, her hands
 run the length of her hair
 before calling it back into a bun – *he is so*
slippery

Tinirau, a shapeshifter
 eels drink Codys too, you know
 eels
 think night softens the edges of room just for them

Sina he went to church the next day
 you watch his hands move *foreheadchestshoulders* – slither collarbone to chin
 he says
baby I
was raised on Shine TV
– just like you

and you don't know what to do with that
 so sweet girl
 you Google *Unagi sauce easy recipe*
 sweet girl
 you smear blood
 to mimick the sunset Tinirau froths over
 – bury his 100 vertebrae
 and look forward to next Sunday

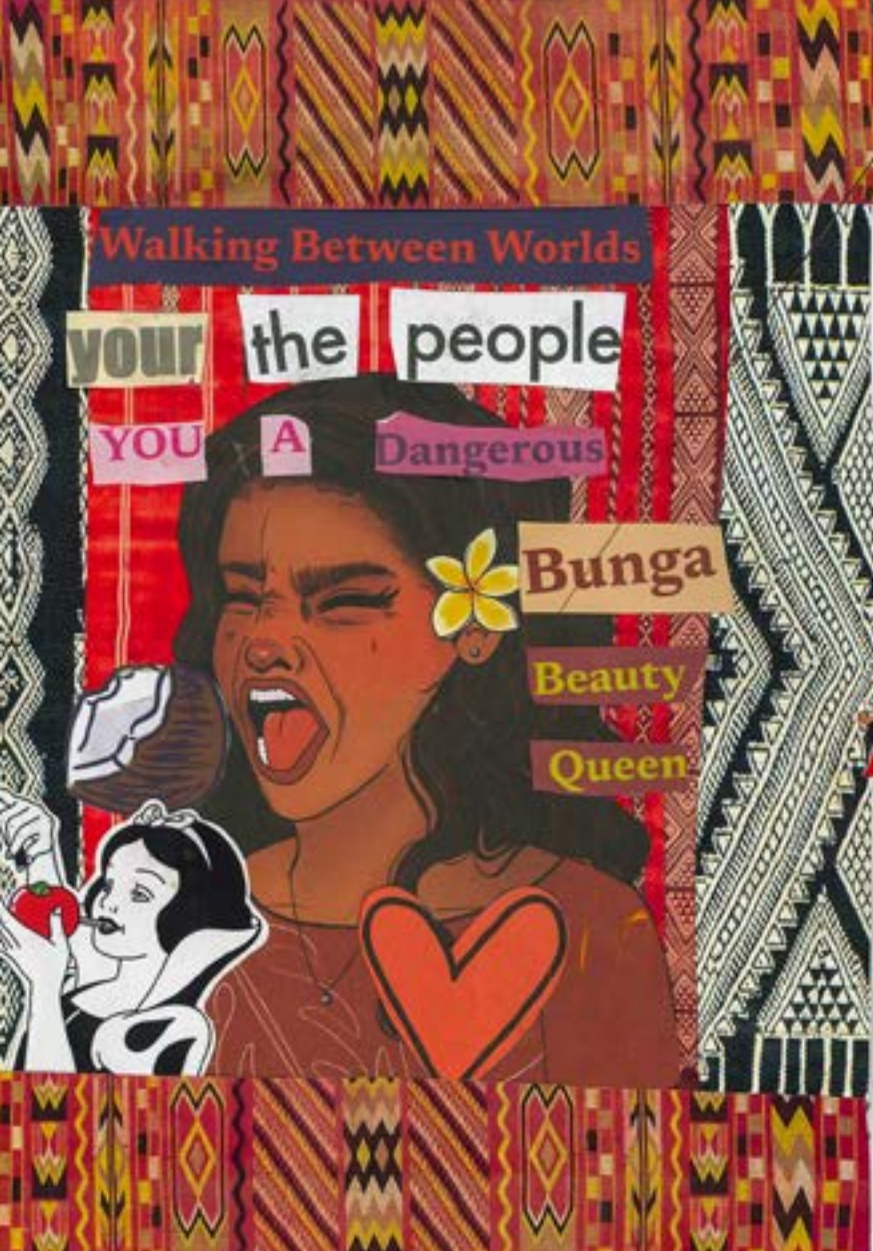
where you will watch a coconut tree grow from his usual pew

Sina, curls into herself, exhausted
 finds home in her body
 even on days, she forgets what it does. Sina is alive
 – in every curl
 tossed to the sea to stop sailors from harbouring

today, sun streams through the window
 like her
 you have your back to the sky

no Tinirau to be seen





ngo

the

THINK

Hustle

Love

**KEEP
YOUR**

Connect

be YOU

always Real

HERE

OUT

with

the

A collage featuring the words "DISHASTER" and "W" made from cut-out letters, a blue mug, a clock, and a hand.



Southside Navigator



LUANI NANSEN (VAIUSU, FALESE'ELĀ, LAULI'I, SATAPUALA, APOLIMA TAI MA SAUTE AUKILAGI) BA IN PACIFIC STUDIES AND SOCIOLOGY

life, been a time in a bit but a ride, worthwhile.
recycling. replenishing. rejuvenating.
we stay letting time do its thing.
cos i've come so far to let this journey go to 0.

try not to be too plain. straight terminal.
stay gunned to my ones.
they push me to my pinnacle,
pen in hand, ink plotting in lyrical.

keep at it 100. keep pushin
that's word to Siose n South Side East Side Navigators,
and collaboration:
Brown, A.R.K., FOS, Action Ed the list goes on...
and will continue to do so.

placing 10 fingers on 6 strings
watch them dance a melody.
i got ambitions to drop a sixteen
tom misch, loyle carner-esque,
craaaazy dream – so close to reality.
I'll drop that track sometime,
make sure I've got my D Major 9.
in the major line, I want Brown to drop an adlib.

5FPG, we run amok still.
sharing surround sound symphonies with our voices,
jak singing, just talanoa and spoken word.
wouldn't want to do it with anyone else in the world.
(unless it's grentperez- siiike)

I reminisce.
how I was never this ambitious,
but that's growth and persistence, g.

a voice is carried within the wind,
but it carries faster in bodies of water.

this one's to my moana writers. movers.
this one's to my many tuākana.
who have treasured me as teina.
this one's to my aiga.
I wouldn't be half the man, I am in this place,
where ecstatic is an understatement.
energetic, an exaggeration.
euphoric... now that's my cup of tea.



My name is Luani Nansen (He/Him). I am a second generation Aotearoa-born Hamo, hailing from the villages of Vaiusu, Falese'elā, Laulii, Satapuala, Apolima Tai ma Saute Aukilagi. I claim the titles of poet, musician, waiter and lover of jams around the kumete. I am an artist. I am Indigenous. If I was to define being an Indigenous artist today, I'd refer to Vā – the space between.

Albert Wendt explains this, writing that the Vā is not space that separates but space that relates; that holds separate entities and things together in the Unity-that-is-All. Growing up as an Indigenous artist, I have had the privilege of existing in this Vā, being a part of many spaces. Many of which have overlapped over the other, like stones under a river. Be it a space for oratory, crossing into academics, or academics into life – and vice versa. I have adapted many skills scattered throughout these spaces. They have helped me enjoy each piece of my life mirrored in each space. And to push beyond that.

I have had the privilege of working alongside and partaking in activities organised by a group called Action Education. Action Education is a

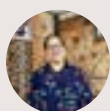
community organisation driven by a shared vision, providing platforms and opportunities for people to connect, reflect and express who they are through creative self-expression. Since high school, Action Education has provided me with space in the form of showcases and open mics allowing me to perform poetry. I have also been a part of many poetry workshops, both online and in person. Action Education has encouraged me, as an Indigenous artist, to not only share my story, but to pass it forward. They also gave me space to facilitate my own poetry workshops online alongside four other amazing creatives, @versesandvibez. In this Zoom, we provide a chill-comfy space for poets, writers or just people looking for a chill-comfy space to vibe in. *Verses and Vibes* has been one of the coolest parts of working with Action Education.

Whilst working with Action Education, I have also been a part of @tekaranga Navigators. *Navigators* is a weekly creative workshop held in different areas of Tāmaki Makaurau throughout the week. I attend South Navs which are held on Mondays at 7pm. Here, I learnt to be open with other people from many walks of life – all from the same home, that is Saute Aukilagi (South Auckland). We also had the opportunity to write raps/poetry to a beat, and had the freedom to perform to the beat or not. Before Navigators, I didn't consider myself a musician. Now I do, more than ever.



PACIFIC PEOPLES & K-POP

Making it make sense



FINE LAVONI KOLOAMATANGI (KOLOFO'OU, KOLOMOTU'A IN TONGA) DOCTORAL CANDIDATE IN ART HISTORY

You probably know someone who likes K-Pop or who did like it at one point. Or you probably have an auntie who watches K-dramas, and a cousin who knows where all the good Korean food spots are. If you're being really honest, all of this might even be you (it might be me too lol).

I've had one too many conversations where, after I share my research topic, people respond, *"Oh yeah I know heeeeeeaps of (other) Pacific people who love K-Pop. I wonder why?"*

I really don't know the answer to that question (though I'm hoping to have some idea by the end of the year) and I feel that because K-Pop was such a niche interest to have early on. The fan experience was super personal and internalised in many respects. Some Pacific peoples I know became fans

because of their siblings, making it even more personal. So the K-Pop fan origin story is different for everyone (sounds like a cop-out ay haha).

Despite having different entry points into K-Pop, later in life there are distinct ways Pacific peoples have engaged with it that can only be reconciled through an Indigenous lens. I'm mainly thinking here of the creation of groups (read: safe spaces), online and offline, which have aimed to bring Korean culture fans together. Fan pages such as NZ BTS ARMY and NZ KPOP FANS, creative collectives such as *The Legacy Project* and dance communities such as *KDA* (the ones who dance in Freyberg Square every weekend!) have Pacific and Māori people either as part of their founding members or currently at the helm.

I'M NOT SAYING THAT THE CREATION OF COMMUNITY IS UNIQUE TO TE MOANA-NUI-A KIWA, JUST THAT THE CREATION OF COMMUNITY BY PACIFIC PEOPLES IN AOTEAROA AROUND SOMETHING LIKE K-POP, SEEMS TO BE.

The diasporic, migrant, minority, multilayered nature of this engagement with K-Pop, which notwithstanding its global appeal is still a non-Western form of popular culture, is too interesting to miss waxing lyrical about. The fact that this is taking place within the settler colonial context of Aotearoa is even more interesting!

In the latest iteration of the *Perceptions of Asia* survey from Te Whītau Tūhono (Asia New Zealand Foundation), one of the findings was that after Asian New Zealanders, Pacific peoples in Aotearoa were the most frequent consumers of Asia-related entertainment (i.e. games, films, TV, movies, pop music etc.). Furthermore, 28% of Pacific survey respondents said that they were 'interested' or 'very interested' in learning an Asian language, compared to 18% of Pākehā survey respondents. I have heard anecdotal evidence that in recent years, there has been an identifiable increase of Pacific students taking Korean language courses here





at Waipapa Taumata Rau even!

Overall, these findings affirm that New Zealanders are consuming Asia-related entertainment with greater frequency, particularly those under the age of 30. In addition, people living in Tāmaki Makaurau rate their self-assessed knowledge levels of Asia as high and feel that within Aotearoa, they have the strongest connection to Asia. This would make sense, given that most Asian New Zealanders live in Tāmaki and there is more exposure here to Asian culture via festivals, entertainment offerings (I mean, shoutout to the critical mass that enabled RRR to be shown in cinemas here in 4 Indian languages) and of course, food!

If you connect these data points with the stats that we all know - that Pacific peoples are fast-growing, young and based

mostly in Tāmaki Makaurau – the picture becomes clearer: Pacific peoples are doing THE most when it comes to engaging with Asia in terms of entertainment and culture. This is obviously alongside Tangata Whenua and Asian New Zealanders, for whom the trends, especially demographic, are pretty similar!

I think the reason why it's been difficult to see these threads of cultural engagement is because it's been happening beneath the surface and in the margins (true to that diasporic/migrant/minority point made earlier). But now that demographics are changing and K-Pop is becoming more mainstream, these threads are much more visible.

There are other cool components to the story that can't be fully explored here – the potential influence of ancestral connections with Asia, the classic 90s anime cartoon diet for Kiwi kids, the Diversity Stage at Polyfest and of course Parris Goebbel choreographing for some of K-Pop's biggest acts.

But really, all of this is just to say - your obsession with K-Pop (and anime) is statistically valid AND totally backed up by a nuanced narrative, so pop off fam!



PSY'D NOTE

WHAT K-POP SONG(S) SHOULD YOU LISTEN TO BASED ON YOUR DEGREE?

In classic chaotic K-Pop fan style, these suggestions are influenced either by the title or the deep & meaningful stuff. No in-between.

Arts: TWICE – The Feels or TAEYANG – Vibe (feat. Jimin). We're always about the feels, the vibes, the nuances, the grey area

Science: f(x) – 4 Walls. Those long lab hours must be brutal fam. BTS – DNA is a good one too

Engineering: Stray Kids – Maniac. Dunno why, but it gives...engineering.

Medicine and Health Sciences: 2PM – Heartbeat. An oldie but a goodie.

Education: Taeyeon – Weekend. You guys deserve the best weekend vibes

Law: BIGBANG – Bang Bang Bang or ITZY – Mafia in the morning. You see where I'm going with this lol

Commerce: Lisa – Money or NCT U – Boss. Nuff said.

Fine Arts: IU – Palette or Girls' Generation – Genie. Creative output is high-key magical

Music: Red Velvet – Feel My Rhythm. Samples Bach & the MV was even released on the composer's birthday ayy

Dance Studies: anything by SHINee. Like, you have too! Or Block B – Shall We Dance

Architecture/Design/Urban Planning: EXO – El Dorado or Yubin – Lady. Second one has classic city pop vibes!!

Social Work: LE SSERAFIM – Antifragile. Coz you guys are anything but fragile, sheesh

Sport: BTS – Blood, Sweat and Tears. For obvious reasons lol

SPECIAL MENTIONS

Language majors: Super Junior – Lo Siento (feat. Leslie Grace). Has 3 languages in it. Not sure how it works but it does.

Math majors: Lee Hi – 1,2,3,4 or AKMU – 200%. K-Pop is big on numbers lol.

Those specialist Masters degrees (like Earthquake Engineering, Marine Conservation, Conflict and Terrorism Studies etc.): Seulgi, SinB, Chungha & Soyeon – Wow Thing

Doctoral students: NewJeans – ETA. Because seriously, when will we arrive at that full word count?

For everyone: 2NE1 – I am the best and EPIK HIGH – Up. Two great K-Pop hype songs. Smash the rest of the semester e hoa mā!

Leadership Through Learning

Leadership Through Learning is a free leadership and personal development programme for Māori and Pacific taura across all levels of studies at Waipapa Taumata Rau. We explore leadership through Māori and Pacific perspectives, run by alumni graduates of the programme under Te Tumu Herenga – Libraries and Learning services. Our programme focuses on helping our taura lead, empower and transform.

Margaret Kiely | Completed Leadership Through Learning Semester One, 2022

'I did Leadership Through Learning at the start of 2022, and I will always speak with love for this programme. Coming from a predominantly white high school, I hadn't had a whole heap of opportunities to experience the sense of belonging and māfana that I found in Leadership Through Learning. I had felt it when taking part in Polyfest on the Samoan stage, I had felt it



MARGARET'S VISION BOARD



during UniBound in the summer before first year, and I was looking for it again in second year, so I decided to take up my mentor Ronnie's recommendation and signed up.'

'The Leadership Through Learning team and those in my cohort were welcoming and generous. I looked forward to coming together each week to share space about culture, identity, and wellbeing. I have learnt not to take for granted opportunities like this. Opportunities where I get to take intentional time to reflect, kōrero, and be nurtured in my personal growth by a loving community. The fact that I felt such a deep sense of connection over Zoom is a testament to how good

Leadership Through Learning and the team there are.'

'It was such a diverse and affirming environment – I got to connect with people of different ages, backgrounds, and stages in their cultural and personal journeys. This connection and affirmation really culminated at the end of the programme where we each presented our vision boards. It was a pretty cathartic experience creating and sharing mine. It prompted me to set aside time to honour and reflect on my identity journey. And this was the case throughout the whole programme – I cannot recommend it enough. I learnt so much from the facilitators, my peers, and myself during my time

in Leadership Through Learning. Huge tautoko to the team and everyone who makes it such a special space at UoA! Fa'afetai tele lava.'

Veronika Iloilo | Programme Lead

'I remember receiving an email to apply for Leadership Through Learning. I was nervous, and that voice inside my head told me not to go in and stay in my comfort zone. I am proud I ignored those thoughts and my imposter syndrome.'

'Leadership Through Learning has taught me to be comfortable with the uncomfortable and be confident. Connecting with inspiring Māori and Pacific taura across all faculties and degrees, sharing our experiences and being vulnerable. My facilitators were inspiring, making us feel heard and encouraging me to stand in my mana.'

'Now, as a staff member of this programme, I am privileged to give back to our taura and ensure I provide safe and brave spaces for our students to feel supported. At the end of our programme, our students present their vision boards on their leadership journey. I get a sense of māfana witnessing our student's vulnerability, and I am in continuous awe at how powerful our Māori and Pacific taura are!'

Join our Programme

Leadership Through Learning runs over 12 weeks as one hour per week sessions and a full day Wānanga during mid-semester break and an end of the semester graduation. Our programme caters to the needs of our Māori and Pacific taura. We explore, discuss and share about leadership and its impacts on our studies and those around us.

Our programme is currently based in the City Campus and offers online streams catered to students from our other campuses and those on practicum. However, in 2024, we will be launching **Leadership Through Learning Online**.

Our new online course will be launching in 2024! This online course will run alongside our current programme with all new content. Leadership Through Learning Online will run a six week course with a combined wānanga with our current programme. If you want a little taste of what Leadership Through Learning offers, prefer online – this would be a fantastic opportunity to take leadership to the next level.

Both courses are a recognised path toward the Distinguished Graduate Award, so if you are a Māori and/or Pacific student and are interested



PHOTO SUPPLIED BY VERONIKA ILOILO

in a free leadership programme that provides a culturally safe space where we build community together and are transformed as a result?

Please register your interest at www.auckland.ac.nz/leadershipthroughlearning or email ltl@auckland.ac.nz.

Leadership Through Learning Team 2023

Keiana Arona, Lana Kiddie-Vai, Star Rawiri & Te Hau Theodore Baker-Jones – Learning Assistants
Veronika Iloilo – Programme Lead
Darlene Cameron – Team Leader
Abigail McClutchie – Programme Founder







with Annabel and Callum

September 6, 2023

1. deepSTATE - Now That You're Gone [NZ]
2. Swallow The Rat - Terra Nullius [NZ]
3. Mermaids - I Like To Be Alone [NZ]
4. Dope Lemon - Miami Baby
5. Les Big Byrd - I'm Living a Saved Live Now
6. K M T P - Walk Out To Space [NZ]
7. L V J - 4BOOBOO [NZ]
8. blunt dog - eshy biang biang [NZ]
9. Erny Belle - Unchained [NZ]
10. Clementine Valentine - The Rope [NZ]

Text VOTE with your choice to 5395 or visit 95bFM.com/vote
The 95bFM Top Ten with Annabel & Callum, Wednesday's from 7PM

a cup of kawhe with...

The MALOSI PROJECT

Movement for Action and Law to Overcome Social Injustice

The MALOSI Project co-directors **Veronica Semau (Saleaula, Sataua, Vavau in Samoa & Nui in Tuvalu)** and **Paris Seu (Saoluafata, Samata, Eva and Siumu in Samoa)** speak with Ruby Macomber about honouring pathways for service, representation, and faith. They unpack how the association began and what the future holds.

Founded by Fuimaonohe Dylan Asafo in 2016, the MALOSI Project goes from strength to strength each year, maintaining a pathway for Pasifika law students at the University of Auckland to give back to their communities. Named after the country's first Pacific Island female judge, Ida Malosi, the kaupapa focuses on serving communities that may not otherwise see themselves in tertiary education, especially in the legal field.

At her first workshop in 2021, Veronica was moved by her conversations with students. For some, University was never a place they saw themselves in. Hence, the MALOSI Project became a way to empower and speak life into communities students held close. *'My parents always told me I could do whatever I set my mind to,'* and so for Veronica, her interest in being involved came from an opportunity to speak life into other students. Meanwhile, co-director Paris discovered the association while attending *Project Tomorrow* in Semester Two of 2022. She was both drawn to the purpose of the MALOSI Project and inspired by how Veronica paved the way for service.

'Before we even get to policy making, kids aren't thinking they can make it to uni.'

The association serves low-decile high schools to demonstrate to teina that Pasifika peoples belong in tertiary spaces. Over the years, this focus has expanded to facilitating workshops,

mooting competitions, and attendance at career expos. School-based workshops include presenting what Uni life is like, support available for Pasifika students, and talanoa sessions for connections between volunteers and school students. Alongside this, the MALOSI Project coordinate with community law centres to run outreach programmes, a further way Pasifika law students may serve and learn skills.

'The MALOSI Project works to nurture the God-given oratory skills of Pasifika youth, passed down from generation to generation.'



The purpose of hosting events at the University City Campus is simple. *'The power of our interactions cannot be understated. It is important our students see our faces. We bring them to uni; there's a bunch of us here.'* Semester One saw the MALOSI Project bring around 90 high school students to the Fale Pasifika from South and West Auckland schools, including Tangaroa College, Sir Edmund Hillary College, Māngere College, Kelston Boys' High School and Wesley College. These teina were treated to the knowledge, compassion and time of 30 MALOSI Project volunteers. *'For many volunteers, seeing these kids is a reminder of our parent's struggles.'* The warmth and eagerness of volunteers to serve with humility is a testament to how much love exists in this space.



'Shout out to our volunteers! Many don't realise how much of an impact they have until they participate in an event. MALOSI is nothing without volunteers.'

Volunteers also make an impact by sharing their stories via the MALOSI Project's social media platforms. *The Voyage Series* captures the journeys of Pasifika law students: their whakapapa, the places they cherish, their 'why', their blessings, and those they have to thank for their success. *'As Pasifika law students, we need each other'* – sharing stories online demonstrates an extension of MALOSI's aspiration to bridge the gaps between people and purpose.

'You can be here. You can make it here.'

With co-directors operating on

two-year terms, Veronica's term will end later in the year, while Paris has one year remaining. The kaupapa is responsive to the community's needs, so what the future holds for the MALOSI Project is unknown. However, the current team hope the kaupapa continues to advocate before the fact so that our Pasifika youth aspire bravely. Both co-directors hope the team continue to move in unity.

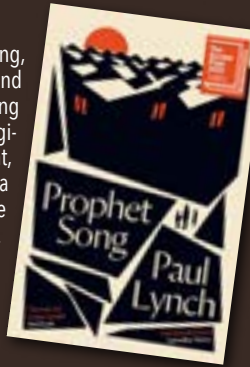
Proposed future events aim to demonstrate to high school students that they *'don't have to leave their culture at the door'* when entering University. Collaboration with cultural associations affirms that, just as there are numerous reasons teina choose to attend University, there are also multiple ways to experience University life. The MALOSI Project is currently looking for new executive members. Visit their Instagram page @themosiprject or email themosiprject@gmail.com for more information.

'None of this would be possible without the Lord. All Glory to God.'

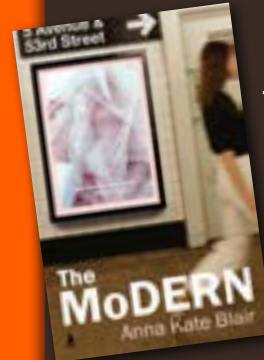


THE UBIQ TOP 5 READS

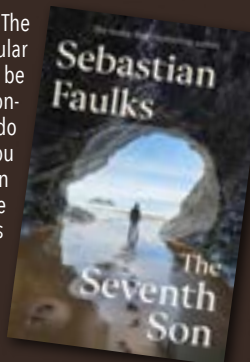
Prophet Song - Exhilarating, terrifying, propulsive and confrontational, *Prophet Song* is a work of breathtaking originality and devastating insight, a novel that can be read as a parable of the present, the future and the past.



The Modern - *The Modern* is a brilliantly wry and insightful debut about art, sexuality, commitment and whether being on the right path can lead to the wrong place.



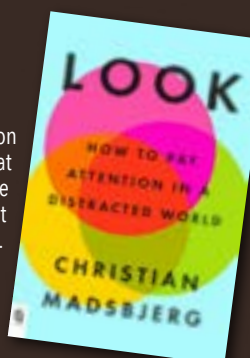
The Seventh Son - *The Seventh Son* is a spectacular examination of what it is to be human. It asks the question – just because you can do something, does it mean you should? Sweeping between New York, London, and the Scottish Highlands, this is an extraordinary novel about unrequited love and unearned power.



Confronting Leviathan - *Confronting Leviathan* explores some of the most important thinkers and prominent ideas lying behind modern politics – from Hobbes to Gandhi, from democracy to patriarchy, and from revolution to lock down.



Look - A powerful exploration of how we pay attention that will transform the ways we connect with one another – at home, at work, and beyond.

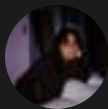


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KKM TO TAP (-TE AO PĀKEHA)



HIWA PIAHANA (NGĀTI RANGINUI, NGĀTI HANGARAU, NGĀTI HAUAU)

Kura Kaupapa Māori, the Māori immersion education system in Aotearoa, is a unique and empowering approach to education that places Māori language, culture, and traditions at its core. Transitioning to the outside world can be an exciting and challenging journey for students who have spent their formative years in these schools. In this article, we will explore what the Kura Kaupapa Māori is, delve into students' educational experiences within this system, and discuss the multifaceted transition they undergo as they step into the broader educational landscape and society.

UNDERSTANDING KURA KAUPAPA MĀORI

Kura Kaupapa Māori, often referred to as KKM, are Māori language immersion schools offering education from early childhood to secondary levels.

Established in the 1980s as a response to the decline of the Māori language and culture, Kura Kaupapa Māori have since played a crucial role in revitalizing and preserving the Māori way of life. These schools operate within the principles of whakapapa, tikanga, and te reo Māori.

1. FOUNDING PRINCIPLES

Kura Kaupapa Māori are built on a strong foundation of Māori cultural values and principles. These principles include:

- Whānau (family) - Emphasizing the importance of family involvement in a child's education.
- Kura (school) - Promoting the school as a Māori cultural and linguistic environment.
- Kaupapa (philosophy) - Ensuring the curriculum is Māori-centered, incorporating Māori values, history, and customs.

d. Ako (learning) - Focusing on student-centred learning that respects their strengths and needs.

e. Te Reo Māori (Māori language) - Making the Māori language the medium of instruction, with the goal of fluency.

2. CURRICULUM AND PEDAGOGY

The curriculum in Kura Kaupapa Māori is tailored to prioritize Māori cultural knowledge alongside standard educational subjects. Students learn te reo Māori as a core component and study subjects like history, art, and music through a Māori lens. Teaching methods often involve hands-on, experiential learning, promoting cultural activities, and marae (meeting house) visits to reinforce students' connection to their heritage.

THE KURA KAUPAPA MĀORI EXPERIENCE

A. CULTURAL IMMERSION

One of Kura Kaupapa Māori's most significant aspects is its deep cultural immersion. Students are surrounded by the Māori language and culture from their first days in these schools. This immersive environment fosters a strong sense of identity and belonging as students learn to express themselves and connect with their cultural roots.

B. WHĀNAU INVOLVEMENT

The whānau plays a central role in the Kura Kaupapa Māori experience. Parents and caregivers are actively encouraged to participate in their children's education, ensuring cultural learning extends beyond the classroom. This close-knit partnership





English-speaking peers and teachers.

B. CULTURAL ADJUSTMENTS

Kura Kaupapa Māori students may experience cultural adjustments when transitioning. They may find that their cultural practices and values differ from their new environment, leading to disconnection or isolation.

C. ACADEMIC ADJUSTMENTS

The transition from KKM to mainstream education can also bring academic adjustments. The curriculum and teaching methods may vary significantly, and students may need time to adapt to these changes.

D. MAINTAINING CULTURAL IDENTITY

Maintaining a strong cultural identity while navigating the outside world can be a significant challenge. KKM students must find ways to incorporate their cultural heritage into their daily lives and educational experiences beyond the Kura.

SUPPORT AND RESILIENCE

While Kura Kaupapa Māori students face unique challenges during their transition, they also possess several strengths and resources that can help them navigate this journey successfully.

A. TE REO MĀORI PROFICIENCY

The fluency in te reo Māori acquired in KKM can be a powerful asset. It sets them apart and provides a bridge to connect with other Māori communities and cultural resources.

B. CULTURAL RESILIENCE

Kura Kaupapa Māori students often develop a strong sense of cultural resilience. They are equipped with the knowledge and

skills needed to advocate for Māori language and culture in their new educational settings and communities.

C. WHĀNAU SUPPORT

The continued involvement of whānau in a student's life can provide vital support during the transition. Family members can help bridge the gap between the Kura and the outside world, providing a source of cultural and emotional support.

D. CULTURAL NETWORKS

Kura Kaupapa Māori students often have the opportunity to build strong cultural networks during their education. These networks can be invaluable in maintaining their cultural identity and finding support and connection in various contexts.

CONCLUSION

Kura Kaupapa Māori is a dynamic and culturally rich educational system that empowers Māori students with a deep sense of identity and fluency in te reo Māori. While transitioning from Kura Kaupapa Māori to the outside world presents its share of challenges, students who have experienced this unique educational environment are equipped with the resilience, cultural knowledge, and language proficiency needed to navigate the complexities of a diverse and ever-changing society. As they step into the broader world, Kura Kaupapa Māori graduates carry a rich cultural heritage that enriches their lives and the communities they engage with. Their journey is a testament to the enduring power of cultural education in shaping the future of Indigenous peoples.



between the school and whānau helps to reinforce the cultural values and practices taught in KKM.

C. TE REO MĀORI FLUENCY

Kura Kaupapa Māori graduates typically have a high level of fluency in te reo Māori. This linguistic proficiency is valuable for preserving the Māori language and provides students with a unique skill set that can be advantageous as they transition into the wider world.

D. STRONG CULTURAL IDENTITY

Students who attend Kura Kaupapa Māori often develop a strong sense of cultural identity and pride in their Māori heritage. This sense of self is nurtured through cultural activities, celebrations, and the incorporation of Māori perspectives into the curriculum.

CHALLENGES IN TRANSITIONING TO THE OUTSIDE WORLD

As Kura Kaupapa Māori students prepare to transition into the broader educational landscape and society, they face several challenges. These challenges arise from the need to navigate a world where the Māori language and culture are not as prevalent or prioritized.

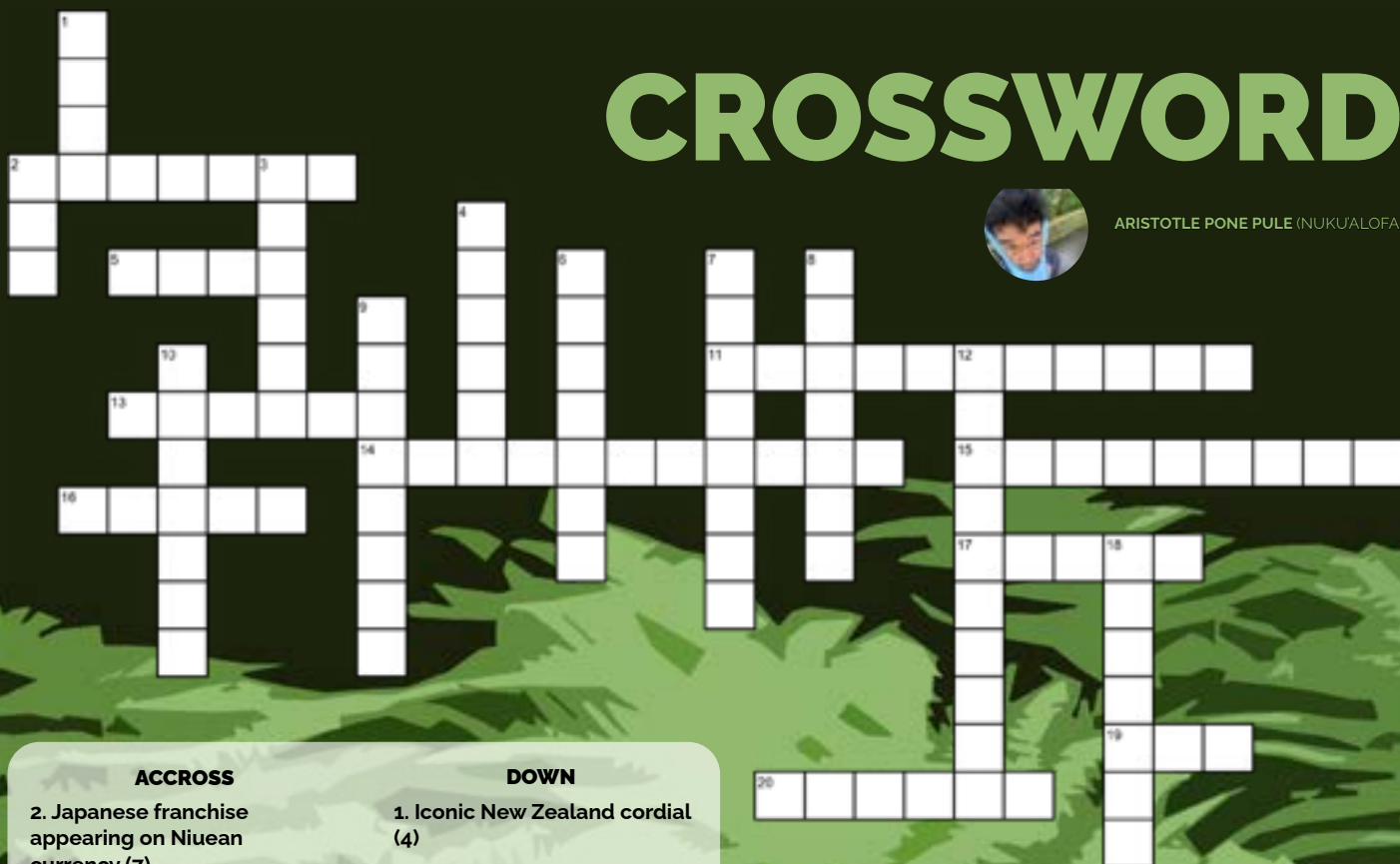
A. LOSS OF IMMERSION

One of the primary challenges is the loss of the immersive Māori environment that KKM provides. Students moving into mainstream education may find it challenging to maintain fluency and cultural connection when surrounded by

CROSSWORD



ARISTOTLE PONE PULE (NUKU'ALOFA)



ACROSS

2. Japanese franchise appearing on Niuean currency (7)
5. Pacific Island crop with sedating effects, often consumed as a beverage (4)
11. Second deepest oceanic trench (5, 6)
13. Formerly known as Ellice Islands (6)
14. Largest of the Solomon Islands (11)
15. Capital of Tonga (9)
16. Reggae group featured in "Slice Of Heaven" (5)
17. "I am _____ of Motunui!" (5)
19. Samoan word for brother (3)
20. The ethnicity of yours truly (6)

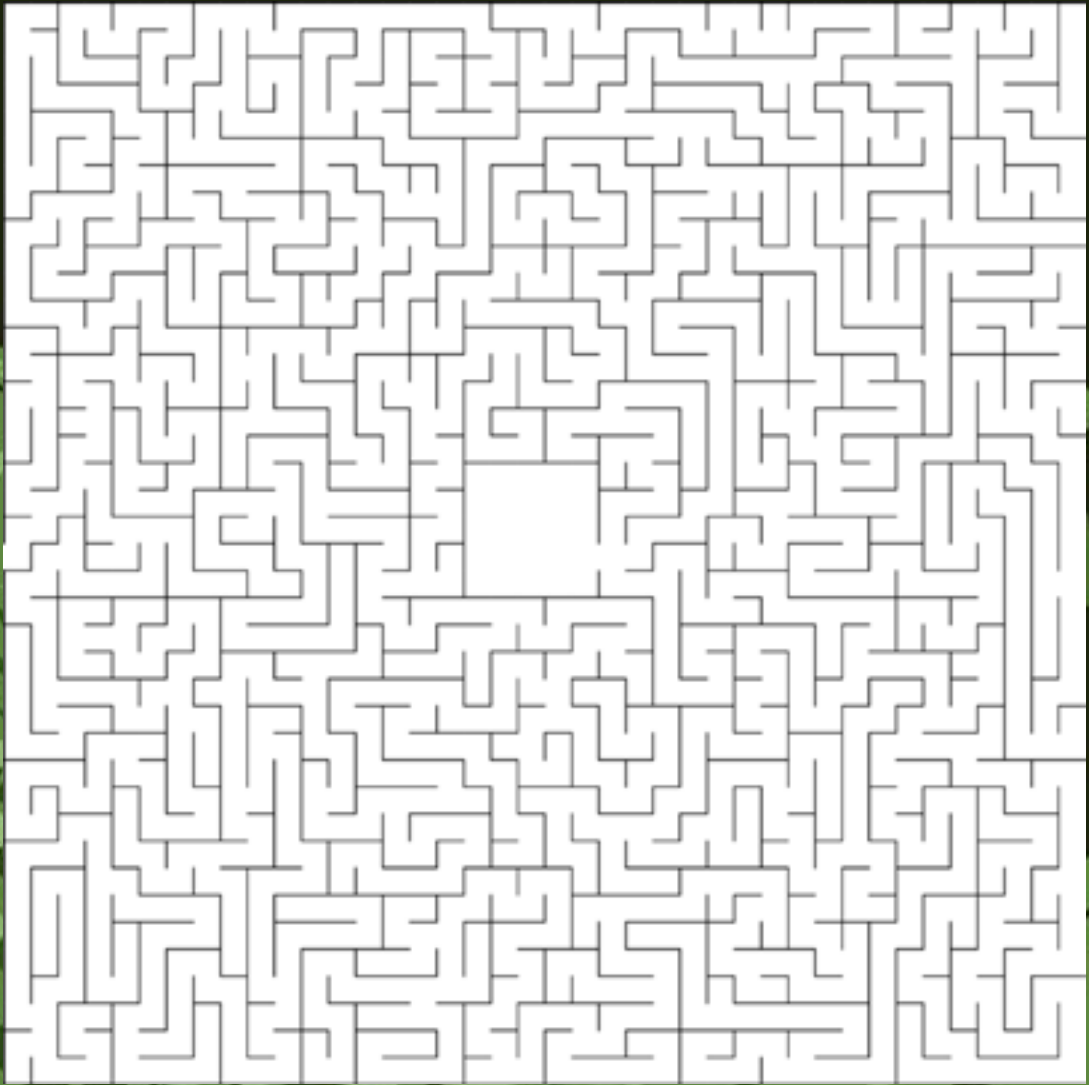
DOWN

1. Iconic New Zealand cordial (4)
2. Over 850 languages spoken here, Abbr. (3)
3. Raw fish salad with coconut cream (3, 3)
4. Northernmost Fijian island (6)
6. Māori phrase, "stay strong" (3, 4)
7. Māori name for New Zealand (8)
8. Island country home to a bungee jumping ritual (7)
9. Verb describing famous Samoan comedy duo (8)
10. Morning event depicted on Kiribati's flag (7)
12. Largest Kauri tree standing today (4, 6)
18. Largest iwi by population as of 2018 (7)

SUDOKU



ESCAPE CAPTAIN COOK



DECODE THE MESSAGE.

EACH LETTER IN THE PHRASE HAS BEEN REPLACED WITH A RANDOM LETTER OR NUMBER.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z

222314922391426623149222266392226

166261423222314922532326222622393299

166261423

166915169171426151126251915916926329

432515932262125921314141918914693216926329

3152132926222621259

HOROSCOPES

AQUARIUS



Pride yourself on your ability to talk out of your ass. Maybe it's your intense pop-culture knowledge or tendency to post Instagram stories of unrecognisable motorways at night – but pele you have rizz! Your presence, like your muffler, is loud. TAKE PRIDE IN THAT.

KAI CURE: 'Otai Pieces

PIECES

There, there koro, take a sip of humiliTEA, easy now. You probably vote for Winston Peters and don't eat corned beef because you're trying to watch your cholesterol, and maybe you're right. Or that's just what you want to hear, right?

KAI CURE: Instant kawhe from a marae mug

ARIES



Pass the aux to someone else this month, Aries. Turning to your mates in times of need will serve you well. Even the hype person of the group needs a lil hype themselves every now and then. Kia kaha. God and your village have got you.

KAI CURE: Aunty's pineapple pie

TAURUS



You haven't been seen at Uni since last sem. We are distraught waiting for your return to the Kate Edgar kingdom. Come back, bro. We have KFC and Zelda waiting for you (we don't that's a lie).

KAI CURE: Fekei (banana pudding)

GEMINI



While others bitch about dairy, you take your coffee with COW. It isn't a sign of weakness to be lactose-intolerant e hoa, most of us are! Honour the ancestors (and your bowels) by trying non-dairy milk this month.

KAI CURE: Kokoda (with coconut milk ofc).

CANCER



Chances are you've been super productive recently. Must be nice. Keep being the multifaceted angel you are. Shads, Sweatshop, Scorpio, then study? No problem for you. If only you sang in church like you sing in da clubs.

KAI CURE: Fry bread

LEO



You're a real one sissy! Always there for your mates when they need you. Take some time for self luvvv this season. Go crazy, draw hibiscus flowers on your study notes. We appreciate you pele!

KAI CURE: Hangi pie from Bluerose

VIRGO

Cheeehooo Virgo bby gorr, it's your season! It's tough out there, and you are tougher – but recently, you've grown super irritating and frankly just bizarre. Take a nap in Okareta, and you'll be okay.

KAI CURE: Toby's Seafood in Massey

LIBRA



Kare sometimes you need to just STFU and love yourself. We are all in your corner uso. Forget a team of 5 million, this is your world, we are just in it. Relish your main character moments. Be THE Allan in a world of Kens.

KAI CURE: Keke pua'a

SCORPIO



You probably still have feaus to do from the beginning of the year. Stop flaking and learn some personal accountability babes. Don't make me whack you with my ili.

KAI CURE: Sapasui (make sure you clean the bowl after xo)

SAGITTARIUS



Ngl Sagittarius, you're such a vanilla star sign, I have nothing to say here. Tried to write this for 20 mins, but nothing. You probably unironically yell, 'Up the Wahs'. Go touch grass.

KAI CURE: taro (raw)

CAPRICORN



Suga, if you're feeling a lil lost at the moment, don't stress! Your prayers and the prayers of your tūpuna gotchu. Keep hustling, even on the days you don't want to.

KAI CURE: Boil-up and kawakawa tea



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September

THE BIG 40

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