

TE AROHI

CRITIC



LETTER OF THE WEEK WINS A \$30 VOUCHER FROM UNIVERSITY BOOKSHOP

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LETTER OF THE WEEK:

Dear Esteemed Editor,

I don't know if you've watched Ratatouille (2007) recently, but let it be known that Remy is the WORST protagonist of all time. He's a disloyal, conniving, snobby, sinful bum gravy cesspool piece of rat shit. His only redeemable trait is his talent for cooking which he expresses via an arrogant bougie demeanor, weaponizing it against his low socio-economic family who are just trying to make ends meet. Remy, do you really think that the subtle nuances of boeuf bourguignon matter when your relatives are starving on the street? Not to mention that food critic Anton Ego proceeds to fund a restaurant for him when the life expectancy of a wild rat is 1.8 years -- a HORRENDOUS business investment which I hope fails miserably. I wish that I could grab Remy so tight his eyes would pop out.

Sincerely,
RatatEWille

.....
One of last weeks letters to the editor hosted a "massive gripe" with the Bee Card system.

Its a good system! I'm going to have to break it down, point by point. Bee Card is a clean, easy, better, cheaper, more efficient system with unreal value, value only beaten by COVID busses being free. I understand the previous guy has done his research, but I have done more, leshgo.

> "unwarranted"

Rightio, so Bee Card replaced GoCard, a system in place for years beforehand, which was slow as shit to use, requiring knowledge of zones, good manners and sometimes proof of identification. Bee card simply requires a card thats topped up, and good manners helps too.

> "BeeCard isnt fantastic to top-up"

Bruh, its quite easy. The website BeeCard.co.nz (thats plastered on all busses, posters and Bee Cards) will admittedly push users to register a card and have it sent to them, buuut it takes like 2 extra clicks to either register an already-gained card and/or top-up a registered card. So if you dont have a mailbox you only need thumbs or a working cursor.

> "Cards take 12 hours to top-up"

Admittedly, the website does read "12 hours to [process a top-up]", but for me and two other flatmates, it was just 45 minutes between topping up and jumping on the number 3 bus. Top up went through fast as fuck boiii

> "you wont be able to sign up in one bus ride"

Those posters with the 'Bee ready' yarn were literally bright yellow and very obvious, with the date and timeframe for Beeing Ready available to everyone. Gave us heaps of time to

get it sorted ! I didnt even sort mine till 45 minutes before my first September 1st bus-ride, how good?

> "Nana and Da have trouble"

Amen brother, I was initially worried about this too, but not only is the website streamlined, being either "Register -> Top-up -> send me a card" or "I have a card, lemme register -> rightio its topped up" more importantly if your grandparents have a SuperGold card they wont even need a Bee Card , and can either flash their SuperGold or hobble onto the bus and the driver will almost certainly assume they got their SuperGold card in their pocket, no tap on or card flash needed. I have seen this happen, no lie, hopefully your Nana and Da have as lovely bus drivers as I did.

> "Old system could have implemented the new rate"

You're probably right ngl, but the new system is a total and wider replacement to many regions old systems, to incorporate more upgrades all at once by the looks of things. Plus, a cheeky google gives me a Stuff article from 2018 that reads that the Bee Card is, and was apparently always was, meant as a placeholder system before a better system gets rolled out that will cover not just busses, but ferrys and trains, and will be nationwide! So GOcard was always destined to die, I wouldn't wanna implement shit on a dead system, rip. Also, I fb messaged Orbus (old system) to have my GOcard funds transferred to my BeeCard and they sent me the exact form, so the old-system are apparently pro-new-system.

> "tap on, tap off is hard for 2+ ppl"

According to my bus driver, the tap on is for one card-per-person , and having the bus driver sort out more-than-one-person-per-card is the actual legitimate way to tap on more than one person. I guess it pushes the idea for everyone to have their own card to get on the bus faster, speedrun style. The paper ticket you will get for your mate will also "tap off" when the card taps off too, so its still \$2 per person.

Dont get me wrong though, this is not a personal attack, nor is it endorsed by BeeCard or busses, I just appreciate a good system when i see one. ily <3

Happy Buseptember,
Anon

.....
Dear Critic, and by extension all Dunedin men who need to hear this:

CATCALLING WOMEN IS NEVER ACCEPTABLE.

I have heard countless stories from basically all the women/AFAB people I know, one as recently as this morning (Tuesday the 8th September) of times being catcalled, whistled or followed by men in Dunedin IN 2020.

You may think it's harmless or a compliment. Fuck that.

Do fucking better.

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1
91 FM

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**THURSDAY
17 SEP**

Coastal X Momentum Present: Rollout (The Reunion) feat. AziFM, Worthy, Gunnie, Hollistic, and ShortBall B2B Elisara
STARTERS BAR
9PM / \$10
Tickets from eventbrite.co.nz.

Nick Knox, Calla, & Abby Fleur
DOG WITH TWO TAILS
7PM / \$10

**FRIDAY
18 SEP**

Ayamvoid EP Release w/ Russian Blue, Ronnie Stash and the Resistance, and Ashes to Battle
DIVE
8PM
Tickets from undertheradar.co.nz.

Molly & the Chromatics and Mia Jay w/ support from The Slinks
STARTERS
8PM / \$10
Tickets from eventbrite.co.nz.

**SATURDAY
19 SEP**

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Traficante
INCH BAR
9PM

Nadia Reid & Tiny Ruins
HANOVER HALL
8PM
Tickets from undertheradar.co.nz.

The Dense - Single Release Show w/ support from Alex Dykes and Mia Jay
STARTERS
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EDITORIAL:

Let Students Vote On A Day Without Exams

By Sinead Gill

None of this is a hot take: Once you're at the ballot box, all you have to do is tick a couple of times. Once for the person you think would best represent Dunedin, another for which party you think would best make decisions for the country, and then either a 'yes' or 'no' for both the Cannabis and Euthanasia referendum questions.

At this point, you have no control over which candidates or parties are on that list, what they stand for, and what they would do with your mandate. As anyone who watches the news will know, politicians can say and do pretty much whatever the fuck they want. That, my friends, is representative democracy.

Real politics is just everything on either side of a general election. It's the everyday choices you make - what you buy and if it's local, if you recycle or try to live a zero-waste lifestyle. It's whether or not you make submissions to whatever the local, regional or national governments are scheming. It's if you pay attention, and react accordingly when something you think is fucked happens in your community. It requires buy-in.

For a lot of people, their first election is that buy-in. They don't see their everyday actions as being political, only the grand gestures like casting a vote. Their political participation begins and ends with the General Election. It's the spectacle of picking a team, and then treating politics like a sport. They want their team to win and the others to lose. The polls are the points, baby.

But young people haven't had that experience yet. They don't have the same level of buy-in as older generations, and this kind of disenfranchisement or would-be apathy is really just a result of not having that first hit of having your team win. Maybe that part is a hot take.

THAT BEING SAID, no matter why or who you vote for,

voting is still really important. Just because the candidate you vote in for Dunedin ends up to be a bit of a dick, or even if the party you elect doesn't follow through on promises, this form of representative democracy is all we have. I don't see any revolutions happening anytime soon, at the very least because of the Covid-19 100 person limit on gatherings.

It's really messed up that the Uni isn't accommodating the exam timetable around election day. We already know that young people are the least likely to vote in an election, and that most people don't vote in advance. For young people who have never voted before and probably never had the civics education (which isn't mandatory to teach in schools, by the way) to learn all of the boring but necessary functions of a government and cabinet and all that shit, completing their exams with a good grade is a much higher priority than standing in a line for a couple of hours. Especially if they think their vote doesn't matter. Do you know what matters? Getting that B+ average so you're eligible for a Postgrad programme and remain nestled in the womb of academia for another couple of years, safe from the job market.

I just don't get how an education provider and governmental institution like a university doesn't just extend the exam timetable by one measly day to accommodate the single biggest political event in three years. Yeah, the admin would probably suck, but would it suck more than if 1530 fewer students vote in the General Election because they didn't want to risk their GPA slipping?

The Uni needs to encourage students to get behind a team and bring the noise like they would any other game day. Having exams on election day is discouraging an already discouraged group of voters. Sort it out, Otago.

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Student Group Forces Ravensdown to Care About the Environment

“I would have gotten away with it if it wasn’t for you pesky kids” - Ravensdown

By Erin Gourley
News Editor // news@critic.co.nz

Ravensdown, the giant fertiliser factory on the Dunedin waterfront, applied to stop reporting on their emissions and then dropped the application after a student group said “nah we’d like you to keep telling us about the levels of chemicals that could create acid rain”.

Basically, Ravensdown got a resource consent in 2004, which is a permit that allowed them to legally discharge toxic chemicals such as sulfur dioxide (which makes acid rain). Because of community focus on the fertiliser factory after someone was allegedly injured by acid from Ravensdown back in 1994, the resource consent had strict conditions. One of those conditions was that Ravensdown had to report to the people affected by their emissions every five years, with the numbers of what chemicals they were emitting and options that could make their environmental impact less harmful.

Then, in July this year, Ravensdown decided that they didn’t want to produce their 2020 report. So, they asked the people affected by their emissions – the Department of Conservation, the University of Otago Rowing Club, the Ravensbourne Community, Te Rūnanga o Ngāi Tahu, Public Health South, and Students for Environmental Action -- can we just not do this report please?

Students for Environmental Action (SEA) was the only group to say no.

Grace Cowley, the head of SEA, said that the first email “was just like hi, please sign this piece of paper (which didn’t explain anything), and see the attached 32-page document”. The only reason SEA got the email was that back in 2004, they had submitted on Ravensdown’s application for resource consent, so they had a stake in the process. “Otherwise the process is private,” she said.

“I didn’t really understand what I was looking at when I first saw it,” she said. Grace called in some help from a law student, Sofija Cvitanovich, who helped her figure out what was going on.

“It was in such legalistic language, it was ridiculous,” Sofija said. “What they were attempting to do was to get rid of the requirement, under their permits, to have to produce a report every five years that includes the monitoring of their emissions and practicable ways that they can reduce their emissions.”

“They just wanted to not have to do that anymore,” she said.

“How has the system got to this point where a synthetic fucking fertiliser company, can get rid of its reporting requirements and stop taking on board advice to reduce its emissions, and two students are the only ones to say anything?”

Grace read the previous report from Ravensdown under the reporting requirement, and said that alongside emitting sulfur dioxide, the factory also discharges heavy metals into the ocean, and fluoride which has damaged trees in the past. (Grace distanced herself from anti-fluoride campaigners on this point, saying it was only harmful in “high concentrations”).

Tony Gray, Works Manager at Ravensdown Dunedin, said that the company only wanted to postpone their 2020 report and include it with the application for their next permit. “As a costly and resource intensive exercise and something that would have to be done as part of the consent renewal process anyway, we had been consulting with stakeholders about the possibility of gaining a consent variation to defer and incorporate this work into the main process rather than doing it now (in 2020-21),” he said.

“They expected everyone to roll over and let them do this,” said Grace. But SEA opposed the application because in the reports, Ravensdown “have a map of where their pollutants are affecting the community. So we thought oh crap you’re putting all of this into people’s houses, their environment, you need to be responsible for telling people how they’re affected.”

Because SEA opposed Ravensdown, the process became more difficult for the fertiliser factory. Grace and Sofija met with Ravensdown and then prepared a ten-page submission for the Otago Regional Council.

At the meeting with Ravensdown, “the factory put forward the story that because they’re doing so many

extracurricular activities so to speak, funding things like the Rowing Club, greenwashing their yearly reports, and having a Sustainability Officer, they should be exempt from basic reporting and improvement requirements,” said Sofija.

The students were told “you’re the only ones who disagree with us, they kept throwing that in our face,” she said. So Grace began to contact the other affected people, and then those other groups realised what was happening.

Grace thinks that before SEA contacted the other groups, they didn’t understand what the application was about. “None of the affected parties necessarily, other than DOC and Te Rūnanga, have a policy background,” she said. “They were just asking us all to sign a blank piece of paper.”

“I think the main reason Ravensdown withdrew their application before they went to the [Regional Council] was that we started talking to the other affected parties and they must have got a call from them,” said Sofija.

After contacting Public Health South, Grace realised that they had not actually been consulted on the application. Ravensdown told the students that all the other affected people had supported the application.

“Your email is the first time we have been made aware of Ravensdown’s intention to renew or vary its current conditions of consent,” the DHB told Grace when she contacted them. “[I]t is likely our name was off the list as an affected party as it possible that we relinquished that right during the previous consent process,” they said to her in a follow-up email.

A Southern DHB Public Health Physician, Dr Michael Butchard, told Critic that the Southern DHB “has not been involved in these consents for a number of years now”.

The students also prepared a submission for the Otago Regional Council on why they should reject Ravensdown’s application. Their submission noted the risks from Ravensdown’s discharges, which could endanger human health as well as the environment.

Continued on next page >>>

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They also said that the reasons for Ravensdown's application were "unacceptable".

SEA's submission also said that "these other affected parties did not have the time or resources to accurately assess the application, hence how we came to be the only affected party initially withholding our agreement."

It also turned out that the Ravensbourne Community Liaison Group, who were emailed about the application, had supported Ravensdown's application without consulting the whole community.

This started a whole other rift where a new group, the Ravensbourne Community Group Committee, was founded with 53 members. In a statement attached to SEA's submission, they said "[the previous group] does not speak for the wider Ravensbourne/West Harbour community, and, to date, Ravensdown has not undertaken 'substantial community consultation'."

"[Our] position is that Ravensdown have not taken adequate steps to consult with the community," their statement said. The group also distributed hundreds of leaflets in Ravensbourne about the issue to build opposition to the proposal.

The submission from SEA and the statement from the new community group will not go to the Otago Regional Council, though. At the last minute before the submission deadline for the Regional Council, Ravensdown withdrew their application, making the submission unnecessary.

The result shows that "a bit of pressure works," said Sofija. Grace said it was "very bittersweet because our submission was hot damn, so good".

"We spent many, many hours preparing that submission."

"We were thinking of postponing the production of a report which is something we'd have had to have done later anyway, but as a result of active engagement with the community and listening to all stakeholder comments and concerns, we decided that we would not seek to postpone the report," said a spokesperson for Ravensdown.

"If their application was fair and good and transparent or even important to them, they would have pushed it through," said Sofija.

The Otago University Rowing Club supported Ravensdown's application. "We believe we have had

more gains and impact on making change where necessary by having a close working relationship which has included 6 monthly meetings directly with Ravensdown," said Greg Sinclair, the Club's Manager. He said the Rowing Club "has had an excellent relationship with Ravensdown fertiliser works at Ravensbourne that has a 20 plus year history".

DOC and Te Rūnanga o Ngāi Tahu did not respond to Critic's request for comment before the deadline, so it is unclear whether they continue to support Ravensdown's position.

Sofija thinks the whole process shows that something is going wrong. "We have all this hustle and bustle from central government about new instruments to make sure we don't exceed 1.5 degrees of warming, but if environmental changes are not happening at this level it doesn't matter what they're doing in Parliament," she said.

"It's worth remembering that the activities at the Ravensbourne site are deemed an essential service as farmers in Otago use the nutrients to replenish soil nutrients and grow nutritious food for Kiwis and to earn overseas export dollars," said Tony Gray, the Works Manager at Ravensdown.

Student Events Cancelled by Covid

I just wanted to eat my bodyweight in cheese, but that's not a gouda-nough reason

By Kaiya Cherrington
Staff Writer // kaiya@critic.co.nz

The announcement of Alert Level 2 throughout August and September has disrupted popular student events. These occasions are usually marked on the calendar and widely looked forward to, but they haven't been able to occur with numbers limited to 100 people. Event organisers have struggled to alter their events to fit the regulations or find appropriate venues.

One of the most popular events of the year is the Med Ball, run by the Otago University Medical Students' Association. With 336 interested on the Facebook page, they released early-bird tickets to keep track of interest and secure numbers without students having to pay, especially as no-one was sure which alert level it would be. The ball was supposed to be held on Saturday 5 September, but was postponed and could possibly be cancelled if the current alert levels remain in place.

The host posted on the Facebook page "the Level 2 status will remain in place until September 6th. This unfortunately means the ball will not be able to happen on the proposed date, however I am looking into other dates currently." They added "sorry to disappoint as I know many of you were super excited for this event".

Medicine student Mary was definitely one of the students hyped for this event. She said it would be her "first Med Ball so I was looking forward to seeing what the night would be like" but said the safety of students was a priority. She said "hopefully they sort out a new date for this year" but overall hopes she can go to the Med

Ball one day.

COMSA (Commerce Students' Association) instead made the decision to completely cancel the Commerce Ball. The ball was meant to be held on September 4, but with the popularity and restrictions of Level 2, it wasn't possible at that moment.

COMSA released a statement on Facebook saying "unfortunately, due to the level 2 restrictions in place, we have made the difficult decision to cancel the Commerce Ball for 2020". They expressed that they are "really sorry about this, and rest assured anyone who has already bought a ticket will be refunded", and although the ball won't be going ahead, they have "plenty of Level 2 friendly events planned for the rest of the semester".

Commerce student Lily was devastated. "I had heard the Commerce Ball was THE event of the year and was pumped to get on the rark with my fellow BComers! Was not impressed when I heard it was cancelled but next option is attending the Nutrition Ball."

Another hot event was the Psychology Society Wine and Cheese. Set to take place on August 13, the event was postponed until September 10, in the hope that Alert Level 2 would be lifted by then. When the announcement was made that Level 2 would remain, PSYCSOC also made the decision to cancel the event.

Representatives posted on the Facebook page "with the

government's decision to stay in Level 2 until at least the 16th Sept, we have made the decision to unfortunately cancel wine and cheese". They expressed that they "would've loved to make it work and have you all for a boogie and some drinks, but uncertainty makes this very difficult".

Psychology student Maddie said she was "really looking forward to my first Psych Wine and Cheese, especially because of the hype behind it" and added that she had "bought a dress and everything", but hopes she can go next time around.

These are just a few of the events which have been affected by the Covid-19 alert restrictions. The Wildlife Hospital Students' Association street appeal and the Oceanic Association Students' Inter-Summit were also cancelled as a result of the ongoing uncertainties.

Some events, however, have been able to push through the restrictions, including POLSA's (the Politics students' association) Wine and Cheese. They offered some advice for clubs and societies who are keen to keep the events going with number restrictions. "Set a clear expectation from the get go to cap numbers" at 100 people. "First come, first served."

"I think it's also worth remembering that we can still run events at Level 2, and that we should still run events, provided we take necessary precautions, such as contact tracing and social distancing."

50% of Sexual Misconduct Investigations at Otago Not Upheld

Two Sexual Misconduct Investigations Upheld at Otago, Perpetrators Avoid Disciplinary Process

By Erin Gourley

News Editor // news@critic.co.nz

There have been just six formal investigations under the University's new Sexual Misconduct Policy, which took effect in May 2019. Only two of those investigations found that sexual misconduct was proven, according to an Official Information Act request provided to Critic.

The policy intends to provide "improved reporting pathways", according to Kelly O'Kane, the University's Sexual Misconduct Action Response Team Co-ordinator. With those updated processes and the establishment of Te Whare Tāwharau, "the University certainly expected increased reporting," she said.

Three of the complaints under the policy were not upheld, which means that "applying the relevant legal tests, the University concludes that the available information is unable to provide the level of certainty required for a finding of sexual misconduct", according to O'Kane. "In such cases the University continues to address the pastoral needs of all those involved," she said.

In the two cases where investigation under the Sexual Misconduct Policy found that there was sexual misconduct, the perpetrators withdrew from the University before the disciplinary process concluded.

"A person complained about can choose to leave the University before formal process is complete," said O'Kane. "Where a student chooses to leave, they cease to come under the jurisdiction of the University's disciplinary processes."

Frances*, a student who went to Te Whare Tāwharau at the end of 2019 about a sexual assault that happened earlier in the year, was "not surprised" that there had been so few formal investigations and complaints. "The reason why

people wouldn't go to the Uni about things, what I gathered from Te Whare Tāwharau, is that the process is very invasive."

"It sounds like a mini-police process but worse because it's your entire social life and everyone finds out," she said. She did not lay a formal complaint under the Policy because, after asking Te Whare Tāwharau what the process was like, she got the impression that "it uproots your life a lot and you probably won't get anything out of it, so it kinda just makes a shitty situation worse."

"The only way I will go through it is if I'm leaving uni and I wouldn't have to deal with the fall out," she said. But "it seems like that's a lot of shit for not a whole lot of gain".

Frances was clear that Te Whare Tāwharau are helpful and honest to students about the policy. "They do good things in terms of supporting students but there's not a whole lot they can do in terms of getting perpetrators punished."

Kayli Taylor, the Director of Thursdays in Black Otago, said that statistics from In Our Own Words, a 2017 survey of sexual assault at New Zealand universities, found that 53% of respondents experienced some form of sexual assault at university. 90% of those respondents did not report their experiences.

"These 6 reported cases are merely the tip of the iceberg of experiences of sexual violence on the University of Otago campus," she said.

"This policy was adopted in the context of an awareness that sexual misconduct is a major issue for universities all over the world," O'Kane said. Kayli agreed with that statement. "We encourage the University to review this policy, and its surrounding procedures to ensure the most equitable outcome for survivors of sexual violence on this campus."

Frances said the main factor that put her off the

formal process was the level of investigation. "For me, it was that they could go through messages which I really didn't like the idea of," she said. "Especially since I didn't immediately cut off contact after it happened, I stayed on friendly terms for a while just to make it easier on myself, which might make me look like I'm lying or something."

Another concern was that "the Proctor, as soon as they hear that it's an assault, they have to go through a full investigation". Frances thinks that "a lot of people in my situation just want to go and red flag the person's name, so that if more people come forward they can make a case out of it."

"Less people are reporting because as soon as it's an assault, the Uni has to act in an extreme way, there's no middle ground," she said.

"It seems like everyone I know has some kind of story of sexual assault or dodgy behaviour at uni," she said. "For only six people to have come forward, that's not right."

"With there being many factors influencing an Affected Party's decision to come forward, the University had no particular expectation of the number of matters that would be dealt with under the policy," said O'Kane. "The University is satisfied that very good progress has been made against each of these goals since the new policy was established in May 2019."

*Name changed.

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Castle Street's "Most Notorious" Flat Evicted with \$34,000 Tab

How the fuck do you even manage to do 34k in damages?

By Fox Meyer

Staff Writer // fox@critic.co.nz

A group of students were evicted from their Castle Street flat and are now being pursued for an impressive \$34,000 in the Tenancy Tribunal.

Critic spoke to Tom, one of the tenants, to find out how he managed to get evicted. Diagon Alley, the flat he and his mates rented earlier this year, "is probably the most notorious one for partying," he said. That conjures up a familiar picture in the collective heads of North D party-goers -- broken windows, crate furniture, and holes in places you didn't know you could get holes. The flat has a rowdy history, and if those walls could talk, they probably wouldn't for fear of being hit again.

19 of the walls in Tom's former flat have holes in them. I repeat: Not 19 holes, but 19 separate walls. Two people told Critic that they'd seen people vomit into the walls through these convenient openings, sort of like a gloryhole but decidedly worse. Tom did not confirm this.

Generations of breathas have not-so-gently passed down this flat to the next year of like-minded individuals, complete with a new set of contributions to the flat aesthetic. Over the years, damages stacked up, and Tom's group of mates have been left accountable for repairs that may be (at least partially) due to their predecessors. "We had no intentions of leaving the place in a state and spent over \$2/3k on repairs throughout the year," said Tom.

A GoFundMe was started in June with a goal of \$20,000 to cover "new carpet, new heat pump, repair like 19 walls or something, 4 windows and lots more... haha leshgo."

They have raised \$80 so far.

"They don't deserve anyone's sympathy. Period," said one Castle Street resident when asked whether she would contribute to the GoFundMe. "When I saw they made a GoFundMe, I was like wtf deal with your own shit. That is not my problem."

While Tom may have been content living in a flat whose only intact windows were in the bedrooms, his landlord was not as stoked. Tom said that him and his mates were "slowly fixing it all," but that "it just kept getting broken again".

Propertyscouts denied to comment on the situation, seeing as the case has yet to pass through the Tenancy Tribunal. Once passed, they would like to provide input. At Tribunal, Tom and his mates hope to lower the dues.

"I don't think old mate Barry Brown understands the student culture", said Tom, a clear expert in the student culture. "It happens every year on Castle." Next year, "I'm thinking it'll be the same," he said. "The boys have already signed it."



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Jack Manning Drops Everything to Give Winston Peters a Tour

That's fine, not like he has a job or anything

By Erin Gourley

News Editor // news@critic.co.nz

OUSA President Jack Manning skipped a meeting for Pūtea Tautoko, the University's student hardship fund, to give Winston Peters a tour of campus. He has apologised for the "clear misplacement of priorities" in making that decision.

"I apologise to any student who found my decision as inappropriate as I do," Jack said. He decided to give Winston Peters a tour after being asked on Monday. "I accepted, as I would for any politician that asks to engage with a student union."

He blames "scheduling issues on the day" for the missed Pūtea Tautoko meeting. At Pūtea Tautoko

meetings, representatives from the University and OUSA decide which students should receive hardship grants for their Covid-19 circumstances.

Michaela Waite-Harvey, OUSA's Welfare and Equity Representative, went to the meeting and apologised for Jack's absence. "I asked Michaela if she would be comfortable with passing on my apologies – it was an on the spot decision and it was the wrong decision," Jack said.

"I apologized to Michaela for putting her in such a position and for the clear misplacement of priorities, which she accepted."

"Jack understands I wasn't happy with his choice once I understood the reason he didn't attend the meeting and I'm satisfied with his apology," Michaela said.

Jack acknowledged that "his involvement in the Pūtea Tautoko hardship fund management is an important example of student representation being valued by the University, one that I do not take for granted".

Students Less Likely to Vote if Exam Remains on Election Day

It probably doesn't help that you can't watch candidate debate on 1.5x speed

By Sinead Gill

Critic Editor // critic@critic.co.nz

Students who have an exam on election day said they were less likely to vote than if their exam was on another day.

On 17 October, the day of the New Zealand General Election, Otago Uni has scheduled 37 exams, affecting a total of 1530 students. The exam timetable was released a week after the Government announced that the election - which usually does not occur during exam time - would be pushed back by a month.

When OUSA asked if the Uni would move that exam day so that students would have the full day to vote in the election, the Uni said no. Instead, the Uni has sent a universal email on behalf of the OUSA Welfare and Equity Representative, Michaela Waite-Harvey, reminding students to vote in advance.

Students who have exams on election day said that their priorities were their studies over voting. Ye-Ram, an affected student, said "the timing and the importance of the exam [...] is stressing me out", but that "if the exams were moved then I would definitely vote because that is important for the future of NZ". She admitted that even advanced voting during the exam period was going to be "quite hard" for her. She said "I think I will try to vote earlier" but that it would be easier "if the exam on the voting day got moved".

"I'd probably understand if people in my position wouldn't go out of their way to vote," she said. "I hope they will, but if people are struggling with uni especially cause of this year's disruptions and they're stressed about an exam on that day that probably won't help, plus why put in extra effort to engage with politics that don't engage with students anyway."

Lara, who is one of 18 students who have exams on both the morning and afternoon of 17 October, said that reading Critic alerted her to having exams on election day. "I don't know how long it would have taken me to realise," she said, "cause I was too busy worrying about how I had two exams on one day in the first place". She said that now she knew, she would "definitely" plan ahead to vote in advance.

That being said, "I'd probably understand if people in my position wouldn't go out of their way to vote," she said. "I hope they will, but if people are struggling with uni especially cause of this year's disruptions and they're stressed about an exam on that day that probably won't help, plus why put in extra effort to engage with politics that

don't engage with students anyway."

"[S]ince I know now I'll make some time but if I had found out closer to the time I probably couldn't guarantee I'd care."

NZUSA, New Zealand's national student union, called this scheduling of exams on election day "a huge blow to voting accessibility for tertiary students".

"While New Zealand employers are required to give their employees time off to cast a vote, students have been afforded no such protection from their study obligations and exam preparations."

"Tertiary students have one of the lowest turnouts of voters in general elections, and making voting more accessible is critical to improving democratic participation," said NZUSA Vice President, and 2018 OUSA Finance Officer, Sam Smith.

Because of early voting options, Otago Uni believes the risk of students being prevented from voting was "eliminated", according to Deputy Vice-Chancellor (Academic), Professor Pat Cragg. In the 2017 General Election, 60% of all voters voted on election day.

Advance voting begins on 3 October and will be available in the Link, at St Dave's, and Unipol during that time.



Jack Brazil Posters May Be Illegal

Local artist breaks rules, Green Party gets in the shit

By Sinead Gill

Critic Editor // critic@critic.co.nz

The Electoral Commission are investigating whether posters of the Dunedin Green Party candidate's face are an illegal election advertisement, after several complaints. Other Dunedin electorate candidates have called these posters "a slap in the face" and "reprehensibly inappropriate".

The stylised posters of Jack Brazil, the Dunedin electorate candidate for the Green Party, were created and distributed by Toothfish, a local artist and collective. Toothfish confirmed to Critic that this was done without the permission of the Green Party candidate. Like the stylised posters of Jacinda Arden which read 'Aroha', the posters might not comply with the law in the Electoral Act.

The Electoral Act sets rules, administered by the Electoral Commission, on how much money candidates can spend on campaign advertisements, as well as what has to be on these advertisements. Specifically, advertisements must have a promoter statement to identify who has authorised the advertisement. That's so voters know where the advertisements are coming from. Toothfish's posters of Jack do not have a promoter statement.

The posters initially displayed the words "JACK BRAZIL" next to his face. In a summary of an email exchange between Toothfish and the Electoral Commission, verified by the Commission, these posters were "preliminarily declared these to be political advertisements" in mid-August, "as they may reasonably be regarded as encouraging or persuading voters to vote for Jack Brazil as a candidate".

To remedy this, Toothfish covered up the "JACK BRAZIL" with "VOTE CLIMATE". However, on 1 September, Toothfish said the Commission advised him that the altered text, in conjunction with the caricature posters, were probably also advertisements. The Commission believed the posters still counted as encouraging or persuading voters to vote for Jack.

This time, Toothfish covered "VOTE CLIMATE" with variants of "VOTE" along with either an environmental, peace, love, whenua and tamariki slogan. Toothfish remain steadfast in their claim that the posters are not advertisements because they do not pay to poster spaces and the posters do not reference a candidate or political party by name.

"I certainly appreciate what [Toothfish are] trying to do by drawing back to the fact that climate and ecological collapse is one of the most important issues we face," said Jack Brazil. When asked if he thought that this case

was similar to Arden's 'Aroha' posters, he said, "I haven't seen any of these posters displayed in a commercial advertising space, which is what I understand was the legal issue at hand [with the Aroha posters]".

Toothfish believes that there is "no obvious legislation which actually defines the exact nature of a 'non-party' political/electoral advertisement in this country". They call into question the Commission's power to legally mandate artists "satirising or commenting on political figures or events in the lead-up to national elections".

Based on Critic's understanding of the law, "an advertisement in any medium that may reasonably be regarded as encouraging or persuading voters to vote, or not to vote, for a type of candidate or party by reference to views or positions" is an electoral advertisement. Making electoral advertisements of a candidate without permission is illegal, and so is refusing to display a promoter statement on an electoral advertisement.

The status of these posters remains under investigation by the Electoral Commission.

Other Dunedin candidates aren't stoked with what they believe is free and unfair advertising. ACT Candidate Callum Steele-Macintosh said that "unnecessary exposure" to information can cause a bias. "Seeing Jack's face every 20 metres down the road is a clear example of a misuse of advertising," he said.

"They should be removed to ensure an equal and honest election. I would feel the same if it was myself or any other candidate."

"It is disappointing to see Jack Brazil attempting to remove himself and the party from any responsibility. He knows the effect they will be having on people, and if he wanted them taken down they would have been removed within 24 hours of being put up," Callum said.

Ben Peters, The Opportunities Party candidate in Dunedin, said that he approached Jack when he saw these posters. He believed that Jack should know they breached the Electoral Commission's rules "so that he could take appropriate action". Ben passed on this correspondence to Critic, which showed Jack confirming that he had nothing to do with the posters.

Ben took issue with Jack's claim that the posters were put up without Jack's knowledge. "He knows exactly who has done them and why. It seems a bit contradictory."

"He says that the posters don't reference him as a candidate. However, the posters clearly reference him

and with the further posters now explicitly calling for votes beside his face, I think that is a disingenuous argument."

Both Callum and Ben emphasised that this particular issue has nothing to do with party politics. "I like the Green Party and don't think this represents them in any way. If you align with Greens you should vote for them," said Callum.

"But these comments and choices show a lack of maturity and responsibility on Jack's part. He is letting an outside influence bias voters in the election and doesn't care about the implications because it benefits him. It is reprehensibly inappropriate and I do not ever wish to see that attitude and approach to democracy in a politician," said Callum.

"The other candidates don't seem to be aware, but Ōtepoti/Dunedin has a rich history of artists subverting the dysfunctional system of politics. I'm certainly not going to deprive an artist of their art, nor is it my job too," said Jack.

Ben believes that this is "clearly" political advertising, and that to say it isn't skirts around the transparency required for a democracy. He said it also goes against the need to ensure candidates spend below the advertising limit, "which is a very important aspect of keeping big money out of NZ politics. [Promoter statements] also tells us who is actually sending these messages."

"Transparent democracy is something that the Green Party has campaigned on and championed," he said. "It feels hypocritical for a Green candidate to then condone and support this poster campaign."

"Democracy is something by the people, for the people. It comes from creative expressions and is a growing and alive thing. It is not stuffy like the other candidates would have it be. I hope to bring joy to politics and connect with the people of Ōtepoti on issues which actually matter like the climate/ecological crisis, housing and poverty," said Jack.

"When parties with a significant incumbent advantage like the Greens flout the rules and are not called out by the Electoral Commission ... it is a bit of a slap in the face. I find it a bit concerning that a political candidate has such a low opinion of the law," said Ben.

Ben pointed out that Toothfish and Jack knew each other personally. "There really isn't a good excuse not to ask his mate to add an authorisation statement, or just run the posters outside the campaigning period," he said.

An Explanation of North v South

Or, why was everyone watching rugby last weekend?

By Oscar Paul

Critic Intern // critic@critic.co.nz

On Saturday 5 September, at 7.10pm, amidst a new lockdown plan, political campaigns, uni assignments and figuring out what to send to your new Tinder match, life decided to give New Zealand a bit of a stress reliever. While every other country has gone and gotten Covid-19, NZ is blessed with a great pandemic response, but cursed by that fact that there is no-one else to beat at rugby.

So what if we beat ourselves? Mr. Rugby has dipped his hand into the hat of good ideas and plucked out a goodie: North Island vs South Island - the best interislander, since the boat.

This battle between islands was a regular feature of Kiwi rugby history until 1995, with only a cheeky fundraiser game in 2012 to break the then-17 year drought. The teams are divvied up a bit differently than you would expect. Instead of Highlanders and Crusaders representing the South Island (against the loser teams

from the North), the North and South teams are decided from where the player initially started playing, their first provisional team.

So despite the lads and I frothing when we ruined Aaron Smith's night a few weekends back to get a group photo with the legend himself, we found ourselves throwing a fucking tanty when he scored for the North Island, as he first played for the Manawatū-Whanganui region. Poor guy, the South only went and won the game, without him.

Despite the North Island team having four million fans, more experienced players, home field advantage and five Highlanders playing for them, The Mighty South were not only winning at half time, but came back from a 4-point deficit to win the game SIX MINUTES after the game ENDED. All the North had to do was get the ball and kick it out of the field, but our brilliant lads held onto things for twelve times longer than a dusty breather lasts in bed. The replay you will undoubtedly see on your

timeline is an insane pass from one side of the field to the other, caught by Will "Air" Jordan, who goes on to score the game-winning try.

"Was a fun game to watch... and enjoy with mates, getting on the piss, but that last minute try gave me the adrenaline to finish this whole bloody semester," said one third-year student. Another anonymous sports-fan reckoned "Bender [Ben Smith] would have won it earlier".

Although Lockdown 2.0 ensured the ruggers would have no one in the stands watching live, Critic assumed everyone left once they realised Beauden Barrett was playing. The score consisted of five converted tries per team, with the North fucking up and conceding a penalty, and the South pulling through one of the aforementioned tries in aforementioned overtime. Overall, an awesome All Blacks game, even if it was a bit of a bizarre adventure.

Local Student Discovers Cave

Turns out the real cave was the friends we made along the way

By Jack Gilmore

Critic Intern // critic@critic.co.nz

On a recent Anthropology field trip, a Dunedin student named Barney Connolly found a rock shelter (crepuscular) that is believed to have been used by both gold miners and local iwi.

The cave was found up a "steep-ish" cliff about 15 kilometres away from Cromwell in a hilly part of Central Otago. The cave, as Barney described it, is about two and half metres deep and four metres wide. It is now home to a wide variety of rabbits.

Barney believes the cave would have served as a temporary shelter for travelling Māori and would have more recently been used by gold miners. Barney states

that there are other caves in the area that have been confirmed to have been used by gold miners.

"We know for a fact that miners used another rock shelter only about a hundred metres away," he said.

The cave was discovered on a trip organised by Heritage Otago, which Otago Anthropology students were invited to take part in. The aim of the trip was to find and catalogue rock shelters and water races gold miners and Māori would have used, back in the ye olde times. The area where the cave was found was chosen because in the 70s, two other rock shelters were found there. One rock shelter has since been destroyed by the

construction of the highway.

Barney has received full credit for the discovery of the cave. His discovery has been listed in the national archives under the name he gave it, "Rabbit Rock".

Some readers may know Barney as a musician, having won Rockquest in 2017. On whether or not he is going to write a song about the cave Barney answered: "Sure, why not?"

If you ever find a cave and think "hey I bet somebody once used this as a shelter" write in to Critic and we'll decide if you're right.

Exec Asks Pointless Question About Moana Pool

Should they lobby for a student discount that we already have?

By Erin Gourley

News Editor // news@critic.co.nz

The OUSA Executive are asking students whether there should be a student discount at Moana Pool - but the discount already exists.

The question will go to students as question six in the OUSA Referendum this week, from 15 to 17 September. OUSA Finance and Strategy Officer Josh Meikle pointed out that the question was submitted by a student, rather than the Exec. He said that "[u]pon investigating this question we discovered that there are student rates in some areas, but not across the board."

The discounted concession rate at Moana Pool is available to students, a spokesperson for the Dunedin City Council (who run the pool) confirmed. That discount

can be used on casual visits to the pool, the gym and its classes, and even the hydro slide. A discounted multi-visit pass to the pool or gym, which runs for months, is also available to students.

The OUSA referendum question will ask whether "OUSA [should] lobby the DCC for a student concession and casual rate at Moana Pool". Josh said that this "relates to lobbying for further student discounts on top of those already available".

Jack, a student and avid swimmer, said "I'd always take cheaper but I suspect [the pool are] already doing a fair bit to give students a discount". He said that the year-long

student discount, in particular, was "very worthwhile if you are going at least once or twice a week" and that the pool even "extended it this year for Covid".

"I would say it's quite reasonable, especially relative to normal prices," he said.

"While potentially marginal, further discounts would reflect the diversity of ways that students use Moana pool," said Josh Meikle. They would also "ensure that students that visit the pool in different ways to those already discounted would be able to receive a student discount as well." It is unclear what different ways to visit Moana Pool could be included in the discount, but hey, cheaper is always better.

OPINION: I'm Exhausted, Please Extend Semester and Mid-Semester Breaks

By Caroline Moratti

Culture Editor // culture@critic.co.nz

Having only a week for a mid-semester break feels like some kind of cruel, sick joke. A week? What is this, a mid-semester break for ants? A week barely gives you enough time to catch up on coursework, let alone give you any time to take some time off and, you know, have a break. Even worse, assignments are often due right after these breaks, so you're forced to use that time giving vaginal birth to essay after essay, even more stressed than during usual class-time.

Let's say you want to go home to spend time with loved ones. If you live anywhere outside of Dunedin, take off two days for travel there and back. Although it should be the perfect time to catch up with family and friends, most students I know don't want to spend \$300-400 on flights to Auckland just for a measly four or five days of catch ups.

And let's talk about those in-between semester breaks! Two weeks is all some students get between the last day of the exams and first day of classes for the following semester. Barely have you digested the trauma of semester one before you're thrown back into the lion's den. You really just need to write off a whole week to cry, let's be honest. If you want to pick up work, or go overseas (lol) then you need more time than two meagre weeks. Even if some semester breaks turn out longer than this because your exams end early, the exam timetable comes out too late to reasonably book or arrange anything in advance.

We live, my friends, in anarchy.

The thing is, all other universities have longer breaks. Literally, all of them. Even the unspeakable ones. Canterbury has three weeks off for their first mid-semester break, three weeks for their semester break and two weeks for second mid-semester break. Auckland has two weeks off each mid-semester break and three for the semester break. Vic has two weeks off for everything, but a weird three trimester system that frankly, my small, sweaty head cannot grasp.

It is us, the Otago freaks, that are the laughing stock of the collegial world. We are the mice trapped in the maze, doomed creatures of the system we inhabit.

Critic checked with Otago, and basically the reason for this whole mess of a system is that, since our semesters are longer, our papers are worth more points. So, a 15-point paper at Vic might be an 18-point paper at Otago, as each point represents about 10 hours of work for an average student.

But...something doesn't feel right. Firstly, other unis do just fine on 15 point papers and still have

most people completing bachelor degrees in three years. Otago isn't some special snowflake of the academic world; we're ranked below Auckland in global university rankings, for goodness sake. More importantly, we don't even have to reduce our points to get bigger breaks! Just push out the semester two finish date by a week or two, babe. For example, Auckland Uni ends on 22 November compared to our 7 November. If we ended slightly later, we could make room for those cosy, comfy holidays we all dream about in mild April nights.

Let's face it, summer is so unbearably long anyway. I don't need a full four months. Three months of washing dishes is LONG enough for me, thank you. Some of you might be muttering "what about pre-Christmas summer school?" Yes, it's true, pre-Christmas summer school starts on 11 November. But, and really listen in close for this, I don't give a single fuck about pre-Christmas summer school. In 2019 they offered six papers. The majority of them are BA papers. We are holding the holiday dreams of 20,000 students hostage for six teeny tiny papers.

No more, I say, no more!

Fellow students, I want to live where the grass is greener. I want my mid-semester breaks of road trips and shenanigans, not gruelling mornings in the Central Library. We're young, our breaks are for making memories, or at the very least having a long, leisurely mental health fortnight. The system is broken. At midnight, we revolt.

Free belt!
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R.M. Williams

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ODT Watch

By Kayli Taylor & Kyle Rasmussen

The Otago Daily Times is Aotearoa New Zealand's oldest daily newspaper. Con: it maintains many conservative tropes.
Pro: their funnies and overall buffoonery gives us something to call out.

Both sides
satisfied
after game

Is that what the kids are calling it these days?
(Mustn't have been with a breather.)

What New Zealanders want: PM

Pre-menopause? Project managers? Performance management? Political
military? Post-mortem?

DAMARU

Scaled-back
free public
Wi-Fi being
introduced

Is it being scaled back and introduced?

the ugly? Dr Leon Perrie.

Rude.

Custard
squares
not lost
to town

Without context this just looks like a town was about to lose their
rights to custard squares. I'm pretty sure there is something in the
Bill of Rights about that.

Peninsula
heading
to town

Climate Change, am I right?

FRIDAY 9TH OCTOBER 2020

FINAL FROTH

SACHI
JACK BERRY
LA WOMEN • BEXY
AND MORE

8PM - LATE
UNION HALL
TICKETS FROM: bit.ly/finalfroth20





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WORDFIND

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E	I	I	E	H	A	U	M	A	R	U	E	E	K

HAUMARU	Safe
TAKAHUI	Surround, gather, unite
MANAHAU	Playful, cheerful
KAHA	Strength, boundary
MAHI ATUA	Supernatural
IHOWAKA	Prayer for healing
MATARIKI	Pleiades (star cluster)
TAKAWHAKI	Roam freely
EKORE E MATE	Immortal
HAERENGA	Journey, voyage
KAIKAWA	Bearer, carrier
KAHUKU	Monarch butterfly
IREWARU	Spirit voice
HARAMAI	Come, welcome
ARANGA	Resurrection, rise to top, Easter
REAREA	Young vegetation, spring growth
HUAMATA	Planting ritual, offering of first fruits
HAPORI	Community, family group, class



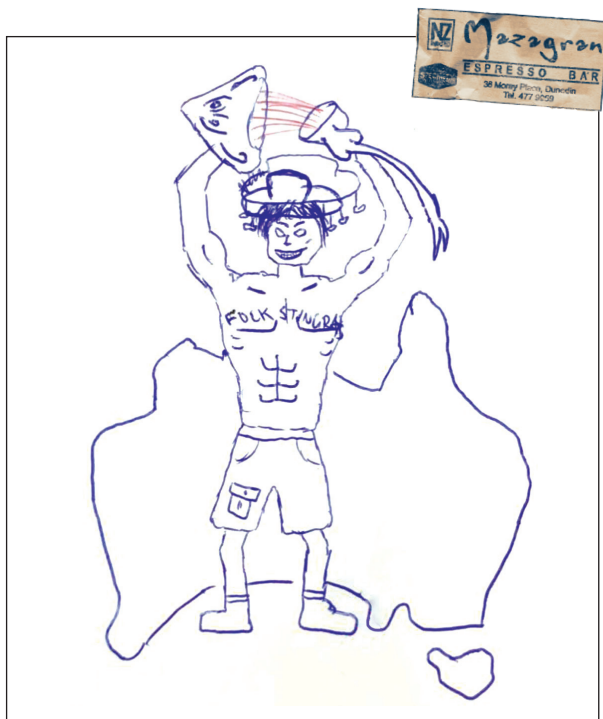
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CRITIC COVER COMPETITION

Draw us a cover related to the trivia theme, and send a snapchat of it to @criticmag.

Each week Critic will choose a winner that will be immortalised by our illustrators.

The trivia theme can be identified/interpreted through the following questions:

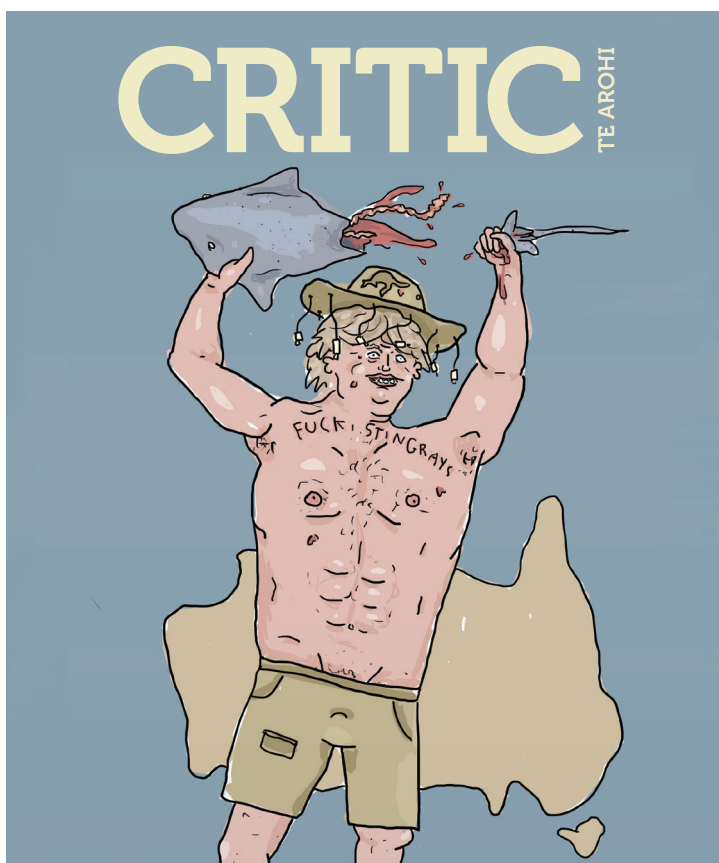
THE THEME OF THIS WEEK'S TRIVIA (AND NEXT WEEK'S COVER ART CONTEST) IS:

----- ALBUM COVER BUT THE DUNEDIN VERSION

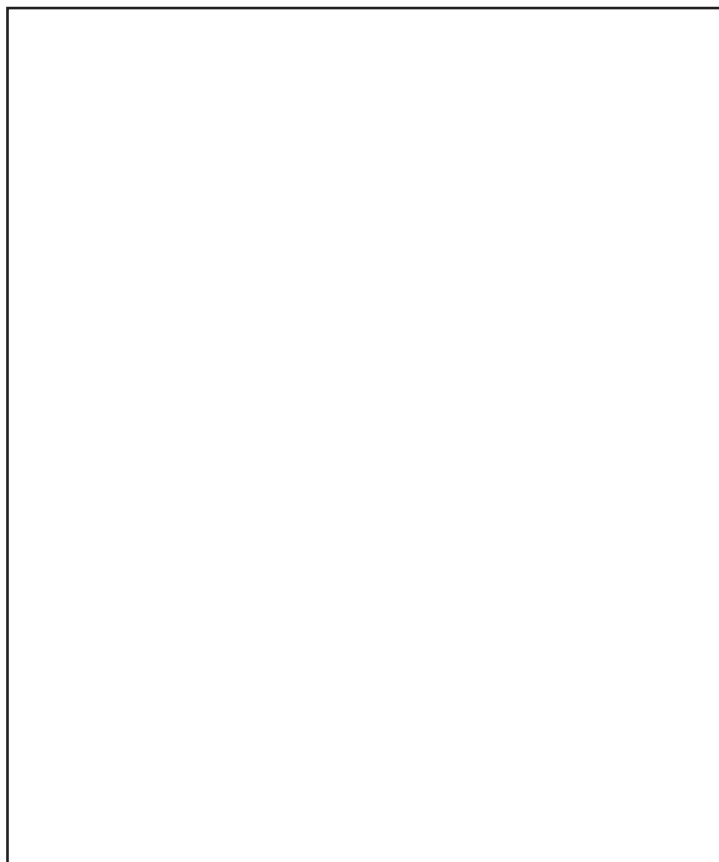
(Fill the blanks with the first letter of each answer)

1. At 3,500 km, which trail on the American Triple Crown is the shortest?
2. What food publication came under scrutiny for a resurfaced brown face photo and allegations of racism in June?
3. The deepest lake in the world is Lake _____.
4. Featuring a cardinal direction and a biblical location, what is the title of a Steinbeck's 1952 novel?
5. The Guinness Book of World records lists five seconds as the fastest time for drinking a what?
6. With a name translating to "rose-tree", what is perhaps the signature flowering plant of the Dunedin Botans?
7. "I am become death/the destroyer of worlds," is a quote associated with nuclear physicist J. R. _____.
8. What is the only capital city in Australia not settled by convicts?
9. The "IQ Test" President Trump recently boasted about was designed not to measure IQ, but the onset of what?

ANSWERS - - - - - THEME: ABBEY ROAD ALBUM COVER BUT THE DUNEDIN VERSION
 1. Appalachian Trail 2. Bon Appetit 3. Baikal
 4. East of Eden 5. Yardie 6. Rhododendron
 7. Oppenheimer 8. Adelaide 9. Dementia



YOUR DESIGN HERE



For those who want a head start on the competition, the theme gets shared during the Starters Bar quiz, 6-8pm on Wednesdays.

<i>[i][i:] <u>[ʉ][u:]
 <e>[ɛ][e:] <o>[ɔ][o:]
 <a>[ɛ][a:]



Whakamā
 1. (verb) to be embarrassed,
 bashful, shy,
 ashamed

Learning Te Reo Māori as a Māori Student

Juggling uni, identity, language, and the effects of colonisation all at once

By Kaiya Cherrington

Te reo Māori is an official language of Aotearoa, but has only been recognised as such since 1987. For Māori, their language has always been the 'official' one.

For Māori in the early 1900s, most notably before the World Wars, te reo was their first language. However the effects of colonisation, such as urban drift and discriminatory school restrictions such as harsh punishment for speaking te reo Māori, eventually factored into more English speaking and less use of the Māori language. Not only were Māori slowly losing grasp of their language, they also suffered and continue to suffer the repercussions of colonisation. Intergenerational trauma is real.

How we learn the language has changed since then. Māori as your mother tongue was passed down from generations, but there is a noticeable gap between the older generations who retained the language and the younger generations who are revitalising the language. Most people learn te reo Māori conversationally with family and friends, slightly fewer from immersion, and many teach themselves. Younger generations are going through Kōhanga or Kura Kaupapa Māori now more than ever, however studying Māori language at a tertiary institution is reportedly the least common way of learning to speak and understand te reo Māori.

If this is the case, then it begs the question - what is the learning journey like for students? It is certain that learning a language is considerably harder as an adult, not to mention juggling studies or paying hundreds to learn through uni curriculum, but Critic spoke to students who are giving it a good crack.

Sam is from Ngāti Porou, and had little Māori culture throughout his upbringing. He was born overseas and “grew up in predominantly Pākehā areas”, so his father was really his only connection. Before uni, he had limited te reo Māori speaking abilities; school offered Māori as a subject but it “was less focused on learning and more focused on grades”.

Coming to Otago Uni has helped him to “connect with people that see the world in a similar view”, something that he never was exposed to growing up. “These people have supported me and allowed me to connect more with my identity.”

Taking Māori papers at uni was Sam’s opportunity to learn more te reo Māori, something that he was passionate about. He said “the papers were a real eye opener” because they focused purely on te reo Māori, rather than culture as a whole. “The tutorials were interesting and chill” in comparison to class, and he found that everyone in the tutorial got to know each other well, so it felt like a safe and collaborative space to learn the language.

Sam said that coming to Otago Uni has helped him to “connect with people that see the world in a similar view”, something that he never was exposed to growing up. “These people have supported me and allowed me to connect more with my identity”, which he believes has been an overwhelmingly positive experience. He looks towards a future where he can keep learning the language and improving his skills, because there’s always room for more knowledge. “I intend to keep growing my ability in the hope that one day I’ll be fluent, and be able to represent my whānau through the language.”

Tahu, from Rongowhakaata, is another student who has learned a great deal since being at university. He was “lucky enough” to have a bit of exposure to Māori culture growing up, as his dad made sure that him and his siblings knew about their whakapapa and Māori identity. “Although I was exposed to our culture and marae, I still spent a lot of time within the Pākehā world and struggled in terms of identifying as Māori.” He recognises that te reo Māori was “not a big thing” in his family and small town, but he has always been determined to learn.

“Being surrounded by other Māori has impacted me significantly and made me more comfortable and proud of being Māori.”

University was Tahu’s opportunity to learn te reo Māori, a topic that wasn’t available at his school. “I took all the 100-level papers and they taught me the basics I needed to know” in order to continue teaching himself. He also attended te reo Māori tutorials offered at his hall of residence in first year - they not only taught him about the origins of te reo Māori which made it easier to learn, but they also “taught me a lot about my whakapapa and ensuring the language is carried through my whānau”. He thinks it was unfortunate that he had never had the opportunity to learn the language growing up before uni, and that he has to pay fees or teach himself, but believes learning it is important regardless of the circumstances.

The university experience overall has improved Tahu’s cultural identity, he said “being surrounded by other Māori has impacted me significantly and made me more comfortable and proud of being Māori”. He explained that throughout his life, people made him feel like being Māori was “a bad thing”, and this discrimination caused him identity issues, but university as a whole has really helped him understand his place in Te Ao Māori. He hopes to be fluent one day so he can carry the language through future generations.

This determination for passing on the language is all too common for Māori. Towards the end of the 20th century, concerns emerged that Māori language was dying out, sparking the revitalisation of te reo Māori. The past 45 years have been a crucial period for reviving the language, with Māori Language Week observed from 1975, and Mahuru Māori (Māori language challenge for the month of September) established in 2014.

"If you're like me and come from a very European upbringing, perhaps you are fair and have red hair too, don't be afraid to learn more about your Māori whakapapa and identity..."

Taking part in Mahuru Māori this year, Simone from Ngāi Tahu and Waitaha shares a similar perspective. Growing up in the South, she had little awareness of her cultural identity until early high school. She said "I started having more kōrero with my granddad about our whakapapa and my identity," and she became more passionate about her culture. After realising who she is, she said "funnily enough, I immediately started ticking Māori as my ethnicity" on every form. "I was just never given much opportunity to explore that", and without the exposure to her marae or anything in regards to Te Ao Māori, she "never got to experience those things until I was in high school and able to get out and do things myself".

Simone began her learning journey in high school, taking te reo Māori papers and kapa haka, but found "it was really hard for me to keep my reo after I had learnt a fair bit... because no one I knew, besides from my reo teacher and kapa haka tutor, could speak it." Living in a dominantly Pākehā area didn't foster ideal learning environments either; "living in a district of 43,000 people that has only 7.4% Māori, and only 11.7% of Māori actually speaking te reo Māori, so like not much at all, didn't help me with holding on to my reo or engaging in cultural activities."

The statistics aren't dissimilar nationwide - nowadays, 59% of Māori adults can understand te reo Māori, and 51% can speak more than a few words/phrases. 1 in 5 Māori say they can speak and understand te reo Māori fairly well, however for the Otago region, 1.8% of the whole population living here can speak Māori, compared to New Zealand as a whole at 4%.

During her first year, Simone attended tutorials run by her hall of residence, and her Māori executive for her course, Health Science, has "set up classes for our cohort this year too which have been great". She continues to juggle her degree and teaching herself the language. "It's really hard going, especially doing it at home where I have no one to practice with." But she stresses that it's all worth it in the end: "it's a good feeling when you go somewhere and someone is speaking te reo Māori and you can understand."

Overall, Simone believes coming to uni has been the most rewarding cultural experience that she has had. Her friend group at her hall were "largely Māori which I had never had before, and with them I was able to learn heaps, even if they didn't know it". She remains a huge part of the Ka Rikarika a Tane mentor program run by the Māori Centre, and says everything about her experience here "has been invaluable to me and helped me feel a sense of belonging much stronger than I had before I came down here". She is determined to keep learning te reo Māori and even more about herself, her whakapapa, and anything Te Ao Māori.

Simone encourages people to undergo a journey of language and self-discovery, no matter how whakamā you are. Her parting words are "if you're like me and come from a very European upbringing, perhaps you are fair and have red hair too, don't be afraid to learn more about your Māori whakapapa and identity. Down here at Otago there are so many ways to get involved and learn more ... be proud of who you are!"

Teish is from Ngāti Ruanui and Ngā Rauru, who is one of the most dedicated and passionate learners in terms of her culture and language. She "grew up very much in Te Ao Pākehā, where I was hardly exposed to any essence of Te Ao Māori at all", and felt growing up there was such a "negative stigma to identify openly as Māori, even as a kid, which I think just shows the underlying racial themes still very much present in Aotearoa despite 'efforts'". However, she has always identified as Māori, it's just later in life she has really become self-aware and "delve[d] in to what [identifying as Māori] actually means to me and to my wider connection to Te Ao Māori".

Beginning her studies with 100-level Māori language papers, Teish said it "just felt right, even though I felt whakamā being a brown kid who didn't know her reo". However, she said what she found "weird about learning te reo Māori through uni is the assessment side of it because why should grades determine a perceived level of achievement when it comes to reconnecting?"

Teish continues the language papers and tutorials, and she is "wanting to join the tutorials that TRM offers" but she finds herself so busy with work and uni. However, she continues to teach herself in her spare time because she feels "learning the language aids in a sense of connection and belonging to Te Ao Māori despite living away from hau kāinga and what not". She also feels the need to educate others along the way, to hold herself accountable and help others reconnect.

For Teish, coming to Otago Uni has "provided me with an opportunity to reconnect with what I feel is who I should have always been growing up". She has been surrounded by friends who are culturally aware and in tune which has "challenged me to keep learning despite uncertainty as I want to achieve the same feeling".

She looks forward to learning and growing, something that will never stop when it comes to Te Ao Māori. She encourages others to learn more too, saying "it can be a very challenging thing as it is a vulnerable move to make. But kia kaha, the unknown seems scary until it is known" and it will definitely pay off in the long run.

Post-Colon

How religion intersects with a Māori perspective on identity and culture



“Māori theology is spiritual, but it’s also political.”

Māori religion and theology has a long and complex history in Aotearoa New Zealand. Importantly, conversion of Māori to Christianity during the 1830s benefitted increasing Crown interest in land speculation: missionaries of the period were able to buy over 63 thousand acres of land. However, Christianity also brought literacy, as the Bible was translated into te reo Māori, and this increasing literacy was utilised by Māori to protect their interests. Later, Māori prophets used Christianity as a vehicle to challenge the systematic loss of Māori land, turning religion into a means to protest colonisation. Despite New Zealand’s overall lean towards secularism, its impacts on New Zealand history has had lasting effects on Māori communities and identity today.

The Reverend Dr Wayne Te Kaawa is a member of the Presbyterian Church and the Otago Uni’s resident Māori theologian. He spoke to Critic about the complexities of Māori religion and theology post-colonisation, and notes that spirituality has always been a part of Māori culture. He said that the entanglement of Māori identity and spirituality stems from pre-colonial days where the atua and the pre-colonial Māori religion were at the centre of the community. Over time, traditional Māori understanding of spirituality has been extended to include new understandings of God, such as those in the various denominations of Christianity, as well as Islam and Buddhism.

Original Faith

By Naomi Seak

"Catholicism especially was used as a tool for colonisation in the North, so it's kind of mind boggling to see Māori so passionate about religion in a way."

According to the 2018 New Zealand Census, around 46.5% of Māori in New Zealand have a religious affiliation. The largest religious groups in the Māori population are Christianity and those who practice traditional Māori beliefs, at 29.9%, and 7.7% respectively. This mirrors the pattern of religious affiliation in wider New Zealand. However, for modern Māori of faith, religion is often intertwined with connecting to cultural identity. Students and spiritual leaders we spoke to in the Māori communities of faith note that māoritanga is incorporated into non-traditional Māori faiths, and that Māori communities can centre around faith, as in pre-colonial times. Critic spoke to several Māori students of faith to explore the relationship between religion and Māori identity in contemporary societies.

"Religion has played a huge role in my culture," says Kaiya, of Ngāpuhi, Ngāti Hine and Te Rarawa.

A student at Otago Uni, Kaiya is a baptised Anglican, and also has family ties to the Catholic Church. For Kaiya, the interface between Māori identity and religion is complex because of the way Christianity arrived in New Zealand. "Catholicism especially was used as a tool for colonisation in the North, so it's kind of mind boggling to see Māori so passionate about religion in a way," she says. In spite of that, Kaiya acknowledges that religion is a huge part of her family and therefore her culture, saying that "how I practice my culture will be intertwined with religion in one way or another because of my family".

Tutawake, of Te-Whānau-a-Āpanui, Te Whakatohea, Te Aitanga-a-Māhaki and Ngāi Tahu, another student from the University of Otago, is from the Ringatū faith, one of the several denominations founded during the New Zealand Land Wars. These new denominations were based on a Māori interpretation of the Bible, each founded by a different prophet, and some gained widespread support among Māori communities. These included, but were not limited to: Pai Mārire, Ringatū, Ratana, and Ihairā. These denominations are still practiced today, with followers of each denomination numbering in the thousands.

The emergence of Māori interpretations of the Bible is explained by Rev. Te Kaawa as being "about the context: New Zealand land wars, poverty, sickness, starvation. They saw something in the Christian message that would give an answer, explain why they were in that position. So they started melding [Christianity and te ao Māori] together to find a way out of that position." Thus, Christianity was utilised in the fight against colonialism.

Rev. Te Kaawa estimates that there are over a hundred thousand Māori belonging to various churches in Aotearoa today. He described Māori identity and faith as being "all tied up".

For Tutawake, his Māori identity is not contingent on his faith, but he acknowledges that the Ringatū faith is linked to Māoridom, noting that "understanding te reo Māori helps you better understand the faith as a whole". He also adds that the Ringatū faith has been "a part of my whānau for a while now".

Conversely, although Kaiya does not belong to a Māori specific denomination, her whānau practice their faith in a way that is firmly entrenched in Māori custom. Although she herself is "not really religious", she said she still goes to church for the family, and has gone through the typical religious ceremonies. "[I]t's what whānau do," she said.

Her grandfather, who is a minister of the Anglican Church, incorporates māoritanga into their faith in ways such as preaching in te reo Māori, and incorporating tikanga (the correct process) and te ao Māori into his sermons.

"I may not do my karakia and etc. all the time but I know it is there for me when I need it," he says.

For both Kaiya and Tutawake, their religion is very much rooted in their family's culture, with Tutawake stating that he knew his religion would always be there for him even as he came to university, even though he may not practice it all the time. "I may not do my karakia and etc. all the time but I know it is there for me when I need it," he says.

For Kaiya, coming to university "has really broadened my perspective on Māori religion, and everything te ao Māori to be honest". Although it also gave her a heightened awareness of religion's role in colonisation, she says that she is "not one to go against my Papa and my family's beliefs, and my upbringing for that matter, so it's a pretty complicated situation".

Although evidently not always a straightforward relationship, for Rev. Te Kaawa, the community is what modern Māori spirituality is all about. The Reverend is Presbyterian, but for him, the old Māori religion and new understandings of spirituality work side by side. In his experience in Māori community churches--which he notes is usually one and the same as the marae--different denominations and religions are each given a space in ceremonies, contributing to the continuation of old Māori traditions with new iterations of faith. As a spiritual leader, or tohunga, Rev. Te Kaawa also has more than one role within the community; he is an orator and he does whakapapa, picking up those roles as needed.

Modern Māori spirituality and faith has therefore been transformed from a colonial tool into a means to resist assimilation. For Māori of faith today, religion is often a way to reinforce cultural practices, thereby keeping Māori traditions and culture alive. This has led to the politicisation of religion, as Māori became increasingly displaced and dispossessed over the 19th and 20th centuries.

Religion was a way to bring communities together and so to strengthen Māori voices and consideration of their interests. Put another way, Rev. Te Kaawa echoes the famous Māori proverb when he discusses the development of Māori theology over time:

"It's all about the people. All about the welfare and the wellbeing of the people."

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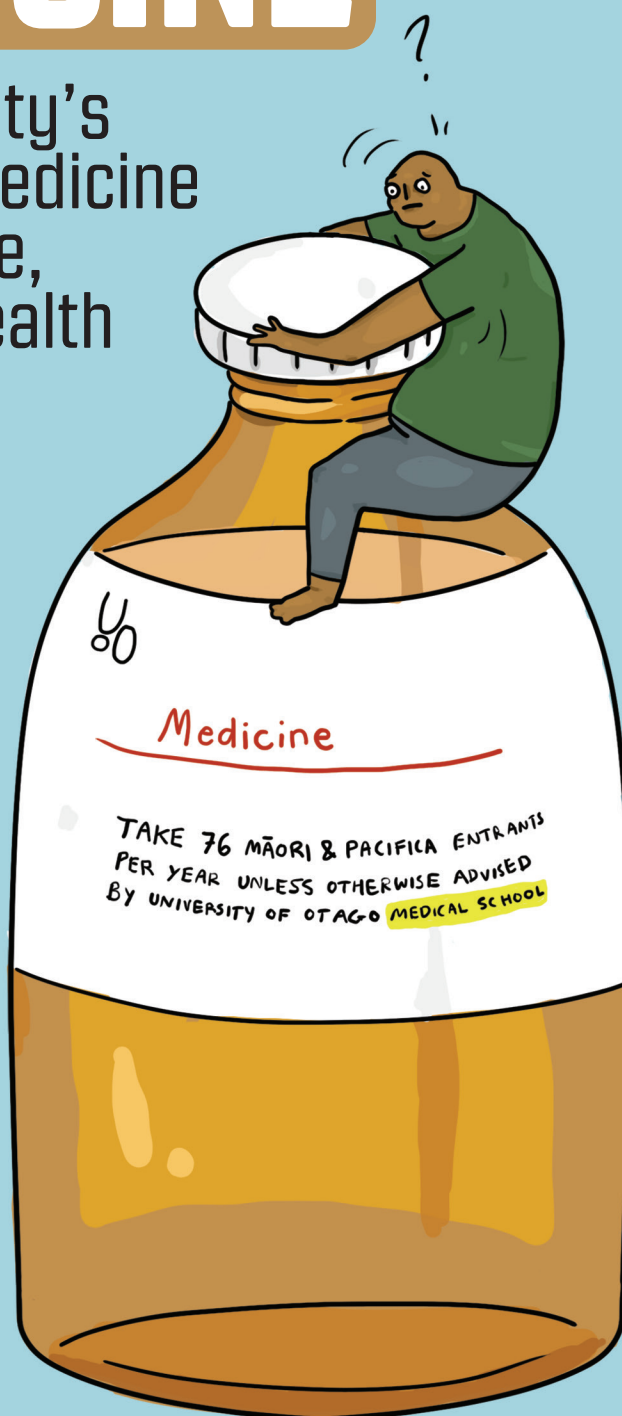


RED BULL GIVES YOU WIIINGS. 

MINORITIES IN MEDICINE

Why Otago University's
proposed cap on medicine
will break, not make,
the future of our health
workforce

Annabelle Vaughan



About two months ago, Critic published a story titled 'A Seat at Our Table' which shared the experiences of Māori students here at Otago University and the stigma surrounding alternative entry pathways. While the article and interviewees were met with plenty of support, there was no shortage of naive and insensitive questions and comments. The aim of the first article was to shed a light on the inequity, racism and scrutiny that Māori students face at university, especially within competitive programs. It sparked an important, much needed dialogue that must continue, especially in light of the recent news which has come out of Otago Medical School.

In case you haven't heard, in recent weeks a proposal has been made to the Otago Medical School to cap the number of Māori and Pasifika places for entry into the professional health science courses, such as Medicine and Dentistry. Other alternative entry pathways, such as rural, refugee or low socio-economic could also be affected, but so far the reportage has focused on an alleged 56-person cap on Māori entrants and 20-person cap for Pasifika. From what we know of this discussion document, it has the real potential to conflict with Otago Uni's 'Mirror on Society Policy' which aims to promote and facilitate academic equity for Māori and Pasifika students, as well as those from other under-represented groups, in the health sciences. This policy was introduced less than a decade ago, and so far has successfully achieved its aims to foster generations of health professionals which will, in time, balance the currently inequitable health sector. Policies like that at Otago Uni encourages students from minority groups to return to their communities and give back. Over time, this policy has managed to achieve some great results, such as a four-fold increase of Maori and Pasifika entries into medicine since 2010. Despite this, there remains severe disparity within the healthcare system.

"I'm Māori, and I'm dedicated to Māori health. I didn't come in to be a statistic."

But this proposal isn't just concerning for current medical students and the future of our healthcare sector. It's concerning because it reinforces the struggles, inequities and stereotypes which Māori and Pasifika students are faced with day in and day out. It demonstrates that the effects of colonisation are still alive and well, that our voices are still suppressed. It is yet another example of minority students having to try justify and validate their hard earned place within these professional programs. More frighteningly, this proposal, the media coverage and rhetoric which surrounds it justifies institutional racism and harbours toxic misconceptions about minority students and their place within university and the health care system. But in the wake of this proposal, as anyone asked, what do students think?

Isaac Smiler, the president of Toko, the Māori Medical Students Association, says that while he has enjoyed his time at medical school, there are still certain misconceptions which surround student pathways. One of these misconceptions being that entry pathways, which generally have different terms for admission, produced less qualified healthcare workers. "It's been a rhetoric which has been going around that I disagree with," he explains. "Medical school is a beast of a program, all the exams and tests are calibrated to test if you are safe and competent. For people to say because you're Māori, you're not as good as everyone else, is rubbish."

"It's frightening based on what's been going on in the media, you see people saying 'if I see someone with a Māori last name, I'm going to think they're less qualified'. If someone sees my last name, they will make that assumption about me. You never see people blaming rural pathways for taking up places."

Alice Ihaka, who is currently a second year medical student, said her experience in med school has been positive so far. For the most part, “We’re all supportive of each other”, she says. For those who aren’t supportive, she said that part of the hostility is simply due to the misinterpretations of what the criteria actually is. “With logistics of grades, they aren’t letting people with a B in. We’re all pretty similar. Once you’re in, you sit the same exams as everyone else in medical school, so what does one year, or a two percent difference make?” However, these misconceptions and the hostility which surrounds them did get to Alice during her first year of Health Sci. “I noticed last year I did well, but not as well as I would like to do. That was because I felt incompetent with how people looked down on me or spoke to me,” she says. “I went to a shitty public school, I earned my place,” she said.

Not only this, but the media coverage of the entry pathways and the current proposal also add fuel to the fire. “It’s frightening based on what’s been going on in the media, you see people saying ‘if I see someone with a Māori last name, I’m going to think they’re less qualified’. If someone sees my last name, they will make that assumption about me. You never see people blaming rural pathways for taking up places. It really does show blatant racism.”

“It’s another hurdle you have to go through to prove yourself. If we put up more barriers... It just creates more separation...”

Hiraani Rieck, who is also a second year medical student, had almost the exact story. “I don’t know why people think that as a Māori, you’re less qualified even though we all do the same thing. There’s a threshold, they don’t just let anyone in. It’s still hard and you have to put in effort,” she says. “What ethnicity you are doesn’t affect what kind of doctor you are.” Hiraani further explains that many of these misconceptions are due to “a whole ignorance of history. No one thinks about the fact that all the effects of colonisation are still playing a part today.”

Isaac says that this shock proposal is contributing to a feeling of mistrust between students and the University. “There is a feeling of mistrust beginning to grow between Māori students and the University. There is work to strengthen and repair the relationship that has been damaged so far.” Alice and Hiraani agree. “Introducing a cap would really damage the pathways and support between students. I think it would discourage Māori students from going to uni and would create more toxicity within Health Sci,” Alice says. “It’s another hurdle you have to go through to prove yourself. If we put up more barriers ... it just creates more separation, it takes away from recognising why people are there. I’m there because I’m a student of academic excellence, I’m Māori, and I’m dedicated to Māori health. I didn’t come in to be a statistic.”

“I always thought the medical school had a close relationship with Māori and Pasifika, but it makes me think there is still a sense of ignorance. It’s coming from people high up in the University, it baffles me we still are having these conversations,” says Hiraani. “Just from my experience, I even felt guilty applying under the Māori pathway because I felt I didn’t deserve it, but that was all the voices from other people getting to me. Everyone deserves a chance, if we did cap that pathway it would discourage Māori as they would have to compete with people who maybe had a better footing going into university.”

Aside from creating further challenges for Māori and Pasifika when it comes to medical school admissions, this proposal has the potential to worsen our already broken healthcare system and could deepen the already existing problems within Māori and Pasifika health. “We need Māori and Pasifika to go to their communities and help, but it’s just not happening right now. We are going to continue to see those shocking health statistics if we don’t get to the root of the problem,” says Hiraani.

Māori and Pasifika are underrepresented in the health sector – the statistics, according to Alice, is “not equitable or representative of Māori academic excellence. They don’t consider that the health workforce as of now is only 3.4 per cent Māori, there’s a major intergenerational gap that needs to be filled. We need to understand the process of colonisation, poor housing and lack of te reo has led to worse health outcomes. We need people who understand that, and that can connect to those things,” she says.

“Māori and Pasifika students are passionate about helping our people, that’s why we come to medical school,” says Isaac. He said that a significant cap could singlehandedly set back equity in the health workforce by decades.

Participating in Mahuru Māori but my reo isn't good

By Kaiya Cherrington

Mahuru Māori is the annual challenge set to everyone in the effort to normalise and integrate Māori language into everyday lives. The challenge, set by Paraone Gloyne of Te Wānanga o Aotearoa in 2014, has grown immensely. In the first year, only three people participated, but in 2019 that number was at 5,000 participants. The main rule is to speak te reo Māori throughout the month of September, every day, regardless of circumstances. You will speak, write, sing, do anything your goal requires, in only te reo Māori. However, a lot of people who take part in the event tend to be at a beginner level of the language. Because of this, individuals have the opportunity to set their own goals. These goals could be speaking te reo Māori for one hour a day for the month, or half a day, or a couple of days here and there - the main point is that te reo Māori is being used in our lives and that others are exposed to the language also.

The idea of trying to speak as much te reo Māori as possible has always interested me, and what better way to learn than to make myself speak to everyone in Māori. As someone who is definitely a reo beginner, my vocabulary and sentence structures are super basic. Action sentences, conversational go-to's, and some key words are burned into my pea brain, yet I still have so much to learn. Let this be a sign to anyone else who is tossing it up, that if I can do it with my broken reo, anyone can.

I decided to start small, and set aside three days to integrate as much te reo Māori into my routine as possible. I was only allowed to speak te reo Māori and even listen to waiata reo Māori, however, I could type and write in English for the sake of study and communicating with my flatties. I carried around a little notepad and spammed Facebook messenger when I had to - otherwise it was all down to my limited language abilities and sheer determination.

Monday

I left the Critic office Monday morning ready to kōrero Māori with anyone who would listen. Except I ended up going to the library to finish an assignment, where I would talk to absolutely no one. This gave me the idea to strictly listen to Māori songs, to which Stan Walker's Spotify playlist 'Waiata Reo Māori' got me through.

Going home for late lunch meant finally some human interaction. Having told my flatmates that I'd only speak te reo Māori for the next three days, they didn't really mind that they wouldn't understand. One even said "it would be nice if you stopped talking for three days" but that's neither here nor there. For real, they thought it was a cool idea, even though two of the three didn't have much Māori language exposure.

I kept to simple sentence structures, mainly action sentences to keep my friends and flatties up to date with my movements, such as "kei te haere au ki te whare pukapuka" (I'm going to the library), or "ka hoki au ki taku kainga a te 5pm" (I'll be home at 5pm), he aha's (what is/are), and so on. What I didn't expect was to be using so much arm movements when I spoke, but they seemed to get the drift.

My Zoom class in the afternoon had me worried, and I'm not sure why. I felt like I would get in trouble if I answered a question in te reo Māori, which is sad that I felt that way. But when it came round to it, the lecturer asked us a question, I answered in reo Māori and typed the answer in English in the chat bar. It was honestly no big deal, so my nervous self was relieved.

A quick trip to the gym had me say a 'kia ora' here and there, but overall I seemed to avoid people most of the day. When I did talk to people, I started to feel bad that they didn't understand or felt like they would get frustrated with me. I had to remind myself that I was doing this for a reason - keeping reo Māori common in everyday life is important, and it's something small that everyone can do to keep the language thriving. So at the end of the day, I didn't care if they understood or not, it felt good.

Tuesday

A grocery trip in the morning meant, like most of my days, I wouldn't speak to people anyway. To be honest, I think I would need to do this challenge for much longer than three days to really get proper socialisation with others and get folks listening to my reo.

The day went by quickly, I once again listened to the Māori music playlist while I studied at the library, and I even saw some friends who were able to understand what I was saying, even with my sentences that left a lot to be desired.

With another meeting in the evening, again I mainly sat and listened to what people had to say, put in a couple words here and there, had a kai, and left. Tuesday was definitely a day of listening, especially to my own thoughts because writing down my life currently makes me realise she's a little bland! I have to laugh. I particularly enjoyed the surprised look on people's faces when I wasn't speaking English, but it definitely gave me a lot of time to think about what my reo means to me, and how I can do better at incorporating everything Māori into my life.

Wednesday

The morning rolled around and I remembered I booked an eyelash and brow appointment that happened to fall on my last day of the challenge. I was again nervous about how people would receive me especially because I knew no one, but the constant reminders I gave myself settled my brain. At the end of the day, who cares what others think? The appointment was great, the lady was sweet and music played the whole time so I didn't feel the need to make conversation.

I found myself giving short answers to my friends and flatmates, which felt unusual to me because I tend to ramble. However, a phone call with my dad was a highlight of the day. Even though my family never raised me with te reo Māori as a first or second language, I have always been exposed to it, and my dad thankfully is much better at speaking than me. The call gave me the opportunity to ramble, even though I couldn't say that much.

I also spoke to a fellow student Simone, who is participating in Mahuru Māori for the month. She agreed with a lot of my feelings, saying "it felt odd sending an email in Māori knowing they might not understand" but she came to the conclusion that "ultimately it is part of normalising our language". She believes that it is "so rewarding" being part of a challenge that uplifts our reo, and it really "gets [her] thinking", not only about how to speak, but about what Māori language means to her.

Overall, the past three days have seen me speaking less in general, something that my flatmates have probably been dying for. In all seriousness, it made me feel lonelier than usual - if I didn't need to say something, I felt like I shouldn't say anything at all. Going through this mini-challenge made me wonder if Māori who don't speak English feel this vulnerable all the time, a feeling that they shouldn't have to experience in their native country.

I think I walked away with five conclusions: 1. Reo Māori is something that I am passionate about and my heart is full. 2. I want to learn more before next September swings round so I can participate throughout the whole month. 3. No matter how limited your reo is, it is such an honour to take part in this, so kia kaha and give it a good crack. If I can do it, anyone can. 4. We don't need a challenge to give us an excuse to speak te reo Māori; it's an amazing kaupapa and I will definitely take part again. But, for our wellbeing, our culture, and our future generations, we need to consciously incorporate it into our everyday lives - no matter how small. 5. Stan Walker and his mean playlist got a couple hundred more streams on Spotify, you're welcome.

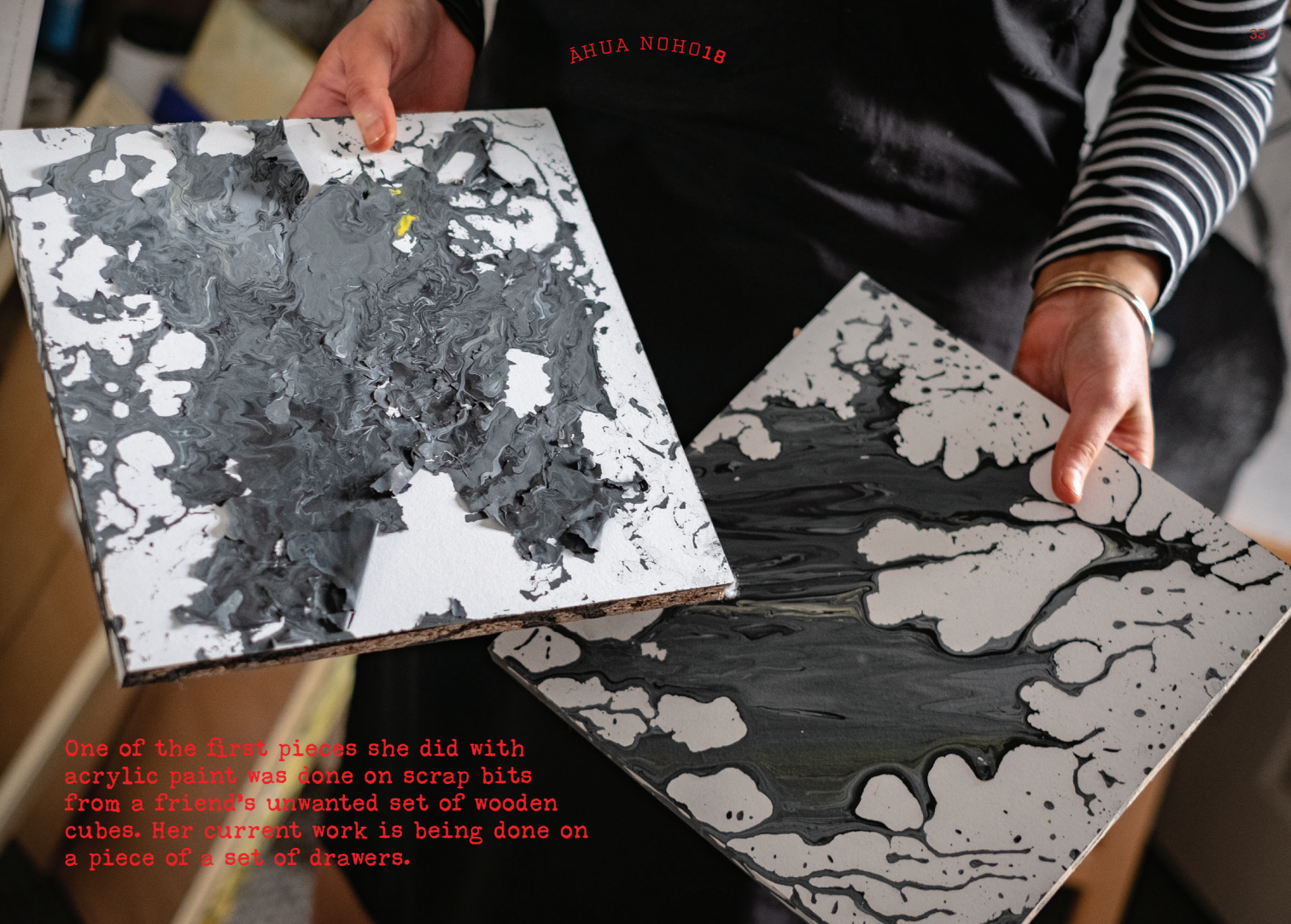


ĀHUA NOHŌ18

LOCAL PRODUCE

By Sinead Gill

Hannah
Martin



One of the first pieces she did with acrylic paint was done on scrap bits from a friend's unwanted set of wooden cubes. Her current work is being done on a piece of a set of drawers.

Hannah Martin isn't a Dunedin local, but Critic is officially claiming her as one of Dunedin and Studentville's best emerging artists. She submitted her piece, "The Creation of Duffers", to the OUSA Art Exhibition, and describes that piece like she does her other work: it's messy, fun, and reflects what she and her mates get up to. She also mostly paints on recycled items with "budget" poster paint, proving how someone can still pursue their passions on a StudyLink budget.

Critic met up with Hannah at her flat. As she led us through her bedroom she repeated how embarrassed she was by the mess (it's not that messy) and asked us to "please just ignore anything you see". She forged a path through her bedroom by kicking clothes to the side with her feet, but the photographer and I were transfixed on the art she had on display. On the wall above her bed is a glass panel covered in colourful brush strokes that form the shape of koi fish. The second thing you notice is an easel with the beginnings of her next project.

Hannah is a "speed painter". She finished "The Creation of Duffers" in just five hours, but her latest project has been taking some time. Her uni workload has been stacking up, and when asked how she manages finding time to paint, she laughed and said, "I don't". But despite that, there is a stack of completed paintings tucked away beside her drawers. She pulled them out to show us her work, and we almost didn't notice that her canvases were all pieces of recycled furniture. One of the first pieces she did with acrylic paint was done on scrap bits from a friend's unwanted

set of wooden cubes. Her current work is being done on a piece of a set of drawers. "I didn't put [the drawers] together right, I didn't know where [this piece] went, so I just painted on it."

Her current medium is acrylic poster paint - "budget" is her answer to the question of how the hell she affords art supplies. She's always been a hands-on artist, has no desire to try digital, and for a time used oils, "but oils take so long to dry and they're so expensive". She almost always uses reference images, too. "The Creation of Duffers" was made using a reference of her boyfriend's and a mate's arm one night, and inspired by a tattoo that a friend has on her back, which she said for ages she was committed to painting "one day". She admitted that the original reference was a bottle of DB which she swapped out for a Speight's, and said staging a photo with the best lighting was "a whole ordeal", but paid off.

But not literally paid off - yet. The highest offer she's had on "The Creation of Duffers" is \$500, but Hannah wants to paint something "just as cool or better" before she parts ways with it. She enjoys experimenting with her style in pursuit of her "niche", but loves the "messier style" of depicting things she and her mates get up to.

For now, painting is something she does in the rare time she is free from uni work. She is diligent about keeping her studies as a Geology and Geography student separate from her art, because to her, art is something relaxing. The same cannot be said for assignments.

IT'S NOT THAT DEEP

STICK N POKES: A GUIDE

By Kate Yule

Stick and pokes are nothing new. Egyptians were doing it thousands of years ago, however recently it seems a bunch of bored students are too. Whether it's Caitlin who wants to spice up her personality by getting a lightning bolt tattooed on her finger, or your local breather with his nickname 'Bull' on his bicep, stick and pokes are clearly appealing to students. But what is a stick and poke? Is it worth the cheap price for the memories and potential infections? Critic spoke to a range of students about their experiences with the party pastime.

Picture this: you're absolutely slaughtered at a flat, and someone brings out needles and a pot of ink. You think, why wouldn't I tattoo a portrait of Bart Simpson on my ass? It's clearly an excellent idea. Before long, you're having your ass grabbed by a random girl who's jabbing at your left cheek with a needle you swore she used on your friend 10 minutes earlier. But hey, carpe diem, I guess. Rather than at a traditional parlour by a professional, it can essentially be done anywhere, at any time, by anyone. With a singular needle and pot of ink, the stick and poke method is relatively easy and cheap for anyone - especially BAs looking to 'express themselves <3'. The needle pokes individual holes in the skin at a time, rather than a tattoo machine, which pulses the ink in rapidly. Usually for more simple designs, the stick and poke method sticks to the basics, and doesn't go nearly as deep - so don't complain it hurts, because it doesn't. You're just a little bitch. They can last for as long as six months, a year, or forever, depending on how much your artist hates you.

We spoke to Dani (@inklessdani), a student with a stick and poke side-hustle. From starting her business in early 2019, Dani began with humble materials from AliExpress. "You can get them from any tattoo shop," she said, "but AliExpress is cheaper and is the same grade as the professional ones". She uses 3RL needles, which have three small prongs in the shape of a microscopic triangle that holds the ink, rather than needing to re-dip in the ink with each poke. The process involves sterilizing and shaving the subject's skin, and then tattooing - no deeper than 2mm. With such an easy process, Dani has given stick and pokes to dozens of people, usually friends looking to get something dumb to laugh about.

"It's not a life-long commitment, cause they don't last forever. So, it's for people who can take a joke, people that like don't take things too seriously. Y'know, some of the tattoos that I've done are so bad - like, you're not gonna want to show it to your kids or anything when you're an adult, but it's not gonna last, so it doesn't matter."



ON TOP OF THAT,
THERE WAS A
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GRABBED THEM MORE
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INVEST IN A TATTOO,
CONSENSUS IS A FOOT
ONE IS THE WAY TO
GO.



When asked what her favourite stick and poke has been so far, she immediately recalled a girl wanting a stick and poke to show to the guy she claimed to have "in the bag for a root". She ended up having "hey x" tattooed just above her vagina, as a surprise for him when she "inevitably pulled". "She had shaved, but dude, imagine pushing the needle down where there's a hair already that's been cut. Ugh. I tried to work around that," Dani laughed.

Other than that, she's done phrases like "Fuck it", "Naughty", a lot of smiley faces, star signs, and other basic stick and pokes you would have seen on Pinterest. Her one rule? No couple tattoos. "Also, practice on fruit. Or yourself! I didn't practice at all, just went straight for it the first time I did it. My friend didn't really care though, but now she has two thick lines on her hip that's definitely lasting forever."

When Otago students were asked about their stick and poke stories, the overwhelming response was "I was drunk" or "for shits n gigs". From the classic sad/happy face, a wine bottle, or phad thai on their foot, the goal is to get something that'll give you a chuckle. When asked if they'd recommend others to get one, the most popular response can be summarised as "fuck it. Why not?" A first year student said the pain of getting his tattoo (a tree in a box) wasn't bad at all, just a prick. Another student, who got a tattoo of smiley faces with crosses for eyes, compared the pain to "having to tell people you're from Gore". Phad thai tattoo girl insightfully said she got hers because "I love phad thai". A young man with 'BZY' on his thigh described stick and pokes as "a great way to suss priorities". As something semi-permanent, the general consensus among students is that it's a great story and university experience. On top of that, there was a surprising amount of girls who found their foot tattoos grabbed them more dms on the down low for money. So if you're looking to invest in a tattoo, consensus is a foot one is the way to go.

In terms of aftercare, there's only a couple of rules if you want it to stay. Don't get it wet within the first week, so maybe bandage it with some plastic wrap. This is because you need the ink to set and for your skin to heal over it to keep it in place. On the bright side, this means if it's really shit then you can just wash it well before the new skin heals over the wound. Other than that, moisturise and keep it covered for the ink to do its thing.

"It's a great bonding experience, because you get to see your friends in pain," said Dani. "They're stupid, and meant to be stupid, so just enjoy the moment."

The only advice our resident stick and poke artist has to say is: "I'd say go for it. Sometimes people overthink their tattoos and say 'oh, I want a stick and poke' and then they'll spend hours and hours thinking about it - that's not what it is, Y'know? Go for what you want, go for what's on your mind, it's not that deep."

Overall, stick and pokes are popular for a reason. You look sick, it's a good story, and an excuse to show your ass cheek when drunk. As an artist, you can make some money from giving them, and if you're getting one - well, we know feet pic sales go up. If you're lost for ideas, go for a stalk on Instagram, or ask your mates for a doodle. Otherwise, make it gauntlet. Whoever flakes on the next night out has to get "Exit Only" above their ass crack, or whoever loses the next drinking game has to get the winner's design on their ankle. With so many opportunities of shitty artwork to get on your body, there's really not many reasons not to. So, try it out. You might just love it.





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THEIA

BRINGING OLD SCHOOL WISDOM INTO THE MODERN WORLD

BY SOPHIA CARTER PETERS



"When you write in te reo, you also think in te reo. You think in metaphors... it's very poetic and romantic in the way things are written."

Christchurch-born artist Theia (or Em-Haley Walker when she's not on stage) has shaken up Kiwi pop as we know it with her own unapologetic spin to the genre. Nestled in her certified bangers is a softer, more personal touch, soon to have a space of its very own. Between stacking up songwriting awards with her alt-pop "bad bitch music" and writing an original Christmas song, Te Kaiwhakaora O Te Ao, in te reo, Theia is not here to fuck around.

With an impressive resumé, an ever-growing list of awards and nominations, there is no wonder she has been described by Billboard as "one of the most exciting pop voices to emerge from New Zealand in the past five years". Despite this high praise, Theia is incredibly grounded in herself, and among her wide range of sounds there is an undeniable surety.

Her latest project, TE KAAHU - a collection of songs written in te reo - speaks to her versatility as a songwriter and skill as a linguist. Critic was fortunate enough to be able to speak with Theia before she performed for OUSA's Diversity Week about the use of te reo Māori and tikanga in her music.

Theia didn't just become a musician for herself. She was looking to create a space for te reo music to exist in its own right. "The whole essence of this project and this kaupapa for me in Te Haahu is to have a place for these songs that I've written in te reo. Incorporating these traditional ways of writing, using metaphors and whakatauki [proverbs] and pepeha [introducing yourself], brings this old school wisdom into the modern world, and I think that's really important for language and cultural revitalization."

From her degree in te reo and indigenous studies, active involvement in kapa haka and attending a kura reo (intensive language school), her multilingual eloquence creates a beautiful range between her English and te reo songs, both sharing the consideration for language and the meaning behind it. However, there are some elements of te reo that can't quite be translated into English, although she does try. For example, in her latest release, E Taku Huia Kaimanawa, as a part of TE KAAHU, there's a line "Whakairotia ahau ki tō aroha," which translates to "I've been ornamented by your love". It's technically a correct translation, but it doesn't quite capture the essence. "It's not the same,

whakairotia means 'to carve, or engrave, or adorn,' but the context doesn't quite fit. It's just different, and it's very beautiful. There are two completely different skills sets between the languages."

Although a major departure from her experimental electro-pop music released under Theia, her upcoming project is no less "herself". "I felt like it was right for both to have their own space. It's still me."

With an impressive songwriting history under her belt, writing for well-known names such as Guy Sebastian, James Newman (a writer for Ed Sheeran, Rudimental), and MoZella (a writer for Miley Cyrus and Kelly Clarkson), Theia has a slightly different approach to songwriting when writing in te reo and English. "When you write in te reo, you also think in te reo. You think in metaphors... it's very poetic and romantic in the way things are written."

It runs in the family. Her grandmother is also an acclaimed songwriter of the waiata "Ka noho Kiwi-Weta". It was no surprise to learn that Theia has been actively writing and speaking te reo from a young age.

As someone who's been deeply embedded in her whakapapa from a young age, Theia's familiarity with her language and tikanga is a resounding element of her music. Her connection to cultural identity isn't something felt by everyone, and she shared with me some advice for young Māori people looking to explore that part of their identity as they move into adulthood. "I understand," she said, "just because of colonisation and urbanisation that not everyone has access to their whakapapa, and that can be a lifelong journey. If you just do the mahi, the work, in whatever way you can, whether it's reclaiming and relearning your reo, or getting involved in kapa haka. There are all these things you can do to reclaim your identit. Pursue it with all your heart and you'll get there, it's just step-by-step."

With an ongoing te reo project in the works and no signs of slowing down, Theia has made herself an undeniable figure in New Zealand music. Te Whea Kaimanua will be released on September 14th, the beginning of a new era for her, growing her contribution to the introduction of te reo into the mainstream. Unapologetic and frankly, the bad bitch we all need in 2020, Theia is doing the most, and the music industry is better for it.

HOROSCOPES



Aquarius

20 o Kohitātea - 18 o Hui-tanguru

A long lasting endeavour will come to an end this week, in the form of an assignment or situationship. You need to move onto bigger and better things. Bigger as in Big Macs and better as in a proper skincare routine.

Tō Waiata Reo Māori: *Pōtere ana/ Drift Away.*



Leo

23 o Hōngongoi - 22 o Here-turi-kōkā

You may end up procrastinating when you have important things to do this week, but sometimes you just gotta chill. Push through any dire assignments you have, and then take a day off. Shut the curtains, hop in bed, have a sleep. Sometimes it's just what you need.

Tō Waiata Reo Māori: *E Kore Rawa E Wehi/ Never Be Apart.*



Pisces

19 o Hui-tanguru - 20 o Poutū-te-rangi

You need to lock-down your finances after months of splurging otherwise you'll be even more povo. Think through your choices, stop getting FOMO.

Tō Waiata Reo Māori: *Rona.*



Virgo

23 o Here-turi-kōkā - 22 o Mahuru

There is so much to look forward to in the coming months, this week will be full of happiness and excitement for what is to come. Springtime is everything, unless you have hayfever.

Tō Waiata Reo Māori: *Purea Nei <3.*



Aries

21 o Poutū-te-rangi - 19 o Paenga-whāwhā

You've lost sight of the important things in life, like your relationships, family, uni, wellbeing, me. Most importantly, you need to reconnect this week. Do something for yourself and get some serotonin flowin'.

Tō Waiata Reo Māori: *Pokarekare Ana, mā Prince Tui Tekā.*



Libra

23 o Mahuru - 22 o Whiringa-ā-nuku

Your week is busy as hell, but just get distracted instead. The stars hint at a potential love interest, but that could also be in the form of bread.

Tō Waiata Reo Māori: *Whakamoemiti.*



Taurus

20 o Paenga-whāwhā - 20 o Haratua

This week is a period of learning, frustration, or stress. It's also a period of giving your flatmates a break and rethinking your stubborn habits to avoid a kick to the head.

Tō Waiata Reo Māori: *Tua.*



Scorpio

Oct 23 - Nov 21 23 o Whiringa-ā-nuku - 21 o Whiringa-ā-rangi

September is a month of good moods and positive outlooks, for once in your damn life. When you feel like shutting down, catch yourself, before you catch these hands.

Tō Waiata Reo Māori: *Ka Mānu.*



Gemini

21 o Haratua - 20 o Pipiri

September is your month- stay motivated and inspired to do great things. That funnel? You got it! The assignment due the next morning? You'll get at least a B. It's all about positivity this month, springtime baby.

Tō Waiata Reo Māori: *Whakahonohono Mai.*



Sagittarius

22 o Whiringa-ā-rangi - 21 o Hakiheia

Lately you've been emotionally unavailable and trying to avoid disappointments. The stars tempt you with tempting opportunities in many forms. Don't fall for it! As George Michael sang, once bitten and twice shy.

Tō Waiata Reo Māori: *E Papa Waiari.*



Cancer

21 o Pipiri - 22 o Hōngongoi

Work on your happiness. Time to be happy. Listen to some uplifting jazz mixes on Youtube. Moisturise your mild dermatitis and put on an animated movie.

Tō Waiata Reo Māori: *Ngoi Ngoi.*



Capricorn

22 o Hakiheia - 19 o Kohitātea

The stars tell you to be brave. Get out there and experience life. PSA: Don't get your nipples pierced it takes 9 months to heal or something so maybe try anything else.

Tō Waiata Reo Māori: *E Ipo.*



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Vape Review: Sadboy E-Liquid Butter Cookie

Honestly, the biggest cultural reset occurred in 2013 when Yung Lean dropped the videos for his two singles, 'oreomilkshake' and 'Ginseng Strip 2002'. This fucking kid comes onto the scene, bucket hat and all, and drops the chilliest of trap beats. His videos were surrounded by floating 3D smiley faces, Arizona ice tea, and vaporwave iconography, and it was beautiful. I was a huge slut for vaporwave when I was 14, mainly because I was an impressionable teen that wanted boys with a superiority complex to release that I "wasn't like the other girls". To be honest, it helped shape me into who I am today, and partially why I chose this week's vape juice. The absolute legend who works at The Vape Store (I'm sorry I can't remember your name but you're the best) said that I could choose any flavours for the upcoming reviews. There were so many different strengths, flavours, colours, combinations, and I was very overwhelmed. Until I saw this fucking beast. A giant bottle of a juice brand called "Sadboys E-Liquid", with branding that looked like it was on a 2012 "grunge" Tumblr account called "normal people scare me" or some shit. Kinda cringe bro. But I was intrigued. They were playing to the archetype of what people believe vaping culture to be, and I wanted to know more.

The Butter Cookie flavour came at the recommendation of the Vape Shop worker, who described it as sweet, but not super overpowering. It's a freebase juice, meaning there's no nic salts and it's only 6% nicotine. I was apprehensive to try this flavour, mainly because the idea of a "butter cookie" sounds too sickly sweet for me.

But holy fucking shit. This flavour slaps.

I yelled after taking my first hit. At first, it tastes like an Anzac biscuit with a creamy and rich flavour. But right at the very end, a hint of not too tangy lemon comes in and fucks you up. Combined with the preexisting flavour of a biscuit base, it tastes like you're fucking vaping a cheesecake. The nicotine content isn't super high, but who cares. I found myself vaping this more because I like the taste rather than needing a headrush. Critic photographer Aiman's reaction to the flavour was "DAYUUUUUUUM" after his first hit, while a friend just sat there and said "holy fuck thats good". However, I feel like after a while this flavour may become a bit too much. While it's fucking delicious, it's quite a niche flavour that requires specific moods, rather than an ambiguous fruit. But even with this in mind, I can't stop vaping it. My mouth wants more of that sweet yet tangy goodness. I want this on an IV drip streaming directly into my blood flow.

Honestly, you gotta try this flavour. The big bottle may be a little bit too much, but otherwise this shit is fucking bomb. It's flavours like this that make me want to not quit vaping. Although the idea of having vape juice from a brand called "sadboys" is cringe, this flavour is worth it. There's surely some deeper metaphor of not judging a juice by it's labelling, but this isn't a first year English paper. Fuck going out and waiting for a Pam's cheesecake to be on special, get this juice. Have your cake and vape it too.

Tasting notes: A lemon meringue pie your nana made for Christmas.

Makes You Feel: Like a warm hug has hit your lungs.

Pairs Well With: A longing for your childhood.

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BOOZE REVIEW:

BALTICA

9

By Chug Norris

While the name is more suitable for an abandoned Soviet nuclear facility than a beverage, it turns out Baltika-9 is also more suitable as a life lesson than as something to drink. After lugging the enormous 900mL can to the top of Queen St and drinking its contents, I found myself regretting the entire experience. But as the days went by, I came to realise that Baltika-9 had taught me a valuable life lesson: without pain, pleasure is meaningless.

In my previous run-ins with the Baltika-9, I must have always been too drunk to notice the foul taste. This time I was sober. In the thirst-inducing New Zealand sun, I was confronted with the full taste of a drink which, I can only imagine, is designed for the freezing depths of a Russian winter. It was not a pleasant experience.

The 8% is strong enough that it smells like rice wine. The first sip hit hard. It was super malty but also unpleasantly sweet. As I soldiered on into the guts it became progressively worse. Once you notice the banana taste, it is hard to forget it. It tastes like Baltika-9s are brewed by aging golden syrup, mixing it with vodka and then diluting it with banana fruit bursts soaked in dirty water. An empty stomach did not help things and at the two thirds mark I was feeling pretty crook. Luckily, this was just the point where the standards began to work their magic and after a brief recovery, I finished the warm bottom-third with ease. Given that the can is the size of a small child, finishing it does feel like an achievement.

The mouthfeel of Baltika-9 is slightly syrupy, as you drink it leaves a nasty residue on the back of your tongue. It wasn't overly fizzy so if you can somehow get past the taste then the skullability is pretty good.

Overall, Baltika-9 was an extremely rough experience. It is probably one of the worst beers I have ever tasted, especially considering the 900mL that needs to be finished off. Many times it took willpower to keep drinking, which should only be the case for a goon. At about \$6-7 and 5.7 standards per can it is cheap, but just misses the golden ratio in most supermarket deals. There are nicer beers available for much cheaper.

However, in the days following I began to see the bright side of Baltika-9. I realised that this beer was rock bottom. Anything I consumed afterwards would be an improvement.

Later that night, I drank a warm Southern Gold and by contrast with Baltika-9 it was amazing. I could suddenly taste hops and notes of honey that I had never known existed. It seems now that every beer I have ever grown sick of has acquired a new and fresh taste. The following weekend I enjoyed NZ Lager for the first time since I was a fresher. Baltika-9 should not be drunk for pleasure, but if you find that you are no longer enjoying beverages that you once loved, it is the drink for you. Without the pain of Baltika-9, the fruitiness of a DoBro, the rich caramel of a Flame, and the subtle smokiness of an NZ Lager were lost on me. Because of Baltika-9 I have grown to appreciate all these once-loved drinks in a new light.

Tasting notes: A challenge. Bear piss mixed with vodka. As bleak as a Siberian winter.

Froth level: No pain, no gain.

Pairs well with: Hardbass, tracksuits, secret police, bears.

Taste rating: 2/10 no bueno.

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EXECUTIVE



The choice of which party to vote for can be tricky and depend on many factors. OUSA's politics magazine contains a rundown of the NZ political parties. Copies can be found around campus or on the OUSA website: <https://www.ousa.org.nz/executive/2020-nz-election-material>

Here's a TLDR for the traditionally major parties:

LABOUR: Social democratic, centre-left party. Labour is committed to strong social policy, a just distribution of wealth and prioritising the interests of people over individual property rights.

NATIONAL: Liberal conservative, centre-right party. National focuses on loyalty to NZ and its democratic principles, national and personal security, equal citizenship and opportunity, individual freedom and choice, and personal responsibility.

GREENS: Environmentalist party. Focussed on ecological wisdom, social responsibility, appropriate decision-making and non-violence alongside commitment to building on the partnership between Māori and non-Māori to protect our planet and build fairer communities.

NZ FIRST: Pragmatic-nationalist party. Focussed on a wide range of centrist policies that tend to shift between governments. They support common sense decision-making and want to place NZ's interests at the forefront of government decisions.

MĀORI PARTY: Considered centre-left party, their main focus is Māori rights. Their policies are focused around four main principles; Whānau, Te Tiriti o Waitangi, Rangatinatanga and Kawanatanga.

ACT: Right wing, libertarian party. They believe in freedom of choice, and that the purpose of government is to enact only the laws that are required to secure the freedom of the individual.

There are 12 other parties in this election. Research, read, attend debates and get out and vote.

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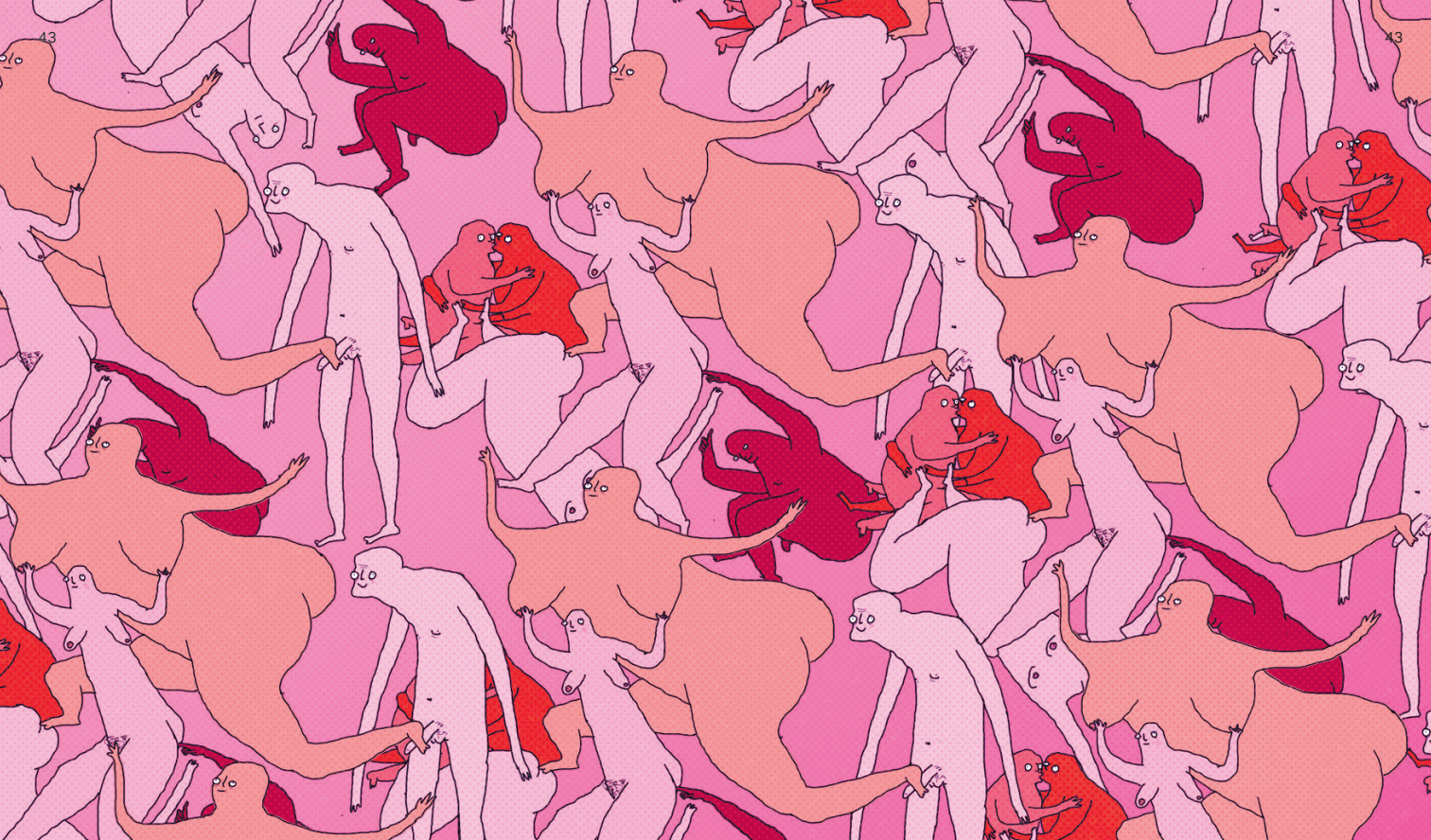
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MOANINGFUL CONFESSIONS

Met a guy on tinder. Really witty, messaged me with more than a hey and I was hooked. After 6 months of feeling like an incel, all I needed was a root and boot. Quickly organised drinks, knowing that ya girl is a loose goose on the piss. The night rolls around, and I get picked up by this guy (who was probably about a 6 tbh, but who am I to judge) and get taken into town. Drinks are flowing and so are my female juices as we make basic chat. His hands were humongous and I was super keen to see what was in store. After a couple, I suggest going back to mine. He was keen.

We stumble back to mine and the clothes quickly start falling off. I'm wearing something seductive and feeling like a 10/10. Beer goggles have got me thinking he's something like a young Leonardo DiCaprio. This is where it goes to shit. We're rolling around in bed, he's shoving his tongue in my mouth and I'm a bit turned off but too drunk to care. Not sure what to do with his tongue though so I pull back. After about 18 seconds of absolute nonsense 'foreplay', he rolls me on my back. Thinking that the foreplay was to continue, I let out a sigh of relief. Oh how I was wrong.

He puts it in me raw. I look at him, he looks at me. "So no condom?" I say. "Nah bro" he says back. Charming.

After 35 seconds of mediocre pumping in what I can describe was the Sahara Desert, he decides to start slapping my face, my tits, my sanity - whatever he could get his hands on. I'm confused, a little in pain, but this was my first proper one night stand so I was letting him have his go. After another minute of that, he asks me where I want him to cum.

Taken back by the response, I say wherever. He cums in me. And I'm laying there, him still inside me, trying to think about how the fuck I'm gonna manage raising his kid on my own on a student allowance budget. He rolls over. I ask him if he's planning on going home. "Nah bro", yet again - very charming. He then falls asleep almost immediately and I'm left strumming my own banjo next to him.

I wake up the next morning and he had already left. Blocked me on everything possible and unmatched on tinder. All I was left with was chlamydia, a child and possible coronavirus (still pending). Oh, and bruised tits.

boneless

with Kaiya Cherrington

TAKAKAU PARAOA FLAT BREAD

It's Spring time, and that means it's time for bread. That's a lie - it's always time for bread. When it comes to Māori bread, the first thing that may come to people's minds is fry bread or rēwena bread, but most of the time, takakau bread goes unnoticed. Takakau bread is extremely underestimated and underappreciated. Takakau is a Māori flatbread, and although there are different variations of recipes between whānau or iwi, it usually only has three or four ingredients. It's a versatile bread that can go with anything sweet or savoury - most prefer it with jam and a cup of tea, but speaking from experience, it is great for sopping up meat juice or creamed anything. There's no question about it - takakau is a staple. Forget your auntie's dry bread she brings to the hākari, now's the time for you to perfect it instead.

Enjoy my dad's easy recipe. Don't mess it up or he'll be mad.



Ingredients

3 cups of plain flour

1 ½ teaspoons baking powder (optional)

½ teaspoon of salt

1 to 1 ½ cups of warm water

Butter to serve

Method

1. Mix flour, baking powder and salt in a large bowl, cut in these dry ingredients with a butter knife.
2. Add warm water and combine, be careful not to overmix.
3. Gather the dough and gently knead for about one minute.
4. Grease and lightly flour a tray, then roll out the dough until it resembles a flat circle. But, let's be honest, it doesn't matter what shape, she's gorgeous to me.
5. Bake for approximately 10-20 minutes at 180 degrees, or until it looks cooked enough. Try not to bake for too long as it can dry out.
6. Serve hot or cold, but don't forget the butter. Add jam, relish, boil up juice, dip it in your tea, do whatever you like.
7. Eat it all in one sitting.



MOTUMOTU

DOUGHBOYS

While we've got the flour out, we may as well take some time to learn how to make doughboys. These cute doughy balls are a must-have in boil up (think: a stew), usually added after the boil up has been cooking away. These are steamed at the end, and come out resembling small moist golf balls. Admittedly, this recipe lacks the boil up to go with the doughboys; it is highly recommended this recipe is used for the purpose of adding the doughboys to a boil up. Plain doughboys with some Watties sauce are fine, but it's just not the same. Good luck with perfecting them.

Chuck on some tomato sauce and more salt to keep your doctor on their toes.

Ingredients

2 cups flour

1 tsp baking powder

1 to 1 ½ cups of water

Salt as desired

Method

1. Mix all the dry ingredients together and add as much salt as you want, no one's looking.
2. Fold in the water with a fork, keep adding water until it makes a sticky dough that gets all over your hands.
3. Once the dough is ready, scoop each ball with a tablespoon so it resembles about the size of a golfball, give or take.
4. Add to the boil up at least 30 minutes before serving.
5. If you aren't adding them to a boil up, make sure you have a pot of boiling water on the stove, drop them in, and let them cook for at least 30 minutes.
6. Pull them out with a spoon and onto your plate.
7. Chuck on some tomato sauce and more salt to keep your doctor on their toes.



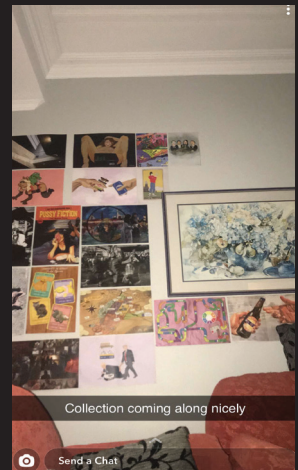
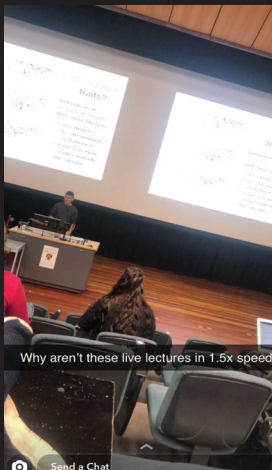
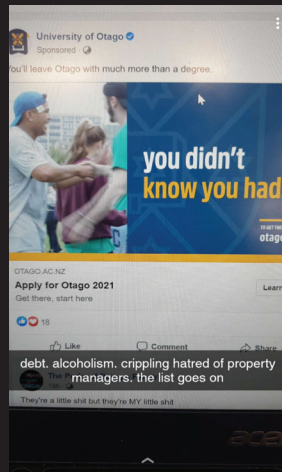
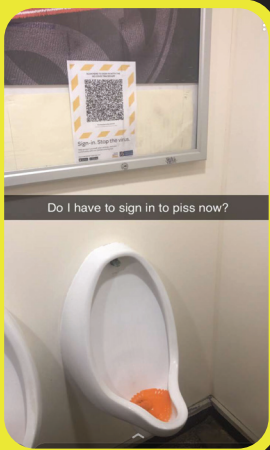
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