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Kia ora e te whānau,

Thank you for picking up the green issue of Debate! I hope you find something interesting in here, be instilled with some hope for the future, or if you want — get angry at the current state of affairs. Because let’s face it, shit’s fucked!

It can feel pretty futile to catch the bus, ride your bike, or go vegetarian when Taylor Swift’s private jet is currently doing laps of the L.A metropolitan area. She’s one of many celebrities who use their jets to avoid traffic, multiple times a day. Someone calculated that Swift’s penchant for private air travel means she’s emitting over 500 times more CO2 each year than the average American — and over 4,000 times someone from India.

It feels like we’re at a crossroads. Everyone seems to acknowledge the climate crisis, but those in power won’t do anything about it. Time and time again, scientists warn us that something needs to change, urgently. Our environment is so precious, but we treat it like shit. We can’t seem to pacify the dairy industry, even though most of their products are exported overseas. Not to mention the coal burning, and farm runoff flowing into our rivers. It speaks to how corporations are still being prioritised over the environment.

However, the government is very capable of enacting positive change. Well, we know they like to ‘set goals’. We do see occasional progress, with the banning of plastic bags and the Whanganui River being granted personhood — although, it’s important to note that’s within a colonial framework. And it still feels like putting a bandaid on a bullet wound. There have also been some pretty tragic setbacks. The colonial agenda becomes very apparent when we see mana whenua constantly disregarded at Pūtiki, Ihumātao and Shelley Bay — all for corporate interest. I used to tell myself “We’re fine, as long as plastic doesn’t start washing up on our beaches”, as if being in the Southern hemisphere makes us immune to the great Pacific garbage patch. We don’t even have that anymore, due to the sheer amount of plastic in our natural environment. As a result, we’re all ingesting around a credit card’s worth of plastic every week.

It definitely makes me nervous about the next election. The latest goings-on within the National Party demonstrate how they simply act like the rules don’t apply to them. We see Christopher Luxon, à la Scomo, sneak off to Hawaii during a cost-of-living crisis. Which is pretty twisted, given his recent disparaging comments about beneficiaries. Beneficiary-bashing and bald. I believe this shows a real disconnect from the problems people face in Aotearoa today, wherever Luxon stands on climate change. And just last week, it was revealed that National MP for Tauranga, Sam Uffindell, as a high school senior, beat up a young student. Further allegations demonstrate a pattern of aggressive behaviour continuing throughout his university years. It raises the question: why are National not vetting people more thoroughly? Shaneel Lal summarised the issue on Twitter: “Pākeha men admit to crimes and instead of going to jail, they become lawmakers ... I guess the rules are different if you’re a gang member, or brown.”

All that being said, I would like to end on a positive note. There’s some amazing work being done to combat these problems and a lot of it’s being done from the ground up. Community gardens are popping up all over the city — as well as beehives and other amazing initiatives. And hope is a powerful thing. If we all make small changes to our everyday lives it will have a big impact, despite Taylor Swift scorching the earth in her private jet.

Sam x
AUTSA annual general meeting meets a quorum for the first time since 2019

By David Williams (he/him)

The promise of pizza and giveaways meant the AUTSA annual general meeting attracted over 30 people, helping it meet a quorum for the first time in three years.

Thirty-six people were present during the July 28 meeting in the city campus student lounge - 31 in person and five online.

SRC President Sara Youssef says she was actually surprised that more people didn’t turn up.

“We don’t have to make it boring or stressful. People can come along and ask the questions they want - an AGM should be fun,” she says.

Last year, the meeting didn’t attract enough students to go ahead - the previous vice president called it “a pretty big fuck up.”

During the meeting, Youssef and SRC vice presidents Macauley Cunningham and Zina Abu Ali discussed the strategy AUTSA will be using going forward.

“Coming into AUTSA, there was never really a strategy,” Youssef says.

“We didn’t really have that sense of direction, we were doing things on the go.”

AUTSA General Manager Jo-Hill Ismail expressed her thanks to AUTSA’s volunteers for working in such difficult conditions.

“There is no way we could have pulled through and done all of these activities if it wasn’t for people helping us in this space.”

South Campus Representative Ashley Kirkness says she is delighted by how well the general meeting went, and how students reacted.

“Overall, I was quite impressed by student engagement and the kind of questions that were asked,” she says.

“All the staff were making eyes at each other across the room, saying ‘you take this question and you take that question’.”

The meeting was capped off with Youssef giving away $500 worth of Prezzy cards and encouraging people to put their hands up to run for SRC positions.
Free public transport and egging at the Auckland University mayoral debate

By Justin Hu (he/him)

Auckland’s mayoral contestants debated transport projects and dodged eggs last month at Auckland University - seemingly the only debate with an audience under 40 years old.

Six mayoral hopefuls turned up to the candidate forum moderated by the uncompromising Jack Tame. This included all three frontrunners and three minor candidates.

Candidates discussed their plans for the city centre, transport, water and council spending. The debate and topics were organised by the University of Auckland Debating Society.

The sole left wing candidate, Efeso Collins, is currently representing Manukau ward. As the progressive candidate, he has previous endorsements from Labour and the Greens.

“I’m standing because... when the students marched up Queen Street, I came with my two young daughters and my wife, and we marched,” he said in his opening statement. “It is vital that the next council is completely focused on climate action.”

Collins said he would incentivise Aucklanders to leave their cars at home with a pledge to introduce “fully free” and improved public transport if elected. In an interview with Debate earlier this year, Collins spoke at length about his transport policy.

Unprompted, Collins then brought up the housing crisis: “We’ve got to make sure that young people like yourselves and families have somewhere to live, and intensification is the answer,” he said.

Last year, sweeping zoning law reforms were introduced to allow developers to build more dense housing. The issue has become a flashpoint for some groups, although the topic wasn’t brought up during the debate by organisers.

By comparison, centre-right candidate Viv Beck said she would support free fares for students and community services card holders. However, Beck does not believe under-25s should have free access to public transport, which advocacy group Free Fares has been campaigning for. Beck said she would instead use the money to make public transport more usable in Auckland.

“People need a public transport system that gets them to where they need to go when they need to get there, and the evidence is that people need that first,” Beck said. “I have no problem with having targeted, free public transport, but I don’t think it should be free for everyone because I want to put the money into a better service.”

Beck is the chief executive of Heart of the City - the city centre’s business association - and has been officially endorsed by National’s de facto local election arm. She proposes fast-tracking a series of busway projects across Auckland. When asked about the city centre, she said she was “very sad” to see it in its current state. Jack Tame, who hosted the debate, pressed Beck about whether she had played a role in the area’s perceived downturn.

“It was devastating to see 90% of the business lost in one fell swoop in early 2020,” she said. Beck blamed this on construction, crime and changes to Queen Street made by the council.

She said police needed more resources and that there should be more people-oriented spaces like Freyberg Square and the Britomart precinct.

All candidates agreed that the city centre needs revitalisation - with candidate Leo Molloy speaking most loudly: “It’s embarrassing at the moment when you combine [Covid] with the petty crime and the ram raids. It should be addressed with urgency, and the best way to do that is getting some police down there,” he said.

“We also need a big event down there to reactivate the entire city...we [should] put it in a nice, iconic downtown stadium, a cultural centre, and an aquatic centre, and then we pitch for the 2034 Commonwealth Games.”

Molloy is a controversial businessperson and owner of the HeadQuarters bar on the Viaduct - his Wikipedia page does an excellent job of summarising his assorted controversies. On transport, the candidate said there were three stages to his transport plan: more “green hydrogen” buses, a trial for free public transport and a congestion tax.

However, none of the candidates on stage fully supported the Government’s $34 billion light rail plan, linking the city centre to Māngere via tunnels. Five candidates want it cancelled and Collins said that he’d prefer a cheaper option that didn’t go underground.
On the state of the city centre, Collins said more wrap-around services were needed to help people in emergency housing.

“We’re not going to hose down the homeless; what we are going to do is care about people. And that’s what the central city needs,” he said. “By taking a community approach, it means that we’re working with the business associations, the retailers, community constables, youth workers - that’s going to really support safety in the city.”

Collins added that he believed more events alongside the council’s masterplan for the city centre would attract more people. This would provide more space for people walking or cycling and remove cars from parts of Symonds Street.

The lively university event was a welcome addition to this year’s local election campaign. An event at the forgotten colonial outpost of Howick, held two days earlier, attracted a pale, retired audience. The change in pace didn’t go unnoticed by the candidates.

“I think the audience is fantastic. We’ve done about 50 debates, it seems like that anyway, and we feel like we’re speaking at an old people’s home most of the time,” Molloy said. Collins remarked that he didn’t “think any of the debates had been this entertaining”.

Aside from the frontrunners, the other three candidates on the stage also pitched in during the event - namely as targets for two eggs. Craig Lord is a “former engineer, freelance media operator, marriage celebrant, and event MC” who came third in the 2019 local elections (8%).

Meanwhile, Ted Johnston is the current co-leader of the New Conservatives and also unsuccessfully ran for mayor three years ago - having persuaded half as many voters as Lord did.

Hibiscus and Bays Local Board chair and Austin Powers impersonator Gary Brown also turned up to speak - having successfully dodged any hurled projectiles. Later in a Facebook post, the university’s debating society disassociated itself with the “egg-based violence” that left Johnston and Lord scrambling to get to the drycleaners.

“To be clear, Debsoc supports free speech on campus and does not condone the use of egg-based violence against others. The exec apologises to anyone with a lecture in B28 tomorrow: despite our best attempts at cleaning, it may still smell a bit eggy in there.”

You can watch the debate on the University of Auckland Debating Society’s Facebook page. Other publications have also reported more on the egg-throwing itself - we recommend checking out Craccum’s write-up. Enrol or update your details to vote in the upcoming local elections at vote.nz

1.craccum.co.nz/news/reporting/mayoral-candidates-egged-at-uoa-debating-event/
AUTSA has new sense of direction, upon announcement of five year strategy

By David Williams (he/him)

AUTSA has laid out its key priorities in a new five year strategy.

SRC President Sara Youssef announced the new strategy at the annual general meeting at the end of last month, alongside vice presidents Macauley Cunningham and Zina Abu Ali.

It outlines five key priorities:

- Student voice, engagement and awareness
- Student wellness
- Stakeholder engagement
- Financial stability and sustainability
- Leadership development and operational systems

Youssef says she is very happy with the results, as it’s been nearly six months in the making.

“This is where my heart is. We have been working on it as a collective and I’m so proud of it.”

An AUT staff member in attendance said they’ve been on a number of boards over the years and it is probably one of the best pieces of strategy they’ve seen.

“The organisation is in a really good spot to charge forward in the future with great staff on board and great student leadership.”

But Youssef stresses the organisation has needed a strategy for a long time.

“Coming into AUTSA, there was never really a strategy,” she says. “We didn’t really have that sense of direction, we were doing things on the go.”

However, Youssef says that while the strategy is a good start, she wants to know the next steps.

She says they are starting with the what and the why, and then they’ll know the how.

The strategy also outlines ways to measure its success.

The key priority is targeting student voice, engagement and awareness, as these would have quantifiable ways to measure success.

In the next five years, AUTSA wants to increase voter turnout in student elections to over 10 percent, ensure between 15 and 25 percent of AUT students engage with clubs and services, and create a competitive election environment.

Youssef says AUTSA wants to make sure it is building a student association for all.
WANT TO MAKE UNI LIFE AWESOME?

Every year, you get the chance to vote in the Student Representative Council (SRC) — a group of AUT students elected by AUT students to represent the student voice on campus.

Nominations run from 25 July - 12 August, and voting is open from 19 - 30 September. Check out our site for more info and instructions!

AUTSA.ORG.NZ/ELECTIONS
We cannot protect our moana if our waka cannot speak to it

By Vivien Whyte (she/her)

Te Moana-nui-a-Kiwa. The great ocean continent. For those of us who live with it, our connection with the ocean runs deep. It connects us, nourishes us and safeguards our wellbeing. The title of this article comes from a kōrero delivered by two leaders from the Pacific Youth Council, Karalaini Basaga and Fredrica Nagan, who came from Fiji to talk in Te Whanganui-a-Tara. For Pacific nations, the oceans have always been our way of life. However, as climate change threatens the world in new and unprecedented ways, those in the Pacific have been left without a voice. We descend from voyagers and navigators who travelled on different waka to make our way across the ocean. It is these waka – our intergenerational knowledge and lived experience – which give us the tools to protect the moana. This way of knowing has been passed down through our reo, yet we find ourselves in a position where our voices are diminished. Whispering. Barely able to combat the loss of ocean biodiversity, or keep the moana healthy.

The United Nations has marked 2021-2030 as the ‘Decade of Ocean Science for Sustainable Development’, with the ‘Decade for Indigenous Languages’ beginning a year later. I sat down for a kōrero with two UNESCO Aotearoa Youth Leaders, Ethan Jerome-Leota and Adriana Bird, to delve deeper into this and unpack what the ‘decades’ mean for their mahi.

Ethan proudly hails from the mighty Waikato. He was brought up there, eventually studying law at the University of Waikato. Now he’s a legal advisor for Waikato-Tainui and is this year’s Youth Chair for New Zealand’s National Commission for UNESCO. He grew up next to the Waikato River. His iwi, which is named after the river, believes it is their tūpuna. “It has a mauri, a life force and it’s a living being. It’s not just a body of water - it has feelings from the way that it flows to the different areas it flows through.”

Adriana speaks passionately about the ocean. She was brought up at the beach at Mount Maunganui, where she hails from Ngāti Ranginui. Her core family comes from Ōpōtiki and Ōhope where she descends from Ngāti Awa, Te Arawa and Tainui iwi. She has a law and environmental science background and works for the Ministry for the Environment, working in Māori policy and partnership. Adriana says that all aspects of her well-being - physical, mental and spiritual - have always been associated with the ocean. The activities she can do in the ocean brings her joy - it’s “hauora that comes with connection to the environment.”

While other UNESCO branches around the world may view ocean sustainability and revitalising indigenous reo as separate issues, UNESCO Aotearoa is taking a holistic approach. Recognising that these are closely related is rooted in the heritage and knowledge of Aotearoa and is an essential part of their mahi.

To ground himself in this holistic approach Ethan comes back to his pepeha. “When I say Taupiri te maunga, Waikato te awa, Tainui te waka, Waikato te iwi - it’s not necessarily me saying I come from that river or that mountain. It’s really about my collective responsibility to look after those things.” He says that focusing on your identity and values keeps you grounded and reminds you why you do what you do. Introducing oneself through your connections to te taiao is an incredibly strong showcasing of how te reo Māori is entwined with stewardship and looking after the environment for future generations. As Adriana puts it, “Through something as simple as introducing yourself through your maunga, your awa...we use language to show that connection. And I know that’s a theme across many other indigenous languages too.”

The idea that these things are intertwined and encompass multiple things at once forms the foundation for how the UNESCO Aotearoa Youth Leaders plan to tackle the ‘decades’. To be a kaitiaki of te taiao means so much more than being guardians of our environment. As Ethan puts it, “when we talk about the reo, we are talking about culture, identity, the whenua and the oceans - including our collective responsibility to care for the environment.”

In Aotearoa, mātauranga Māori and indigenous ways of being have been protecting te taiao for centuries. And te reo Māori can articulate our obligations to the environment in a way that could never be translated into English. In that way, our indigenous languages are essential in protecting the ocean and empowering tangata whenua to continue doing so.
Adriana is on a personal journey of reclaiming her reo. “I am reclaiming my connection to my culture and that connection to the environment.” She says that over the years, she’s felt that connection grow stronger. “I can articulate it better through that language” In Aotearoa, this is a story echoed by many. Adriana says, “there’s a lot of us going through that reclamation of self and identity through learning our reo. I think that is important, and ties into how we kaitiaki as well. Through it we can speak to our ancestors.”

Both Adriana and Ethan imagine a future where future generations won’t have to deal with the same struggles and problems as us. Or else, that they will have the foundations and resources to flourish. For this, we need a holistic approach. Ethan says we can’t just think about what’s right in front of us. Coming back to his pepeha, “You don’t wake up and say ‘well, I’m just going to focus on my hapu. Whatever happens with my iwi, maunga or whanau, I can’t deal with that now’.” For him, it’s a reminder to not work in silos. “That’s a very colonised way of thinking. These issues are interconnected and it’s really important for us to ensure that we aren’t just trying to fix one area.”

The world is stealing from our moana and its future. While New York may erect a global-warming doomsday clock, time is already up in Oceania. Our environment and oceans need us to be vigilant and act now. But without knowledge or language to guide us, safeguarding our moana is impossible.

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I’d like to thank Adriana and Ethan for their time, reflections, whakaaro and stories - it was so beautiful to kōrero with you both.
Everyone remembers that one cooked week in March 2020 when the pandemic started. It was like that scene in *Hitchhiker’s Guide to the Galaxy*, after Arthur Dent is snatched away from the destruction of the Earth and the only thing that properly knocks the panic into his brain is the erosion of McDonald’s hamburgers. Covid produced very urgent anxiety for everyone - I became more invested in the news than I had ever been, my siblings who worked at a supermarket would walk directly from their cars into the shower and we kept strictly indoors with the outside world seeming like a breeding ground for the virus. Without sounding too much like a government PSA, it’s genuinely impressive how the nation and much of the world took such immediate and strong action against the virus. So, I wonder: has this urgency become lost on us in the midst of the climate crisis, or have we just started to accept defeat?

Climate anxiety and despair have become a defining characteristic of Gen Z. While previous generations had trends like Game Boys, disco and drive-in movies, we’ve got crippling existential dread and a dying natural environment as our cultural atmosphere, baby! Depressing stats, extreme weather events and stupid decisions by lawmakers are presented to us in droves. Social media algorithms shove the most disastrous consequences of climate change into our faces - one post after the other, overloading our senses. This cycle continues until we become desensitised to the crisis. It kills all hope and we lose the ability to care. It seems like all we can do now is shitpost about how fucked we are and brace for impact.

Back in the good old days (2019), I thought about the climate with hope. Like, “Wow! I can’t believe people in our generation are so strong and opinionated! We’re gonna be the ones to solve the climate crisis! Someone is going to invent something that will immediately solve everything! We need to support these tech ventures, give them a platform and buy their products! And buy their products! And buy their products!” However, it seems like some young people have become more apathetic since the beginning of the pandemic. Part of this can probably be attributed to our generation simply maturing, gaining life experience and being able to put issues into perspective. But rather than slowly, naturally and healthily going through this process, teenagers and young adults have experienced the world dramatically transform within a matter of days.

Although the constant spotlight on Covid-19 put the climate crisis on the back burner, it also highlighted wider social issues. The ten richest men in the world doubled their wealth from 2020 to 2022.¹ We saw fewer people in oceans, thus the safety of marine life briefly improved.² The productive anxiety we once held around the climate was drained from us - and it’s been a battle to get it back. We can’t use the excuse that “We’ll be dead and gone before any major issues”, because the ramifications are happening as we speak. A study from Ipsos³ says that a fifth of surveyed young people believe it’s too late to solve climate change - 66% more than other age groups.

To understand this issue better, I had a chat with Sarah McBride, a researcher and data analyst who recently finished her thesis at Victoria University of Wellington. Her research analyses climate anxiety in young people across Aotearoa. She explains why this happens: “Young people are really socially connected, so they see the damage of climate change all across the world via social media - something that older generations don’t get.” She agrees that climate anxiety has been dampened due to the increased focus on another existential threat. “It’s really hard to be constantly anxious about something - and there’s nothing you can do about it.”

So, I guess we’re left with two options. One: continue to do good, even if it doesn’t make a difference. Or, two: give up. However, Sarah seems to be optimistic after talking with young people for her thesis. She says that there are people who want to make a difference by recycling, eating vegetarian food and taking public transport; others realise the real polluters are corporations and governments and that’s where the real change will happen. So, if we think we’re doomed, why are we still trying to fight climate change by recycling and avoiding meat? Sarah says, “It’s a bit grim, but if someone you know is dying of a fatal illness, although you accept there’s nothing you can do, you still do your best to support that person and prolong their life.” But with the climate, we can still do something - it just requires wide scale, drastic

changes. These need to be made by governments and corporations and they need to happen now. Sarah said one of her interviewees had moved beyond anxiety, into anger. During the school climate strikes, politicians said they loved what young people were doing, they supported them and saw them, “But she was like, no - we’re here because of you and we’re angry because you’re not doing what you should be doing to protect the climate.” Sarah said that this frustration may be part of a good approach to climate anxiety. Although limiting constant media consumption is beneficial to reduce stress, you could also channel your anxiety into something bigger. Directly quoting her thesis, she said, “Rather than suppressing this emotional experience, people should acknowledge and share their anxiety to form strong networks of mutual support and take collective action.”

To conclude in the style of a self-improvement YouTuber, the main thing we need to do is rework our habits. A bunch of small decisions can lead to big impacts. And a large group of people taking small actions can make or break our response to the climate crisis. Thankfully, this is becoming an unspoken rule across our generation. We need to get used to making changes in ourselves and encouraging others to do the same. Limiting your consumption of meat, buying more second-hand clothing and supporting organisations doing the hard mahi are all things you can start doing today. But legislative action and regulating corporations will force wide-scale changes for the better. On another note, Auckland’s mayoral election is in October. So, research which candidates actually care about the environment and are willing to do something about it. Then, fucking vote.

This story was first published on Pantograph Punch

Country Calendar is a Kiwi classic and one of our most popular local shows; a distinct Sunday ritual in many homes throughout Aotearoa. Anyone who has watched even one episode across its multitude of seasons will know it is a reality show that follows the daily lives of farmers, agriculturalists, businesspeople, and even fishers as they work the land and sometimes the sea. Mostly set in rural communities, the show captures the interest of fellow farming folk and those that have cottage-core fantasies. Since the first episode in 1966, we’ve witnessed flowers blooming, lambs being mustered, horses galloping, oysters getting shucked, and Pākehā children skipping through orchard lines.

There is something to be said about a show boasting about whenua and moana ‘kaitiakitanga’ yet showcasing this almost exclusively through the generational wealth of non-Māori. I’ll admit Country Calendar used to be one of my comfort shows. I’d sit there with a cup of tea, something sweet to nibble on, and happily hum along to the intro. I was a sucker for episodes specifically on some sort of sustainable practice they’d adapted or were working towards. I remember one in particular based on Stewart Island or Rēkohu / Chatham Islands, where a family had to get rather crafty with their tools due to little to no accessibility. It was a great laugh to see what they had come up with and what was nonetheless working on their lamb farm. Yet, after a year of TVNZ app usage for the sole purpose of watching Country Calendar, I found myself drifting further away from my weekend tradition. It wasn’t that the show can be quite repetitive and slow, it was the incessant ignorance and privilege of the farmers themselves.

The messaging, whether intentional or not, was the same every episode. Either the Pākehā family was ‘gifted’ resources or land following World War I and then decided to raise their children on said land; or, my personal favourite, a tauiwi couple, usually from some distinctly white European country, came to Aotearoa on holiday and ‘just fell in love with the place’, bringing their old money here to set up shop. Both storylines are essentially the same and are equally painful to watch. Country Calendar and the people featured rarely mention the iwi or hapū of their respective rohe.

I was reminded of this after one episode in which an older Pākehā couple smiled with glee at the success of their multi-million-dollar artisan citrus business. Not two minutes into the programme, I began to recognise the scenery and realised this limery was in Nūhaka, my papa kainga. I knew the brand and had seen their products displayed at farmers’ markets in Hawke’s Bay, but never knew they were nestled somewhere on my whenua. I finished the episode with my arms crossed over my chest and my brow furrowed.

Featured on the show was their website. On it, the owners boasted about the “unique climate subtropical environment” where their limes are grown, even adding that with their drive and determination they have “created this once bare land block into a Wairoa landmark.” I wanted to cry, write letters, call my mum and give their business a one-star review on Google, but what would any of that do? They were still going to be these Pākehā thriving off Rakaipaaka land, and I was still going to be a 20-something Māori barely getting by in a shared Mt Albert flat. This episode had me zoning out in the shower and asking myself, How in the hell did these Pākehā somehow take our whole existence and just run with it?
Country Calendar first aired on 6 March 1966. The episode depicted an apricot orchard in Central Otago, and the entire broadcast was 14 minutes long. Back then, the show was studio based, with frequent cuts back to the farm. After a new hot-shot producer by the name of Tony Benny took over, the show not only gained a new and improved theme song (which still stands today) but also an increasingly ‘Kiwi’ feel. This revamp ditched the suits and ties of previous show presenters and took audiences right into the paddock, showing my fellow pavement-trotters the glitz and glamour of farm life.

In the 40th-anniversary episode of Country Calendar (2015), Tony Benny recalled an array of clips used on the show, shot before 1966. This older footage was set inside a shearing shed in 1937, on the Bull family farm in Canterbury. It showed a member of the Pākehā Bull family puffing on a pipe and watching as Māori shearsers stripped layer after layer of thick winter wool from a seemingly never-ending flow of ewes. Benny highlights this as his favourite film piece to broadcast on Country Calendar. In his words, “It is reflective of New Zealand during that time.” To his credit, Benny is right: this piece of film depicts nothing other than colonialism.

Sitting by myself in 2022, watching the black-and-white clips, I couldn’t help but think of my papa. He was born on 27 May 1929, on our ancestral whenua in Nūhaka. He was a man of perfectionism and craftsmanship when it came to our land. When he was a teenager, he went out shearing, like most Kahungunu men of the time. My mum says that it was like watching a master carver at work when papa sheared. The clippers in his right hand were like a well-loved chisel, and it was known to all that whatever my Papa did, he needed to be the best at it. He had a style of shearing called a slow hand, where it looked like his blade was gliding across the fleece. Mum would imitate it, which reminded me of birds skimming across the water.

My papa just worked and worked and worked his entire life. A big man himself, he always had a big horse in tow. He knew the hills and families of Nūhaka like the back of his calloused hands and could build a damn good fence, too. It was the same for everyone else in our rohe; there were no other options than to throw your guts out in a field or in a shed, and my papa had no problem doing either. In fact, he thrived in these environments and, as he aged, he dreaded the fact that he couldn’t continue this mahi. He passed away in May 2017, a few days after his 88th birthday. As all our bodies do, his tūpāpaku returned to the people of Nūhaka and the clay of Rakaipaaka.

It is simply not enough for me to only be returned to my whenua when my body is buried in it. My whānau don’t have any kind of trust, or even very much, in KiwiSaver, but, rest assured, we’re finding ways to make it back to who we once were and where we have always been. This is why my critique of Country Calendar is so personal. Country Calendar and the predominantly Pākehā men portrayed week in and week out for the last 56 years are physical manifestations of ongoing colonial violence enacted on our whenua and against our whānau whānui.

It is not only a glorification of the imperial tradition that Country Calendar seems to hold on to so dearly. It is a romanticisation of lifestyles that in the past were always Māori. To watch your whakapapa put on like a costume and flounced by Pākehā farmers pretending to be kaitiaki feels apocalyptic, and enough is enough. This racist justification of colonial violence is getting rather old and worn out. Pākehā mā, all that money you feel assured by, and the truth you continue to ignore about who you are and how you got here, still does not erase whakapapa Māori. Our connection to these lands will always enable us to return to them. Without your fancy papers and zeros on a screen, can you say the same?

Land back, water back, indigenous knowledge and lifestyles back - we want it all. So I’d hold on tight to that piece of paradise you think you own outright. Your wealth and your access can no longer keep what is us from us. This is mana motuhake in action.

Hoki whenua mai!
AUTSA BALL 2022

SAT 8 OCT 22 • AUCKLAND TOWN HALL • R18
EARLYBIRD AUT $60 • AUT GENERAL $70
PUBLIC GENERAL $80 • TICKETS AT EVENTFINDA.CO.NZ
Tuck your wallet away and reach for the back of your pantry. Cleaning can put you in a difficult position; keeping a carbon footprint low while also keeping costs down is tricky. Baking Soda is cheap and versatile. It is a pure, natural food product that is non-toxic, which you won’t find in many other cleaning products. One tub covers it all, ideal for students or anyone strapped for cash; fill up on this white gold, and your wallet will thank you.
Tuck your wallet away and reach for the back of your pantry. Cleaning can put you in a difficult position: keeping a carbon footprint low while also keeping costs down is tricky. Baking Soda is cheap and versatile. It is a pure, natural food product that is non-toxic, which you won't find in many other cleaning products. One tub covers it all, ideal for students or anyone strapped for cash; fill up on this white gold, and your wallet will thank you.

*Cheap and easy

**Baking Soda for all occasions**

Baking Soda is

Cheap and easy

Tuck your wallet away and reach for the back of your pantry.
Kura Te Au / Tory Channel
I took these photos during that first big lockdown of 2020. I had gone down to the Marlborough Sounds for a weekend to cut wood for the fireplace at our family bach. All I packed was a chainsaw and a backpack with little more than some clothing and my camera. Little did I know, I’d be stuck there for a while.

These photos are quite special to me because I’d never been able to spend so much time planning a series of images. I only had two rolls of film on me – one in the camera and one I found in the depths of my pack. Unsure of how long I would be there, I took pics conservatively until we got an end date. I get a lot of peace from looking at these photos and I’m very nostalgic about the time where life seemed to slow down. I felt completely engaged with my family, my work and nature.
Relating this to the green issue of Debate, I was asked to share these images because of my comment that nature started to take over. With the absence of commercial fishing and dolphin watching boats, we had a pretty sweet blue cod source just off the jetty. We also had plenty of visits from some well-mannered dolphins, seals and orcas – which was unheard of pre-pandemic.

I hope you can get something from what I consider one of the most surreal places in the world. It’s seriously worth a visit if you get the chance.

@hugo.molloy (he/him)
Entry to Tōtaranui / Queen Charlotte Sound
Britain just hit 40°C for the first time in human history. It’s also the first time we’ve named a heat wave, as Zoe hits Spain. So, before your subwoofers melt under the pressure, listen to some environmentally conscious tunes to get the adrenaline pumping and get the Green Party into the majority.

5 Songs To Blast At Full Volume Before Climate Change Burns Your Speakers To Ash

By Reece Skelley (he/him)

Pinegrove - ‘Orange’

Pinegrove’s 11:11 is an album filled with personal reflection and existentialism, but ‘Orange’ has something more. It’s a perfect juxtaposition of languid, alt-country waltzing and political damnation, taking aim at the American government’s inaction on climate change. “Today the sky is orange / and you and I know why” is a couplet alive with resignation, resistance and rage at the ecological end of the world. Don’t get me wrong, Pinegrove are no Rage Against The Machine - but after years of solipsistic pondering, it’s nice to see them fight for the planet.

The Beach Boys - ‘Don’t Go Near The Water’

Although The Beach Boys were musically subversive, they were also very sincere. Brian Wilson really did care about vegetables as much as he cared about love, and this can be felt throughout every five-layer harmony. They also single-handedly sold surfboards to an entire generation. ‘Don’t Go Near The Water’ is a political reprieve about water pollution, which doubles as a rejection of their ‘California Sound’ identity. You might think it’s the perfect time for a wink and a nod, or maybe some sly sarcasm. But the tune is deceptively straight, contrasting Mike Love’s meditative tones with Al Jardine’s bombastic, melodramatic imagery. “Toothpaste and soap will make our oceans a bubble bath!” Just like sitting too close to the television will make your eyes square! Sure thing, grandpa. But it rings true, as its message gets chillingly closer to reality.

Mutton Birds - ‘Anchor Me’

Don McGlashan of The Mutton Birds famously said he’d rather have sex with a crayfish than let National use any of his songs in a political campaign. Well, if we don’t do something about the environment, then we’ll never get to see that happen! The song in question was the love ballad, ‘Anchor Me’. Don McGlashan’s nautical metaphors and lush, reverb-soaked melodies stand the test of time. ‘Anchor Me’ was released in 1994 and co-opted by Greenpeace in 2005 to commemorate the bombing of the Rainbow Warrior. And it’s still socially relevant after all this time. A smart, moving pop song in every sense, hopefully by 2025 it finds another reason to be both anthemic and anathema to the malaise of the world.

Soundgarden - ‘Hands All Over’

Metal bands? Caring about the environment? It’s more likely than you think! Granted, the deforestation and oil spillage references are deployed sparingly; “Hands All Over” is more about Chris Cornell’s disappointment in the human condition than his disappointment in Shell or BP. Nonetheless, early Soundgarden’s raw droning fury, combined with Cornell’s falsetto theatrics, make the perfect soundstage for the matricide of Mother Nature.

Your Favourite Horny Song

Cop out? Absolutely. Thematically relevant? Barely! But I’m running with it, because horniness is universal and a renewable heat source. My go-to this time of year is D’Angelo’s cover of ‘Feel Like Makin’ Love’, for its simmering and soulful sexual tension, its a quiet storm of passion. As an alternative consolation prize - and a testament to my undying love for cheesy stuff - Def Leppard’s ‘Pour Some Sugar On Me’ has been making the rounds in my Spotify playlist. On the strength of its pre-chorus alone, it’s easy to see how the British heart-throbs took America by storm. Take that feeling and take the love of your life by storm too!

It’s not just important to examine genres musically, but aesthetically too! A band like Pinegrove lives in the present, sees orange skies and imbues green hues; a band like Soundgarden lives in days of future past, and trades in black. Hopefully we don’t have to see the day when we finally discover which colour reflects through that prism.
THE GREEN ISSUE

FOREST FIRES
GLOBAL WARMING
ALGAE BLOOMS
HEAT WAVES
BREAKING NEWS
IN OTHER NEWS: BILLIONAIRE SAVES EARTH FROM TERRORIST
7/7/the terrorist attempt to destroy the earth, bill saves the day!

PRETTY WILD HOW THINGS ARE GOING AT THE MOMENT, HUH?

BACK IN MY DAY, WE DIDN'T WORRY ABOUT THESE THINGS AND LIFE WAS BETTER.

WHAT HAPPENED TO THOSE SIMPLER TIMES? I'LL TELL YOU WHAT! IT'S THE ATTITUDE OF THE NEW GENERATION. YOU'RE ALL SOFT!

ALWAYS ASKING FOR TOO MUCH! NOT GRATEFUL FOR WHAT THEY HAVE NOW!

EVEN IF THIS GETS WORSE, I'M NEARLY 80 - MY GENERATION IS OLD NOW. IT'LL HAVE TO BE UP TO YOUR GENERATION TO SAVE US... UNLESS YOU'D RATHER NOT. FAIR ENOUGH?

OH LORD, LOOK AT THOSE DARN KIDS GO AT IT AGAIN. THOSE PROTESTS ARE JUST EXUSES TO GET OUT OF SCHOOL. WHEN WILL THEY LEARN?
A Love Letter to Auckland

The formative memories of my childhood are set in a terraced house at the end of a desolate cul-de-sac. There's one moment that has always stuck with me: when I was seven years old, my neighbour was arrested on drug charges. It was a peculiar experience, not because of the melodrama or the chaos, but rather the lack thereof. I was struck by how anticlimactic it was - nobody panicked, he was back shortly after and his backyard stayed unmowed and overgrown. In many ways, I suppose it was a microcosm of an Auckland life. If you walked up our street, you'd find a little bridge overlooking what I imagine was supposed to be a stream. I don't think I ever saw a single drop of running water, just the indignant stillness of a swamp that mocked expectation. The land mimicked the people. They had a shared nonchalance, always waiting for something to happen.

Often when people dedicate something to their hometowns, there's an air of romance about it. Maybe it encapsulates the glamour of the big city, or the homely twee of a small town, but it's always cinematic. It's as if these places are designed for tacky landmark montages in a Hallmark movie. It was hard for me to ever imagine Auckland in the same vein - it seemed to lack the spirit of intrigue and excitement you get in all the great cities. Auckland is the sort of place where we collected pumice rocks on Māngere Mountain and if we were lucky, we got the thrill of figuring out which rocks were actually cow shit. On a nice day, one might risk their life to feed the birds at Western Springs, and even the rabid geese seem a little half-hearted about their bloodthirst. The Sky Tower, our crowning glory, stole its look from the Seattle Space Needle. Its awkward phallic structure feels like a testament to the city - desperate to prove itself, constantly out of sorts - a deep, bored loneliness.

They say you love things not in spite of their flaws, but because of them. I guess it's a strange form of Stockholm syndrome, because I find myself belonging here more and more every day. I'll also voraciously defend this city against the observations of its visitors, who are probably right. I find myself falling in love with its flaws the more I discover them. I went to a cinema in the Metro Centre on Queen Street the other day. The ground floor is entirely barren, haunted by the memory of the former food court. Centre-stage is a spaceship elevator that is as dated as it is wondrous. The theatre is on the top floor and it's impossible to make your way back downstairs the same way you came in. It is a sad, hollowed-out carcass of a building with incredibly poor design planning. But for all of these same reasons, it's also kind of beautiful. The Metro Centre captures the spirit of everybody and everything I've ever known in Auckland: rough around the edges, a little nonsensical, but somehow still standing. It makes a spectacle of its own discord, daring us to make something of it.

In the end, this is what unites all Aucklanders. A marvellous sense of social innovation and a tenacity of spirit. There is something about Auckland that never quite feels like a real city, like New York, London or even Melbourne. I once had a friend who was visiting for a weekend and asked what there was to do, and I couldn't come up with a single idea. And yet, I still love living here. There is an endearing awkwardness about it all: the way it tries to emulate the glamour of other cities, like a child who's gotten into their mother's makeup. The magic of Tāmaki Makaurau isn't in its exciting locations or its blowout events or its sparkling, sprawling grandeur. Rather, it's in our ability to make something out of nothing. It's in the endless possibilities of a Friday night 10pm call-to-arms where we make our way to some half-hearted house party with nothing but a bottle of wine and a dream. It's in the romanticism of sitting in a circle at some random park and listening to music as if we were at a witches' sabbath. It's in the potential to make an inane walk down K' Road some sort of surreal performance. There's something miraculous and profound about our instinct to create art out of the mundane, and I think it's a skill that is inherent to living here. Kipling once said of Auckland in his Songs of the Cities: 'Last, loneliest, loveliest, exquisite, apart.' And it is purely out of that loneliness that we seem to create loveliness.
Nature Boy: The Photography of Olaf Petersen

EXHIBITION

Auckland Museum

Now - March 2023
Free for Tāmaki Makaurau residents

Olaf Petersen’s nature photography is some of the best to come out of Aotearoa. This exhibition features 60 images taken from 1930 to 1980. Acclaimed for his ‘mid-century modern’ technique, Petersen spent a lot of time shooting on Auckland’s west coast and the Hauraki Gulf. He also ventured from the far north to Stewart Island.

Dawn Raids

THEATRE

ASB Waterfront Theatre

Aug 16th - Sept 3rd
$30 Earlybird

The Pacific Underground Theatre Collective revisit Oscar Kightley’s contemporary classic 25 years on - and in the wake of the formal apology.

A visceral look at a shameful part of NZ history where a community was scapegoated.

Two hours, with interval.
FILM

Wes Anderson,
The Complete Collection

The Capitol Cinema, Balmoral

August 7th – September 6th
$10

Come revel in the complete collection of legendary director, Wes Anderson. Showing in order of release, from Bottle Rocket to The French Dispatch.

All month long.

TALK

Talk – The Life of Rainbow Artists

Auckland Art Gallery, Toi o Tāmaki

Saturday, October, 15th
Free! *must book

An artist-led talk about inspiration and how being part of the rainbow community comes into their practice.

Featuring: Zena Elliott, Sara Moana, Rebecca Swan and Steve Lovett.
### Gig Guide

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<td>Theo Gold - Single Release Show</td>
<td>The Wine Cellar</td>
<td>Thursday, August 18th</td>
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<td>Troy Kingi with Delaney Davidson</td>
<td>Auckland Town Hall</td>
<td>Friday, August 19th</td>
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<td>Thursdays I’m In Love</td>
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<td>Heavy Chest &amp; Eli Superfly - Super Heavy Tour</td>
<td>Whammy Bar</td>
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<td>House of Booker</td>
<td>Neck of the Woods</td>
<td>Saturday, August 20th</td>
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<td>The Powerstation</td>
<td>Friday, August 26th</td>
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**Note:**
- **Theo Gold**'s event is happening at The Wine Cellar on Thursday, August 18th, with a cost of $15.
- **Troy Kingi** with Delaney Davidson's concert is at Auckland Town Hall on Friday, August 19th, ticketing at $50.
- **Thursdays I’m In Love** event takes place at The Tuning For on Thursday, August 25th, with a cost of $10.
- **Heavy Chest & Eli Superfly** - Super Heavy Tour is at Whammy Bar on Friday, August 26th, with a cost of $25.
- **House of Booker** is at Neck of the Woods on Saturday, August 20th, ticketing at $30.
- **TĀMAKI MAKURAU - AKL FLETCHER** event is held at The Powerstation on Friday, August 26th, ticketing $60.
PUZZLES

ACROSS

2. Since the mid-1990s, we’ve lost around 28 ______ tons of ice.

6. Waikato law student Sarah Thomson attempted to sue this government for its climate change position?

7. Electric vehicle growth has the potential to reach a __% market share by 2030.

8. What % of NZ’s greenhouse gas emissions come from the agriculture sector?

DOWN

1. ______ percent of the world’s population is currently vulnerable to climate change impacts such as droughts, floods, heat waves, extreme weather events and sea-level rise.

3. 189 countries have signed the 2015 ___ Agreement.

4. The world’s first climate conference was in 197__.

5. IPCC stands for the intergovernmental panel on ______ change.

CROSSWORD

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