

Amid the turbulence of modern life we mortals have truly wrested control of the big issues away from the Gods – renown photographer Robin Morrison paused this turbulence when he captured these quintessentially “Kiwi” photographs over the 70s & 80s. These collection images are the cornerstone of the Museum’s pictorial collection and in 2013 have served as inspiration for this, the sixth annual LATE AT THE MUSEUM.

Join us in our Event Centre with moderators, *Wallace Chapman, Noelle McCarthy & Russell Brown* alongside some of New Zealand’s top thinkers as they discuss the basic premise that if an ancient God dropped into the Domain on a Thursday night over the next seven months — just what would they make of the realm they once ruled? Each night features great music from LATE favourites *Warren Maxwell, Don McGlashan* as well as *Opossum, Sal Valentine & the Babyshakes, Orchestra of Spheres* & more. Also, this year each LATE will be accompanied by a specially themed menu designed by the chefs at Dawson’s.

AM

TAMAKI PAENGA HIRA
AUCKLAND WAR MEMORIAL MUSEUM

LATE

MAY – NOV 2013

AT THE MUSEUM

OF GODS & MEN



ZEUS & HERA THURSDAY 2 MAY 2013 FAMILY & MARRIAGE

NOELLE MCCARTHY

Mum and Dad, and baby makes three. That's how it was. That's how it used to be. The family unit, we call it. A primary social group of parents and children. A way of organising ourselves, of regulating things that could get messy. Things like love, and sex, and property inheritance. Girl meets boy, they form a union, exchange rings in public, have some children. That was the way of it, security was the principle. Men and women coming together, building a nest for descendants. That's how it's been since time immemorial, since Zeus shackled up with Hera on the slopes of Mount Olympus. Since Cath and Murray made a go of it, in their quarter acre section in Manurewa. It's tradition. It's family.

It's history.

Welcome to 21st century Aotearoa, ladies and gentlemen. A place where the only thing nuclear about the family is the way it has exploded. How much of a divergence is there here, from the traditional, western, tripartite unit? Well, we're bi-cultural for one thing. Family means whanau for a lot of us. And the passage of time has changed the way our families look, be they Maori or European. Some of us have two Dads now, some of us have two mothers. Some of us have step-grandparents, step-aunties, step siblings. Half-brothers, sisters-by-marriage, Mum's girlfriend, Dad's partner. So long as everyone knows they're family, what does it matter what you call them?

It doesn't, really. Families are self-defining, in contemporary New Zealand. Family is whanau, iwi, whakapapa, lineage. But family means friends as well, if you ask the urban singles. The family is where parenting takes place, according to tradition. But do you really need a partner in order to have children? Is it right to make babies without one? And if you've decided to go it solo, who makes up the family unit? According to the African proverb, it takes a village to raise a child. How does that work though, in our society? Can your village be your followers on twitter?

Whatever works, right? What about when it doesn't? Best place in the world to raise kids, mate. That's what we tell each other. And yet the statistics tell a different story. Some kids in this country will have an idyllic childhood, others will grow up in poverty and violence. Governments talk about closing the gaps and endemic cycles. We're supposed to make sure that every child has a shot at a good future. What could that look like in practice? And who should take responsibility for making it happen? Parents? Governments? Teachers? What about grandparents, surely they've got a lot to offer? And where's the media in all of this, don't they need to be asking better questions of all of us? Supporting families to be stronger, even as they are evolving-that's the fundamental purpose of any society, isn't it? And if it isn't, should it not be? Why aren't we doing it?

Big questions, and they won't all get answered in the course of one evening. That's not the point though, the point is to get the conversation going. So come along, and bring your mother if you like, and her wife, or her husband. The family who goes out LATE together, stays together. Everybody knows this.



IMAGE © ROBIN MORRISON ISLAND CRICKET, WESTERN SPRINGS STADIUM, AUCKLAND WAR MEMORIAL MUSEUM, PICTORIAL COLLECTION.

SEASON TICKETS

Adults \$100, Auckland Museum Members \$50.

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Entry via Atrium. Doors open at 6PM. Door sales available.

#1

ZEUS & HERA – FAMILY & MARRIAGE. THURSDAY 2 MAY 2013

SMART TALK, EVENT CENTRE, 7-8PM

Welcome to 21st century Aotearoa... a place where the only thing nuclear about the family is the way it has exploded. And just what are the implications, if any, of the recent passing of the Marriage Equality Bill? Join Noelle McCarthy, Dr Susan Morton, Conrad Reyners and Kate Hawkesby as they get the conversation going.

GREAT MUSIC, GRAND FOYER, 8.20-9.20PM

Opossum, a new collaboration by iconic Kiwi musicians Kody Nielson & Bic Runga.



HERMES

THURSDAY 6 JUNE 2013

COMMUNICATION

RUSSELL BROWN

If we know anything about Hermes, it's that he is the Messenger god.

On that basis alone, we could easily appoint him the patron of an era where a billion Facebook users send around eight billion messages a day, and where trillions of IP packets *every second* flash across the global network, each like a tiny digital envelope, carrying the address of its sender and recipient, and some fraction of an image or an idea. The Roman name for Hermes, Mercury, embodies a modern space where delays are literally calculated in microseconds.

But that's only where it starts.

Hermes was an inventor from birth — his first exploits were accomplished from the cradle — and, by legend, he is responsible for the alphabet, numbers, astronomy, music, measures, weights; even the lyre and the guitar and the plectrum with which they are played. It's pretty safe to assume he also invented the internet.

Hermes' purview is in fact the entire modern, connected world. The world of transactions and journeys, trade and literature, oratory and wit. When you follow on Twitter the stars you will never meet, he is there too, as the intercessor between gods and men. He was the original flattener of hierarchies.

But, as they say on Facebook, it's complicated.

The god who facilitated mystical truth was also a liar and a thief. His offspring included both a nurturing shepherd (Eudorus) and a socio-path (Myrtilus). And we can see all those conflicts in Hermes' world.

The same innovations that fostered open government and the Arab Spring have also brought along cyber-bullying, sexting and surveillance states. We fret about the post-literate world while more people write more words than at any point in human history. The debate over copyright is really a battle between the innate interests of two of Hermes' works; communications and commerce.

How does invention itself change when knowledge is — or ought to be — frictionless? Are we doing better science? And if so, is that making a better world? If open knowledge is such a good, why was the info-rights campaigner Aaron Swartz — who “liberated” thousands of academic and scientific journals — prosecuted so zealously that he took his own life last year?

Predictions, of course, are perilous. In 1978, the BBC Horizon programme broadcast an episode called Now the Chips Are Down, which forecast a calamitous future as a consequence of the adoption of the computer microchip: whole industries vanishing, permanent mass unemployment. It didn't turn out that way. And yet we are seeing existential threats to sectors on which we thought we could rely — not least, the free and independent press we like to regard as a pillar of democracy.

Around the same time, it was still easy to find economists who believed that a similar calamity would befall New Zealand if the country surrendered its economic barriers. The farms that fed us would fail if they were not subsidised. They didn't. Yet we are beginning to count the terrible environmental cost of our burgeoning role as the world's dairy farm.

What kind of world has Hermes wrought? What are the implications of the buzzing, constant, real-time world in which we now live? Is it a better world? Or just one with new problems?

IMAGE © ROBIN MORRISON RAKINO ISLAND. AUCKLAND WAR MEMORIAL MUSEUM, PICTORIAL COLLECTION.

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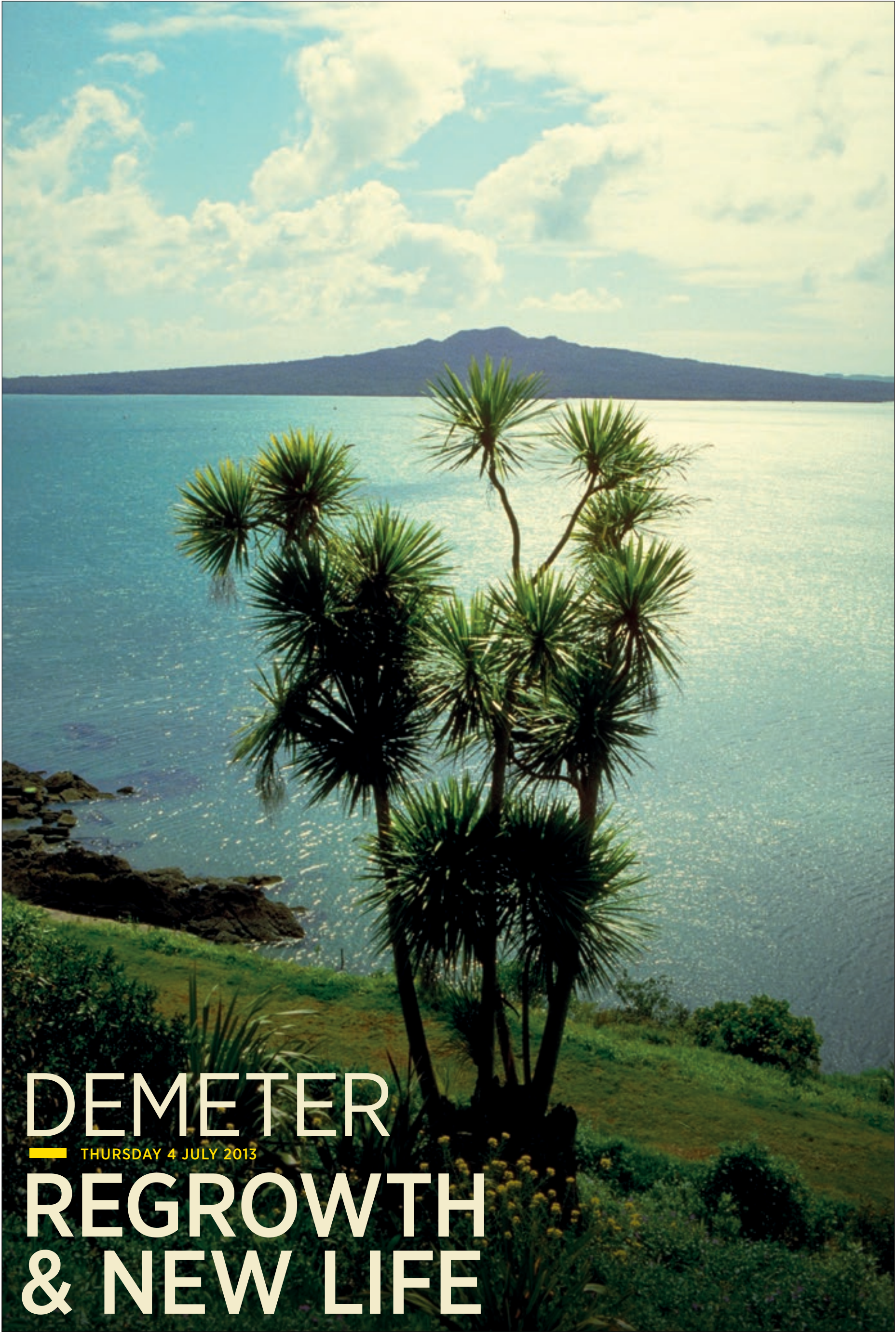
Entry via Atrium. Doors open at 6PM. Door sales available.

#2

HERMES – COMMUNICATION. THURSDAY 6 JUNE 2013

SMART TALK, EVENT CENTRE, 7-8PM
Join Russell Brown and Judge David Harvey as they discuss the implications of the buzzing, constant, real-time world in which we now live. Is it a better world? Or just one with new problems?

GREAT MUSIC, GRAND FOYER, 8.20-9.20PM
Wellington's Orchestra of Spheres – Spheres have developed a cult-like following for musically and visually ecstatic live shows.



DEMETER REGROWTH & NEW LIFE

THURSDAY 4 JULY 2013

WALLACE CHAPMAN

I'm picking the Greek goddess Demeter would be less than impressed if she were to check in with agriculture and indeed the welfare of life on our fair earth right now. It used to be her domain, she might have something to say. She's a starting point – a lot of people have an opinion.

Demeter was an early divinity and the goddess of the harvest. She was the one that made the crops grow each year, so she was mightily important in the scheme of things. In fact she oversaw the whole cycle of the harvest, wheat cultivation especially, and things pertaining to wheat and grain, like wine and bread, and she passed on her knowledge to all men. All this three thousand years before Alison Holst. Because it was Demeter/Ceres that made the crops grow, the first loaf of the harvest was always sacrificed to her.

So what if Demeter arrived back down to earth in 2013? Given the remarkable acceleration with which the earth has warmed since the Victorian era alone, I think an ancient Greek harvest Goddess dropping into the present day would be shocked. Certainly, Demeter would have been used to arid dry conditions. Early civilizations like Egypt, Mesopotamia, and Indus were water-abundant environments built around large river valleys, but the ancient Greeks preferred to establish their settlements, for reasons unknown, in dry, water-scarce sites. In fact Athens, is a city established in one of the driest places in Greece. However, that made the Greeks attach a huge amount of importance to both the hygienic use of water, water conservation issues, and the development of remarkable aquifers and pipes for the transfer and storage of water.

But even so, a cursory OE around the world on her chariot would find problems she might never have encountered – at least on such a scale. This Goddess of the harvest and of the earth would be told of a new problem thanks to the changing climate – known as 'food

security.' She might meet up with Dr Johann Bell who has authored a paper recently, on food security in the Pacific, where thanks to higher seawater temperatures the productivity of fish stocks is not expected to meet the demands of growing Asia Pacific populations. Coral reefs are being degraded by frequent bleaching and water acidification as the ocean heats up.

Demeter might wheel over to Canterbury University where Dr Femke Reitsma will tell her much has happened in 3000 years. Reitsma might tell the harvest Goddess about the significant forecasted global loss of crop yields due to over urbanisation of productive land around the world. Femke will ask Demeter to suck on the fact that in thirty-seven years from now, we have a projection of nine billion people to feed in highly uncertain planetary conditions.

She might trundle in her chariot off to Wellington to check in with climate scientist Dr James Renwick, who will tell the Greek Goddess that yes 'the future looks drier and that is set to affect agricultural land use' – as he told the NZ Herald in March. Renwick will remind Demeter that the Greece of today, an empire called the United States, had a drought in 2012 that was unprecedented, with water resources in the mid-US almost entirely depleted. Higher temperatures, increased evaporation and lower soil moisture makes, in Renwick's opinion, the risk of drought set to become the 'new normal' in New Zealand.

Demeter may respond that, surely, nations across the planet would have banded together to come up with a fantastic idea, a plan B, as the New Protectors of the harvest. She will be met with straight faces and a few shrugs. Back in ancient Greece, over a few wines, Demeter, Goddess of the harvest, and of the earth, will be asked on her return, how things are looking in the future. 'They slice bread perfectly', she'll say. 'For everything else, as the Italians say, forgettaboutit.'

We'll have our own experts, and we'll be sure to be talking about all this and more, with our panel on Thursday July 4th.

IMAGE © ROBIN MORRISON RANGITOTO AND CABBAGE TREE. AUCKLAND WAR MEMORIAL MUSEUM, PICTORIAL COLLECTION.

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#3

DEMETER – REGROWTH & NEW LIFE. THURSDAY 4 JULY 2013

SMART TALK, EVENT CENTRE, 7-8PM

What would Demeter make of the vast food producing factories, increasing populations calling on decreasing food supplies and the remarkable acceleration with which the earth has warmed? Join moderator Wallace Chapman as he puts this to his guests including 2013 New Zealander of the Year, Professor Dame Anne Salmond.

GREAT PERFORMANCE, MAORI COURT, 8.20-9.20PM

NOHOPUKU - dreams of space shifting: A multimedia dance and music production by Louise Potiki Bryant & Paddy Free.



TANGAROA

THURSDAY 1 AUGUST 2013

OUR OCEANS

WALLACE CHAPMAN

It's a challenging topic — how to manage our greatest asset, our oceans, and as importantly, what lies beneath them. It's said we know more about the moon than we do about the deep ocean — so, a lot to learn.

The oceans used to be in the hands of the gods — Poseidon was the great Olympian god. There were many gods and goddesses of the sea, it was an important god portfolio but Poseidon was Kingpin. A sturdy build with a dark beard, he also loved horses, and was often seen holding a trident (a three pointed spear) with which he could shatter rocks, subdue storms, and make the earth shake. Forget Batman. Poseidon had the POWER. In fact, he was almost considered equal to his mighty brother Zeus, and would get angry when Zeus tried to intimidate him. So that's what the Greeks thought of their Oceans. Vitally important.

So too with New Zealand's indigenous gods. Water for Maori, is an energy that is life giving, but also dangerous and destructive. Tangaroa — God of the sea, embodies this energy. Tangaroa is the son of Papatuanuku, the earth mother, and Ranginui, the sky father. Maoridom has been invested with a plethora of wonderful legends relating to the sea.

Whenever I host talkback on the radio, the subject might invariably turn to fishing and being out in the boat. Kiwis have a special relationship with their sea, and we love nothing more than throwing the line over the boat, or off the rocks and seeing if we can pull in a fish or two. Older callers will phone up. They will say that the amount of fish caught now is nothing compared to back in the day. That the fish stocks are depleted, and that they're not recovering in sufficient numbers. One old timer from Akaroa said he finds the situation now

very sad — that the harbour once upon a time, was jumping with fish. Indeed, a documentary on modern fishing recently, highlighted the accumulated effect that years of dragnet and sea bottom trawling nets have had. A boat will now take 17 days to get the same catch that a boat would have brought in 100 years ago — *in one day*. That is with all the scanning technology.

Humankind's plundering of the oceans are provocatively and sadly highlighted in a book called *Understanding Power*, by Noam Chomsky:

“Georges Bank (New England) has always been the richest fishing area in the world, and it remained so through the 1970's... well, when you deregulate and you subsidize the fishing industry, it doesn't take a great genius to figure out what's going to happen — what happened is they wiped out the ground fish. Well now, New England is importing cod from Norway. Anybody from New England knows what that means — it's unimaginable. So now a large part of Georges Bank is closed off to fishing and nobody knows if it can recover.”

The issues relating to over fishing translate directly to the New Zealand experience. There is a growing call for a far bigger percentage of New Zealand waters to go into protected marine reserves — and of course, that gets all very political.

If Tangaroa or Poseidon were to travel to modern day New Zealand and have a couple of quiet together, overlooking the sparkling Hauraki Gulf, with the yachties, and the boaties, and the ferry sailing past, I think there would be only one thing on their mind. They'd turn to each other and go — *where are the fish!?*

We'll be talking about our oceans in this most important of panels. See you there.

IMAGE © ROBIN MORRISON PAUA GATHERING. TURANGI REEF NEAR WELLINGTON. AUCKLAND WAR MEMORIAL MUSEUM, PICTORIAL COLLECTION.

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#4

TANGAROA – OUR OCEANS. THURSDAY 1 AUGUST 2013

SMART TALK, EVENT CENTRE, 7-8PM

How to manage our greatest asset, our oceans. The issues relating to over-fishing translate directly to New Zealand and there is a growing call for more protected marine reserves, and that, of course, gets very political. Join Wallace Chapman, Dr Rochelle Constantine, Don McGlashan and Dr Tom Trnski in this most important of panels.

GREAT MUSIC, GRAND FOYER, 8.20-9.20PM

Don McGlashan.

“... that rare musician who only ever reminds us of himself”,
Nick Bollinger.



DIONYSUS

THURSDAY 5 SEPTEMBER 2013

INTOXICATION

NOELLE MCCARTHY

O, for a draught of vintage! that hath been
Cool'd a long age in the deep-delved earth...
O for a beaker full of the warm South,
Full of the true, the blushful Hippocrene,
With beaded bubbles winking at the brim,
And purple-stained mouth..

Ode to a Nightingale, 1819.

John Keats. Now there was a man who liked a drop. When it came to appreciating a good vino, the great romantic was second to none, as evidenced by the above quotation. He died young and penniless of course, but you can't blame booze for that. It was TB that did for John in the end, rather than the gargle. He wasn't the first young man to worship at the altar of Dionysus during his lifetime though, and he won't be the last. When the God of wine comes calling, most of us are ready.

We're no slouches in this country, certainly, when it comes to getting bladdered. Poor Keats never made it past Rome, but he might have learned a thing or two about drinking had he ever sailed to the first pakeha settlements in New Zealand. From the rumbunctious pirates of Russell, to the hard drinking West Coast Irish, all the way up to the six o'clock swill and after, our forebears displayed a marked propensity for social lubrication. It's in our history, it's part of our cultural legacy. So much so, it seems a fair question 'have we ever been able to call time on our drinking as a national collective?'

Why does any country drink too much? Why do some nations love getting hammered, while others remain abstemious? And where do you start in explaining the eternal lure of intoxicants? A glass of wine is still the go — make it a bottle even — two hundred years after Keats' description. Throughout human history, drinking has never gone out of fashion. Why? Because it feels good. It relaxes us, lowers inhibitions and provides an instant laugh track to the mundanities of existence. And so we continue to fill the glasses up, even though we know that alcohol is a depressive.

Drinking takes you elsewhere, that's no small part of its power. And according to the research, a goodly portion of us are going elsewhere regularly. Bingeing, caning, smashing it. And now there's drunkorexia, whatever that is. Getting drunk is different for men and for women, and it's not all about the muscle to fat ratio. Social values come into it also; if a lady is a booze hag, what's a drunk fella? And how drunk is too drunk, come to think of it? Drunk enough to call your ex? Too drunk to call a taxi? It's about being safe with it, not just avoiding embarrassment. Maybe it should be about setting limits? Where should we be able to buy booze, and how much should we pay for it? Is it time the drinking age went up? It's about looking at the research, asking the questions.

And not just about alcohol either, there's also the rest of it. Would decriminalizing marijuana benefit anyone, besides right-on, middle class social tokers? Is there a right way, and a wrong way, to get your recreational buzz on? It depends on what you're taking, and how much you've got of it. From illicit highs, to socially acceptable rock bottoms, it's time to stay up LATE at the museum and explore the continuum of hedonism.



IMAGE © ROBIN MORRISON GLUEPOT.
AUCKLAND WAR MEMORIAL MUSEUM,
PICTORIAL COLLECTION.

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#5

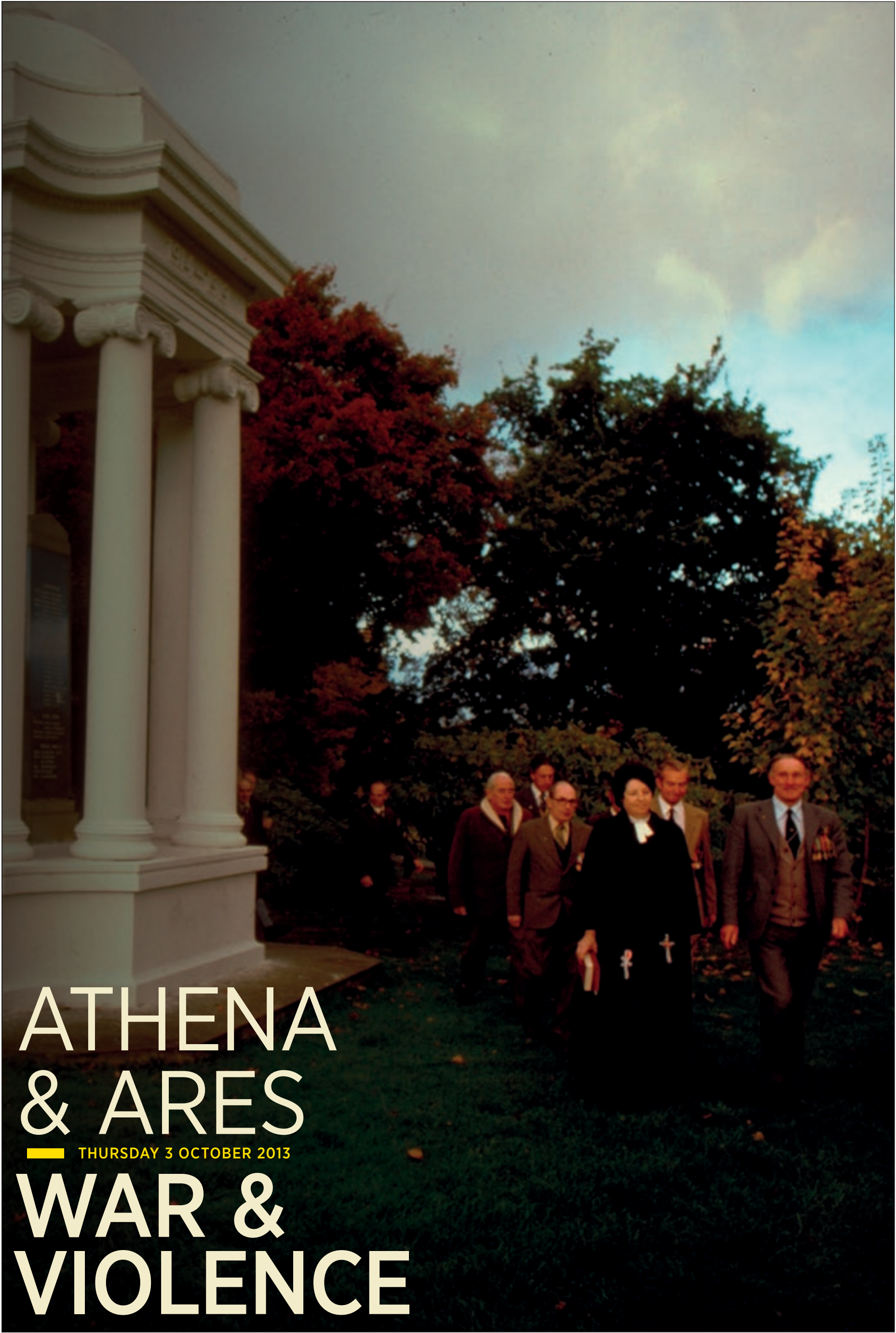
DIONYSUS - INTOXICATION. THURSDAY 5 SEPTEMBER 2013

SMART TALK, EVENT CENTRE, 7-8PM

When the god of wine comes calling, most of us are ready. It's in our history, it's part of our cultural legacy. From illicit highs, to socially acceptable rock bottoms, it's time to stay up LATE at the museum with Noelle McCarthy, and guests Pam Corkery and Norm Hewitt as they ask, 'Why do some nations love getting hammered?'

GREAT MUSIC, GRAND FOYER, 8.20-9.20PM

Sal Valentine & the Babyshakes will be cranking through a solid repertoire of their finest bubblegum swing cum rhythm and blues.



ATHENA & ARES WAR & VIOLENCE

THURSDAY 3 OCTOBER 2013

WALLACE CHAPMAN

Athena and Ares — those powerful figures of Greek mythology — make an interesting lens for ‘War and Violence’. Often lumped together they were infact quite different — one known for her heroic endeavour, and the other known for his love of war.

Athena was the daughter of Zeus and Metis; home address, Mount Olympus. She was the goddess of heroism, warfare, philosophy, and if that weren’t enough, also of architecture and crafts. A mixed portfolio one could safely say.

She was also a goddess of war strategy, and yet she actually disliked fighting, preferring to solve a conflict by resolution. As the patron of the city of Athens (her statue is in the Parthenon) her role in the pantheon of Greek immortals is assured – in fact, she was the protector of the city, and became involved in the siege of Troy.

Ares was the God of war, and cared for literally nothing else. When there was a war happening, Ares was in his element. His over-riding passions were two great armies locked in furious and blood curdling combat — his excitement aroused by the roar and the confusion of the battlefield. For Ares, the more men killed, the better time he was having — in fact he loved it so much that he would come down from heaven and take part in the battle himself. Where Athena, the female warrior, used cunning and wisdom to aid her in war, Ares used brute force.

For these reasons, the Greeks hated Ares, and although he was worshipped, there are not many temples in his honour. Ares cults were few and it seems the only place he was truly loved was in Sparta — a city-state completely focused on military training and war.

I got to thinking the other day, if Ares were to travel to the modern world, who would be his equal? How about Dick Cheney? A ‘titan of the hard right’, and an ‘unapologetic assailant of American civil

liberties’, as journalist Zachary Stockill called him on *The Huffington Post*. He was at the core of a US foreign policy agenda that set a disastrous course for war. Even after pretexts and half truths had collapsed. Even knowing that the country they were about to bomb and invade had nothing to do with the initial reasons for invading. The reason was the World Trade Centre bombing, by a group of Saudis from a terrorist cell in Hamburg. The country invaded — Iraq. Go figure.

And yet, in a new documentary called *The World According to Dick Cheney*, the man widely considered to be the architect of the Iraq War in the George Bush 2 administration, said “If I had to do it all over again, I’d do it in a minute”. Even though the pretext changed from revenge for 9/11, to Weapons of Mass Destruction (none found) and finally to Democracy Promotion. Even though as *The Lancet* reported, nearly 1 million Iraqis were killed. He would do it all over again. In a minute. Ares would be smiling in the heavens.

All this is worth discussing in a modern context, as 2013 marks the 10th anniversary of the war in Iraq. Our Vietnam. It was a war that had little to do with New Zealanders, as the Prime Minister of the time kept us out of it (by and large; although it has come to light we had a not-so-insignificant supporting role). And yet it was both a unifying and polarising topic down at the pub, at the dinner table, or at church. What is controversial has been New Zealand’s ten-year involvement in Afghanistan, and what, if anything, we were doing there. Provincial Reconstruction is what we’re told, but what does it mean? And let’s not forget the costs. The cost to the NZ tax payer of being in Afghanistan was quoted in the NZ Herald in April, at 300 million dollars. And the lives of 10 Kiwi soldiers.

To be sure, Ares deep love of War would have been more than satiated by the modern ways, and most certainly the mechanised slaughter from the mid 20th century and beyond. It seems that for Athena, a virgin, and for Ares, it was certainly a case of making war, not love. Never have two Greek Gods been as applicable to modern life as these two, and it will be sure to throw up some interesting discussion points for our panel.

IMAGE © ROBIN MORRISON DAWN PARADE, LAWRENCE, AUCKLAND WAR MEMORIAL MUSEUM, PICTORIAL COLLECTION.

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#6

ATHENA & ARES - WAR & VIOLENCE. THURSDAY 3 OCTOBER 2013

SMART TALK, EVENT CENTRE, 7-8PM

It seems that for Athena, a virgin, and for Ares, it was certainly a case of making war, not love. Never have two Greek Gods been as applicable to modern life as these two, and it will be sure to throw up some interesting discussion points for moderator Wallace Chapman, filmmaker Gaylene Preston and others.

GREAT MUSIC, GRAND FOYER, 8.20-9.20PM

The Vietnam War: Auckland’s first real country rebels. This long-standing five piece has supported The Black Keys & The National.



APHRODITE

FRIDAY 8 NOVEMBER 2013

BEAUTY

NOELLE MCCARTHY

Mighty Aphrodite. She was a looker. Her power came from her beauty. Now that we're in the 21st century, how many stone-cold foxes is that true for? Even New Zealand society, praised for its down to earth-ness, has a complicated relationship with beauty. We're not America, land of cosmetic surgery and Kardashian vampire facials, but that doesn't mean good looks don't have currency here. Of course they do, just look at Rachel Hunter. And why wouldn't you? She's lovely. And doing nicely out of it, if you'll excuse the observation. A pretty face might come with a price tag, but it also has earning power. Who decides what value we place on beauty? Magazines and websites have been known to pass judgement. The male gaze has a bit to answer for, according to feminist theory. But what if it happens closer to home also? What if it starts with your parents? Isn't it our families who first let us know — however indirectly — whether we're plain or pretty?

Beauty is a fraught topic, especially as it relates to women. Should how you look ever have any bearing on what you're able to do for a living, or how well you're paid for it? Surely not, unless you're a professional model, like Rachel. And we're all beyond that by now, in this society, surely? What would be the point otherwise for women to keep working in such an unfair environment? Why bother trying to smash the glass ceiling in a culture that considers you ornamental?

Is that something that happens here? What was the point of all of those marches in the 70's by our dungaree'd sisters? Will feminism always be needful? How does it relate to prettiness? Can you still be a feminist, even if you do what Sheryl says and lean into it?

Attractiveness of course, is not just an issue for women. If you don't think men don't obsess about it too, check out the selfies on social media. There's only one reason to have a profile picture on Facebook — so you can look sexy in it. How we look doesn't just determine how we're perceived, but whether we'll get a lover. Looking good means feeling good, self-confidence is attractive. And while we're on the subject, might kiwis be a bit lax about grooming? There's laidback, and then there's barefoot. Putting on a clean pair of jocks should not constitute getting ready. And the girls can be worse, if anything. No need for spray tans and hair extensions maybe, but at least ditch the cut-offs and jandals.

It's a mystery in some ways, why we don't make more of an effort. It's not as though we don't ever take a look in the mirror. We spend a lot of time holding it up, in fact, but the only thing we're gazing at is a giant, collective navel. What constitutes New Zealand culture? Who are we, really? Should we change the flag? Is it time for a written constitution? What if we thought less about that, and more about lipsticks or haircuts?

It's a silly question, but maybe there's something in it? In a global culture of pin-ups, hook ups & celebrities tweeting, maybe appearance is all that matters? Stay out LATE for this discussion, whether you get fired up by the politics of beauty, or you're just out for the night with your hot self, cruising for someone equally good-looking.



IMAGE © ROBIN MORRISON KARAKA
YEARLING SALES, SOUTH AUCKLAND,
AUCKLAND WAR MEMORIAL MUSEUM,
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A booking fee of
\$3 applies to each
transaction.

Entry via Atrium. Doors
open at 6PM. Door sales
available.

#7

APHRODITE – BEAUTY. FRIDAY 8 NOVEMBER 2013

SMART TALK, EVENT CENTRE, 7-8PM

Mighty Aphrodite. Her power came from her beauty. How relevant is that in the 21st century? Join Noelle McCarthy, Dr Aroha Yates-Smith and others as they ruminate on whether in a global culture of pin-ups, hook ups and celebrity tweets, appearance is all that matters.

GREAT MUSIC, GRAND FOYER, 8.20-9.20PM

Vanilau. Maxwell. Baker: LATE favourite Warren Maxwell introduces us to his new group — three of the country's most distinctive soulful voices and songwriters.