



## The Future of John Key's New Zealand seen through 'A Gap in the Curtain of Time'

by Stephen Wealthall

(by accident of an internet connection to the future)

One day, whilst seated at the computer, after entering the search term: "The last honest New Zealand Prime Minister" on a well known internet search engine, there followed a very significant pause, a flashing series of !@\*!@\*....., which ran off the edge of the screen, a further pause and then the statement:

**##\$ "Transferring you to Galactic Central All Era Search Engine, as your search term not recognised by the search engine for your era. Please ensure you have timewarp credits in your account, or PERFORM 'Lets Do the Timewarp Again' (with actions) in front of your computer's camera. " ##\$**

Unable to resist such a unique offer, I performed the 'Timewarp' (it being a compulsory learning for parents of my generation) and the following document, from 'The Interplanetary Journal of Archeo-electronic History of 11984, appeared.

As with all academic speciality journals, the style is somewhat turgid and condescending, but, like its current counterparts, is worth reading not only for its content but its unintentional humour and over-intelligent stupidity. I have omitted the references from the article as I cannot access them.

## The Decline and Fall of a Pacific Culture

An historical perspective based on fragmentary archeo-electronic records, discovered last year (11984)

Haitch O'D<sup>1</sup>, Windu Upp<sup>2</sup> and Didd Thewurk<sup>3</sup>

(*italicised and underlined* words are our best guess at ancient spelling and pronunciation)

Recent excavations in deeply buried volcanic tunnels on the northern island of what, 10,000 years ago, was called 'New Aotearoa', produced records which cast light on the downfall of the primitive culture that inhabited those islands. The conservation and translation of these binary/hexadecimal records, on plastic disks is still continuing. However, interim interpretations give an indication of how quickly an apparently functioning, but primitive society can crumble and disappear. This had been known to happen in extremely primitive cultures but was previously unknown in a society that had developed rudimentary electronic record storage, mass communication and the beginnings of democracy,

In pre-history, the maritime power *YouKay*, colonised large parts of the Earth, including New Aoteora, and that its' customs and societal structures, together with some of those of the original inhabitants, had persisted for centuries, before a series of unknown catastrophes destroyed those societies. It has been assumed that the trigger for the collapse, and nearly 8,000 years of dark ages in human history, was climate change caused by the overuse of fossil fuels and subsequent societal strife and nuclear warfare. These unique records from 10,000 years ago, indicate that the collapse of the New Aotearoa civilisation preceded catastrophic climate change effects by several decades, and that its' causes were socio-political, rather than physical.

The excavated records are of three types: Archives of the *Political*

*Studies Department of Orcland University (called 'Uni' for brevity),*  
Extracts from a primitive new sheet – ‘*The New Aotearoa Hareld*’  
(‘*Harald*’) and what seems to be a primitive academic’s *jottings on*  
*ancient literature*. All are of a nature that makes it unlikely that there  
was any sophisticated attempt to study either politics or literature, at  
other than an elementary level. Despite this cavil we believe that the  
contents of these plastic disks hold the key to understanding the death of  
New Aotearoa Society 10,000 years B.P., and deserve reporting in some  
detail.

## **1984 and Robber Muldoon**

One of the fragments is an incomplete record for the year 1984 quoted  
in one of the 'Uni' theses which appears to be written in the first person,  
as if the author, *Wonton* Smith (in some references *Wonton* Peters), was  
living in a nightmare. Only a handful of paragraphs, together with  
student jottings, survive, but it is possible to interpret them as describing  
a conflict between the major power blocks that controlled the Earth.  
Oceania, of which New Aotearoa was a part, was made up of countries  
originally colonised by the ancient maritime power, *Youkay*. Other  
power blocks appear to be Eurasia, which was most of the western  
Northern Hemisphere land, and Eastasia which was to the east of  
Eurasia. It is not clear whether Oceania's enemy was Eurasia or Eastasia.  
What is clear is that the society described by *Wonton* Smith (Peters) has  
been psychologically manipulated to produce a submissive population  
which followed their leader's commands without question. A sign of the  
extreme brainwashing suffered by the inhabitants of Greater Oceania  
quoted in the 'thesis' is the slogan:

“War is Peace  
Freedom is Slavery  
Ignorance is Strength.”

Although we have no evidence of this creed being chanted in New  
Aotearoa we now have the opening fragments of a chant which was used  
on all ceremonial and public gatherings in New Aotearoa, which have a  
similar tone to the above Greater Oceania ritual chant:

“It is death, It is death  
It is death, It is death  
It is Life, It is Life.”

Although there is debate about the exact translation of these slogans,  
their very nature indicates that an illogical state of mind had been

## Social Media destroy Social Cohesion

fostered in the the masses. This total control of the psyche of the population is confirmed by frequent references in the *Hareld* fragments to New Aotearoa being a country of X Million sheep. Comparing its citizens to sheep (an animal easily led and remarkable for its stupidity) indicates the how easily the population had been brainwashed.

It is not clear who was Oceania's leader at this time, but from references to 'Big Brother' in '1984', and comments in the *Hareld* disks, it is likely that a semi-mythical figure known as '*Robber* Muldoon' was the virtual dictator of New Aotearoa. That *Robber* Muldoon was larger than life figure, who passed into folklore, is also indicated by his ubiquitous appearance in virtually all *Hareld* headlines (the articles are lost) for that year. and his later transformation into the Narrator of a dramatised folktale of life in New Aotearoa – “The Rocky Horror Show” whose only surviving fragment are the Narrator’s closing lines:

“And crawling on the planet's face  
Some insects called the human race  
Lost in time, and lost in space  
And meaning.”

Other fragments of *Hareld* indicate that a juvenile cult (with similarities to *Ruman* cult of Mithraism), called 'Big Brother' and presumed to relate to *Robber* Muldoon, developed around the turn of the 20<sup>th</sup> century. This mass movement took naïve juveniles, and subjected them to forced incarceration and twenty-four hour mass observation, similar to those in the '1984' writings, **so that they could be ridiculed!** (emphasis added)

The disintegration of a cohesive society was foreshadowed by the development of numerous other cults of which two examples constantly recur in both the written and auditory fragments. *Farcebook* was apparently a way for people to make up and circulate stories about themselves (or each other!) that had elements of farce in them, and served to illustrate the ridiculousness of twenty-first century life. *Twister* circulated abbreviated comments and apparently derived its name from the practice of twisting words around and selectively quoting messages from other cult members, again to emphasise the ridiculous and superficial nature of life in those days.

Another widespread, but completely undocumented and lost cult was apparently called 'Taxting' and was probably an example of how written communication had sunk to a level which ‘taxed’ the intellect to find any real meaning. The prevalence of all of these cults with, their underpinning of a pathological narcissism, further suggests that a declining society was desperately seeking some meaning and purpose for life, which had been lost as traditional influences declined and other cultural influences swamped the remaining indigenous and *YouKay* values.

There are suggestions that following *Robber* Muldoon's death there was a temporary halt in the slide towards a 'selfish society' but identities and sequence are unclear. Some of the 'Uni' thesis writers (apparently

women) attribute this to women becoming leaders in New Aotearoa politics for the first time, but although we have the names Jennifer Margaret *Shifty* and *Fullon* Clark the *Hareld* material is confused. It may be that these were the same person being described by epithets that the media of those days customarily applied to politicians. Whatever progress may have been made towards a more equitable and advanced civilisation in the interregnum, the effects were soon reversed by the arrival of a new cult leader who, although sharing the deviousness of his predecessor, *Robber* Muldoon, established a patina of friendliness and being open to suggestion.

### **International Business takes over New Aotearoa**

The new leader's name is unclear, but translates to something like *Shon Ky*, and there are hints that he had spent time in Eastasia and that his loyalties were to foreign institutions. From the fragments derived from the 'Uni' disks and isolated *Hareld* paragraphs, it would appear that he took New Aotearoa in a completely new direction whereby the original indigenous and *YouKay* systems of human and business relationships were replaced by ones where powerful individuals or large corporations from other parts of Oceania, and novelly Eurasia or Eastasia, were given preferential treatment over the native New Aotearoans. This suggests that, by the time *Shon Ky* was ruling New Aotearoa, the active conflict between the three world powers had moved from military to financial conflict. Also the bonds that had held the components of the three Super Powers together, had begun to weaken, and there is much discussion in the *Hareld* about New Aotearoa breaking with its cultural parent, *YouKay* by replacing its national banner with one bearing the image of *Shon Ky* in black on a black background!

A fragment in an education 'thesis' during *Shon Ky's* rule indicates one of the major changes taking place was in the way children's expectations were being manipulated to produce a particular set of values :

“Children now rarely have to make any decisions about what to do or play as their time is directed for them by competitive parents and peers, who ensure that a never-ending round of birthday parties, sports events, screen based activities, extra tuition and shopping expeditions, fill up every moment of non-school time.”

The thesis writer believed that *Shon Ky* was shortly to proclaim an edict reducing school hours, so more time was available to inculcate ever increasing consumerism into children. (S)he felt this subtle mechanism for ensuring a complete control of young minds, to prevent independent

thought or actions, would be a powerful adjunct to the police-state, mind-control policy of 'Big Brother', *Shon Ky's* predecessor. This way of producing uniform citizens who were unlikely to think or act independently would also be much cheaper for the taxpayer, than an elaborate system of State Spying and Supervision, as it would be paid for by commerce as part of its advertising. The Hareld (31/3/2014) also reported that “Official stories shape kids' minds – expert”.

From the time of 'Big Brother', large disparities in income developed, with the ratio changing from 4:1 between rich and poor to 20:1 over a short number of years and with little increase in real income for the poorest 40%. Despite these figures the *Hareld's* reports indicate that the financial policy of successive leaders, particularly *Shon Ky*, was based on something called the 'Trickle Down Theory'. Much etymological research has been performed to identify the actual nature of this theory, but we favour Ick's explanation that the answer lies in the geographical separation of rich and poor, combined with a common method of disposal of human waste in New Aotearoa. He asserts that:

“the rich lived at the top of hills and that their 'septic field' disposal systems often ran down the hills into the lowland areas where the poor lived, thus enriching their meagre vegetable plots.”

We give little credence to Yuk's theory which apparently relates to a fragmentary sentence from 'Uni' which reads:

“And the rich man said to the poor man; 'I would not (illegible), on you if you were on fire”

as its significance eludes us.

## Decline & Fall of New Aotearoa mirrors Ruman Empire

Many later 'Uni' theses from *Shon Ky's* reign use the well known academic mechanism (when short of original material) of comparing the past with the present day. The majority of these comparisons are with the legendary *Ruman* Empire. From our perspective, the dates that are ascribed to the *Ruman* Empire, make it unlikely that such an ancient society could produce sophisticated writings. It is our supposition that much of the detail in the legends of the *Ruman* Empire was the work of a group of writers who wished to illustrate the foibles of mankind, and particularly to satirise politicians and leaders of any era.

It would appear that over a long period, a legion of individual writers originated and embellished the *Ruman* myth as a way of putting their own opinions about current events before the public, without the risk of punitive action by the authorities. It is likely that, similarly to the long lost *Biblios*, an early writer would invent a character, and that subsequent authors would add to and expand on that character's sayings, writings and stories. Possible originators of much of the material that have come down to us as '*Ruman*' writing include Jonathan Swift, Samuel Butler, George Orwell, Aldous Huxley and Dennis Potter, none of whose acknowledged works survive.

Similarities between the Decline and Fall of the *Ruman* Empire and the decline and ultimate failure of New Aotearoa's society are commented on by the thesis writers. One of the most quoted of the *Ruman* 'constructed' writers was '*Juvenal*' whose name is obviously a word play relating to 'juvenile'. Juvenal supposedly wrote a series of sixteen satires in five 'books'. It can be interpreted from the 'Uni' theses that '*Juvenal*'s' verses all state the blindingly obvious, which could explain the soubriquet that writers wrote under. *Juvenal's* writings bore marked similarities to contributions on '*Farcebook*' (vide supra). In Satire X: “Wrong Desire is the Source of Suffering”; there appears a phrase which, in various forms, would echo down the ages:

“The mob follows fortune and cares for nothing but bread and circuses.”

In the 'Uni' theses this concept also appears as 'Beer and Skittles', 'American Dream' 'Happy Hour' and unaccountably 'Rugby, Racing and Beer'. All these sayings indicate that politicians strove to keep the masses from becoming involved in anything that might destabilise those in power, by providing 'bread and circuses' to fill belly and the mind. One of the 'Uni' thesis writers (? *Wendyl Kedgely*), commenting on The New Aotearoa of the day, stated that:

“politicians strove to encourage the consumption of cheap food and mindless entertainment of the most debased kind.”

S(he) further draws the analogy with other Ruman legends in which, unbelievably, individuals sought to damage or even kill others as a public spectacle. An unexplained reference to “McDonalds and League” in the context of 'bread and circuses', suggests such activities were well supported by *Shon Ky* and his vice-regents. Our interpretation of this apparent dedication of the leaders to such mindless activities is that the leaders were either intellectually lacking or were so devious as to affect to enjoy them, as a political ruse. The former interpretation is supported by a thesis quoting ‘*Summerset Morn*’ indicating that politicians were not usually intelligent or thoughtful, but had an inborn attribute to be good at politics, but little else.

Such populist political manipulation, combined with government policy encouraging house prices to rise phenomenally, gave the impression to the middle classes, that they were richer and therefore happier. However the bottom 40% of workers were not receiving any real increase in wages and so house ownership became an impossibility for younger people and a financial bottomless pit those with an average income or below.

## Housing Un-affordability breaks the Social Contract

In a thesis that charts the machinations which meant that most New Aotearoans and particularly the original indigenes descendants could not afford to buy a house, thesis writer *Shone Janes* identifies the policy changes that caused the housing un-affordability problem, and compares them with the similar changes in the failing *Ruman* Empire. We know a little about *Shone Janes* from *Hareld* fragments, as apparently, he was one of the representatives at the '*Hui*' or national assembly which took the people's concerns to the rulers of the day. He was also apparently known as 'Cock of the Walk', a title we do not wish to investigate further, but may indicate why, late in life he became a Ph.D candidate. Nevertheless, the fragments of his thesis on housing un-affordability are cogent and indicate his deep concern about the slide of New Aotearoa into a land of privilege.

Similarly to the Ruman Empire, loans for the building of houses in New Aotearoa originally were mostly to individuals from small organisations, which in Rume were often the ‘Trade Guilds’ and in New Aotearoa were mutual 'Friendly' or Building Societies. In both societies Government indirectly lent money to civil servants and to returned servicemen. Small 'Banks', sometimes government owned, loaned money for building or buying a home, often with some sort of government guarantee. Deferring part of the purchase price, for later payment by the purchaser also occurred. These system appeared to work for many years in both *Rume* and New Aotearoa, and resulted in house prices remaining stable and affordable over a number of years.

In Rume this system began to break down when many small loans fell into the hands of large professional money lenders, many of whom were from Ruman territories and had no allegiance to, or interest in the citizens of *Rume*. Similarly, in New Aotearoa, sometime after '*Robber* Muldoon's reign, the small Building Societies and Banks either disappeared, or were taken over by larger foreign owned or funded

conglomerates, particularly from countries known as *Jipon* and *Austrial*. Foreign investors required higher returns on their investments, so interest rates increased rapidly. Many of the conglomerate, multinational Banks also adopted a policy where, they lent more money to the purchaser than a property was worth, ensuring the purchaser would pay back much more interest over the mortgage's life and therefore had to sell for a higher price, if selling before the the mortgage ended.

In both societies this extreme commercialisation of house lending finance, causing excessive price rises, was accentuated by two other trends; an encouragement of immigration and a decrease in building standards. In Rume this led to an influx from all over the Empire who often brought ready cash with them and resulted in housing costs rising rapidly at a time when poor quality 'Jerry Building' became the norm in Rome. We assume, from this term, that builders also flooded into *Rume* from as far away as a country called '*Hibernia*'. Towards the end of the *Ruman* Empire, many authors describe the frequent collapse of the predominantly five-storey apartment blocks, in which Ruman's were said to live. Due to a loss in building skills towards the 'End of Empire' many of these were not rebuilt, adding to the *Ruman* housing crisis.

Similarly in New Aotearoa, successive rulers had relaxed immigration policies, ostensibly to encourage foreign capital to move with immigrants, into New Aotearoa. This policy was further relaxed by *Shon Ky* who extended a system whereby immigrants could deposit a large sum of money, ostensibly to develop businesses, in return for which, the usual requirements for background checks for criminal records and the need to speak New Aotearoa's languages, were apparently waived. A decline in building standards and safety also happened in New Aotearoa when many standards for building were 'de-regulated', and wave of 'leaky buildings' spread across the country, adding to housing demand and increasing the demand for builders, and therefore in building prices.

### **Immigration and Bankers destroy New Aotearoa Commerce**

The increase in immigration in both Ruman and New Aotearoan societies coupled with an excessively profit driven housing and house loan market, meant that house prices doubled and then quadrupled over the lifetime of a loan. During that excessive housing price inflation, other indicators of wealth did not increase or even declined. However the increasing house 'value' was assiduously used by *Shon Ky*'s party to show voters that they were becoming more wealthy, at a time when other measures of wealth such as savings and investments declined. At this time virtually all of the New Aotearoa's household debt was provided by foreign investment in Banks which had virtually no internal New Aotearoa investment. As in the housing market, in both the *Ruman* Empire and New Aotearoa, industrial, commercial and agricultural ownership increasingly came from abroad with conglomerates buying up the resident businesses or setting up subsidiary companies. To begin with, this progression to foreign ownership of much of New Aotearoa's assets made little difference to everyday life, but gradually the range of occupations open to New Aotearoans, diminished, as the majority of the inhabitants found that they could only find work selling multinational corporation products to each other. It was presumably at this time that the epithet:

“A nation of shop-workers”

was applied to New Aotearoa, by another long since disappeared colonial power, *Franse*.

To expand the worship of consumerism at this time, New Aotearoa adopted the original *Ruman* concept of the Basilica or Forum and began to concentrate all of its retail outlets in massive covered concourses called '*Shopping Mills*' where the sun never shone and passage of time was carefully hidden. That these '*Mills*' had a quasi-religious significance is suggested by *Hareld* fragments indicating that people went there to 'hang-out', as well as to purchase goods. 'Hanging-out'

may be an indirect, primitive reference to the long lost 'Biblios' in which one of its heroes was hung on a tree. It is also clear from the following isolated fragment that not everybody was enamoured with the sunless 'Shopping Mills', and some regarded them as the abode of the devil (Satan), rather than a deity:

And did the Countenance Divine, \\  
Shine forth upon our clouded hills? \\  
And was Jerusalem builded here, \\  
Among these dark Satanic Mills?

Actively concentrating people in places such as 'Shopping Mills' and 'Arenas', allowed surveillance of large parts of the population by video facial recognition, which was almost universal by this part of Shon Ky's reign, and allowed linkages to be made with the content of their primitive 'communication devices', by tapping into 'WhyFy' connections.

## Loss of Academic Impartiality

The 'Shopping Mills' and multinational conglomerates exerted an increasing influence on the Universities as the Shon Ky regime had established a policy where private industry funded an increasing proportion of directed University Research. Soon a majority of research funding came from Big Business, and as the major business of New Aotearoa at this time was either selling houses or goods, companies spent an enormous amount of money hiring university departments to investigate ways of selling even more unnecessary products. The thesis remnants in the 'Uni' archive indicate that multinational money was not just going into Commerce and Business faculties, but had tentacles into Psychology, Political Science, Chemistry, Food Technology, Health and Life Sciences and something called 'Appearance Medicine'.

The influence on Universities of companies selling addictive and damaging drugs, drinks and entertainments, appears to have been able to continue, despite supposed ethical barriers, by claiming to be investigating 'harm minimization' programmes. This research from, often naïve University Researchers, allowed the Mill owners and tenants to develop undetectable, subliminal ways of influencing shoppers to visit the Mills, stay in them, visit certain shops, buy certain products and to have their mood altered. Universities were sucked in to a system, which as well as providing succour for the Mills and their shops, warped the standards of Academic rigour and morality, towards those of pure commerce.

At some stage in the Shon Ky era, Universities were no longer the repositories of knowledge and truth but commercial and competitive organisations, exposed to all of the pressures that commerce used to mould the truth to a commercial end. From this time it became acceptable for senior University Staff to meld their own personal commercial interests with University duties and even to use their Academic Positions to set up, and possibly fund, subsequent lucrative

employment opportunities.

As well as ensuring 'support' from academics, and therefore legitimacy, many industries had direct influence on government.

A 'Uni' thesis details how, a now lost 'industry', developed a hold over government that ensured its profits exponentially increased, despite it being at least partly responsible for the poverty which caused 30% of children to be underfed at this time. The origin of the term 'Gamboling' is obscure, but in New Aotearoa, a country of X million sheep, whose locomotion was described as 'gamboling', it is known that people staked money on individual sheep and other animals in 'races', and that those who put stakes on the sheep or animal that won the race, received all the payments less the 'expenses' kept by the organisers.

Hosting 'Gamboling' was a profitable way of making oodles of money requiring little expenditure, skill or knowledge, and businesses were soon given near monopolies on setting up 'Gamboling' empires in New Aotearoa. 'Gamboling' companies, as well as making large profits, and being an ideal place for illegal money to be laundered, were always ready to donate to or support the political party in power, and in return, some governments even rewarded them by changing the law so more 'Gamboling' could take place, more easily. By this time other forms of 'Gamboling' had been introduced in which the difficulty of deciding which sheep or other animal won a race was eliminated, and 'Gambolers' could just buy a ticket or sit in front of a screen for hours or days on end, trying to predict which symbols would appear from a supposedly random symbol generator.

## The End of Social Responsibility

From the Hareld reports, it would seem from about this time, New Aotearoa began to fragment, as the economy could not be sustained for ever, by inhabitants 'gamboling' or selling each other property and goods imported from abroad. The influx of immigrants and multinational companies began to dry up, once easy profits could no longer be made from the gullible, but impoverished residents. Added to a shrinking economy and tax base, was the problem that as the original morality and values of New Aotearoa became modified to an:

“it's OK if you can get away with it”

approach, the tax take declined even further, and large scale corruption developed so that multinationals could gain access to the few remaining lucrative Government and Local Authority Contracts. The increasingly strident attempts of Shon Ky, who had now been in power for several decades, to convince the inhabitants that all was well and that more 'bread and circuses' were just around the corner, fell on deaf ears and he apparently was forced to leave the country to join his political soul-mates in a country we think was called 'Sing A Poor'.

## On The Beach

Soon after *Shon K y's* un-mourned departure, inhabitants started to emigrate in enormous numbers, and within a few decades the once prosperous country had reverted to a subsistence economy which took advantage of the sporadic export of the ubiquitous sheep and the occasional visit of time-travelling tourists wanting to capture a genuine *Pure Greane*' septic field experience. The following fragment from an uncompleted thesis, presumably describes the ultimate wind-down of the country and its spirit:

In this last of meeting places  
We grope together  
And avoid speech  
Gathered on this beach of the tumid river .....

This is the way the world ends  
This is the way the world ends  
This is the way the world ends  
Not with a bang but a whimper.

Our final conclusion is that a combination of the deliberate fostering of a mind-controlled, docile and consumer driven society, combined with a simplistic financial government policy, which was dependent on immigration and foreign investment, resulted in social milieu of privilege and an economy of greed and graft, which were both unsustainable. This combined with the submersion of the original moral and ethical principles of the country's founders, in a quagmire of self-serving imported political and economic values, resulted in a gradual loss of a sense of identity and pride, and consequently a fairly sudden collapse of its social and financial structure.

We hope that this report allows the reader to understand how a society with enormous natural assets, a favourable climate and a relatively well-

educated, and originally egalitarian population, could be led to disaster and eventual disappearance, by a series of misguided or stupid leaders. We believe that our present society of 11985 is intelligent and mature enough to prevent such a series of events happening to us, but we write this report, partly as a cautionary tale to our own prospective leaders, and in the hope that New Aotearoa's destruction and demise will serve as a tragic lesson, which, if learned, could prevent similar tragedies.

**#\$Galactic Central All Era Search Engine download ends here**

**Have a Nice day#\$**

## Afterword

Although shocked when I first saw this glimpse through the 'Gap in The Curtain' of time, I was not too surprised. Despite the bumptious tone of the article and its many inaccuracies, there was enough of our present society present in it, to make its' conclusions possible or even probable. By performing the same and similar searches, I hoped that I would again slip by accident through 'The Gap in The Curtain', and be reassured that subsequent findings and translations offered a happier ending. But, despite those efforts and countless performances of 'Let's do the timewarp again', I have not succeeded in again drawing apart the curtains of the future. My hope, being a believer in multiple and parallel theories of time, is that the history related above was but one outcome of an infinite number of possible outcomes. If I am right, then we still have chance to ensure that the *Shon Ky* outcome is not the inevitable, or only one for New Zealand, and we should take appropriate action to ensure that it does not become the only reality.

Stephen Wealthall  
paediatrician  
educationalist  
artWorker  
writer

March 2014