

Fuimaono Karl Pulotu-Endemann

In this podcast Fuimaono Karl Pulotu-Endemann delivers a keynote presentation. Karl is introduced by Kevin Hague. The presentation happened during the opening plenary: Intersectionality - the whole of us.

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[00:00:00] This recording was made up a second the Asia Pacific Outgames human rights conference held in Wellington, New Zealand in March 2011. [00:00:09] And next speaker is an old friend of mine that you know, someone I've known for many years, and we all know how promoter in demand born in Samoa and having lived in New Zealand for most of his life, Carl has a national profile in the Pacific Island community in New Zealand, and is recognized as being a pioneer in advocating for and advancing the health and well being of Pacific peoples in New Zealand. Starting with being one of the first Pacific registered comprehensive nurses in New Zealand, he has been a strong advocate for the provision of culturally appropriate health services for Pacific peoples sitting on a wide range of weekend parties and commissions. He has provided leadership in the development of such services. It was the first Pacific person to represent Pacific people on the Mental Health Commission created and developed a form of follow a model of health in the 1980s, which was accepted as the model of health for Pacific mental health by the Mental Health Commission has played a key role in setting up Pacific on initiatives at local and national levels, such as being a founding trustee of the Pacific and AIDS trust, founding council member for the monument to tentative Pacifica Council and Matthew Turner. Also foreseen a minor is one of the first to Pacific Island Justices of the piece appointed in pounds to north in 1990. is recognized internationally for his work has been a keynote speaker on Pacific Island perspectives on various issues such as mental health, sexuality, HIV and AIDS, youth and adolescents national and international conferences in New Zealand and and across across the the Asia Pacific region. And then the 2001 New Year's honors. It was awarded the member of the zone order for his contribution to public health. Please join me in welcoming co [00:02:19] everything is cup [00:02:22] you're here [00:02:25] you're really here. [00:02:32] Now the cloud in the sky to coin a phrase This is the day you're welcome Mr. Sunshine. And Joe welcome. Queen. By curry This is one time we're really have a free everything is calm. Hey, through loud we're proud of you. Hi, hi

[00:03:08] Tina, Tina, Tina cultural, Tina couture, and from the voices of the Pacific specifically to all our businesses from overseas from the fabulous Cook Islands Khurana cultural capital from the kingdom of Tama and I know acknowledged is Jolene, the head of the Faculty Association of tomato Ellen a teacher, Lisa Lisa and Bolivia Naka Viola Valentina to our brothers and sisters from the

fabulous Fiji falafel idea to to Rocco Polynesia, otherwise known as new way Maroni from Tokelau. And fans, of course, from Somalia comes and I really like to pay tribute to man so far finish on the salmon caffeine Association, but also, from American Samoa, have a special welcome to this country not gonna work this thing out. Because, you know, I thought I'd be really special at work this one, but this time, one boy does not have to do it. So I'll just bear. [00:04:18] But that's the equation. So I thought I'd start people by to pull it up here or down here. [00:04:28] This [00:04:30] heavy pointed [00:04:41] if it was a wall, and I can tell you, I would have done much better, I just want to talk about the history. And just to show you that this is where we come from, of course, some people would say this is the largest continent in the world is, of course the Pacific. And you can see, of course, [00:04:58] that this is the whole of the center now up to the top to Hawaii.

[00:05:06] I just want to start by saying about the pre colonization. And when I came to put this up, if you notice the photo of the women on my left is slightly higher than the gentleman on the right, because pre question is the fact that some of us, particularly in Samoa, but also have a my research showing that in time and other Pacific countries that women play the dominant role. But in particular, in family, of course, we had some very powerful women, not for Noah was a very powerful warrior. That was mistaken for a man and because she was the one that united the four corners of formula. But it said that there was a wind that blew up because it and indeed she had breasts and so therefore, she was actually a woman. So you can talk about your Xena, but we in the Pacific and, and also cinema Cinema, some of us in the audience as direct descendants of that. So she was the first ruler of someone, it was not a man, it was a woman. And then of course we had the Christians, and they came in if you notice now that I sort of slightly elevated the the man. And the woman of course became delete, and you can't see it. But the twos I thought that was a really unusual terms. The first thing of course they did was to dress us from the top to the bottom. And you know, and it's really an inappropriate kind of lesson because Sam was for instance, the average temperature is about 32 degrees. But but the title of the game to that woman is the color of my boys affiliate means my boy means a lamb or sheep animals that would be unknown in the Pacific in the spirit. So I have all these hormones going around on my mind for females and if we don't know what they're talking about, but can I just say one of the things to see attitudes is to go back if you if you recognize this when the mission is left you know from Europe you know, our the people was dress the sex of course was not the in things up. [00:07:32] But you brought [00:07:33] around the Bible, but you brought your attitude about sexuality to us. And not only that what they did the fun was the negative attitudes. But can you imagine the first thing they did of course was just us and of course the other thing was the negative things about sexuality so I just want to talk this pre Christians with within that glass people were running around in the darkness some interesting content. Then system initially with the Bible came we were all running around in the days of the lights, which I thought was rather unique because some of us still prefer to be in the dark. [00:08:13] I've done that or what I've done.

[00:08:16] Okay, I've done that than there. Okay. And if you look at the sexuality, just some of the views they had pets there about men and women ranking a high number, number of partners in this side. This is the European colonizers view of what and of course the other thing was the European bros was the view of hypnotism. And the fact that you know, it's the only way to go for female Can I just say for Simon's we existed well before and I know that also the talk about all the faculty to trauma. And the man who of Hawaii we existed well before the mystery is came to Pacific ask any whalers or centers around because the story is around about the early 1800s. One such sailor when we were very commonly laughs behind the bushes and found it was a commonly lead. So it shows that really existed in that era. I also just want to talk about the Pacific history, the New Zealand context. In 1945. post World War there was an economic boom and the workforce required hints that there was

recruitment New York, the chain, that horrible term, 10 pound Kwame was also a couple of that was to have the urbanization of Mahdi, but also was the recruitment of Pacific people for the five s that partially fans freezing lyst factories and fisheries and some very prominent people in this country. They have history comes back like the very first female judge, a Suffolk judge, female judge in this country comes from Chicago, her father was a freezing work. Same time most New Zealanders when they turn on the radio for Radio New Zealand news and one of the very well known newsreader is neither Richie man, she also her father also belong to the ocean page freezing waves. However, after the 70s, the boom went down, and then I believe the second boom came on, which was the 9770, the economic boom was over. And Suffolk people particularly see Jen, Simon and Tom, I understand on raids. And that's when I believe the six hour if came over. And basically, Jesus French is is back where you come from.

[00:10:58] Again, just look at time strain or conversation on Pacific people. And there's some really key people in this in the audience, my friend, Warren, Linda, for instance, if you call bar and it was in the 80s, that you and I went up to the Pacifica conference up north. And we talked about in the formation of issues like the Pacific Islander age trust, I really want to just to talk about how people do sexuality, because I think the attitudes that we have inherited, is actually in some places we still have, and we need to either to colonize our thinking, because indeed, the Pacific is colonized by the missionaries, and more laterally, the Pacific was hit by that wave of the moral right in the 80s, that New Zealand had doing that with a homosexual law reform that didn't go back to the west, America, where they came from, they stopped the way in the Pacific. And some of the fundamentalism is there. That's pride in the Pacific. But I just wanted to also talk about the the various perspectives of sexuality, and why it was not acceptable to us. For instance, if you look at the physical model, the medical model, of course, is very prevalent, particularly in the 70s. As a psychiatric nurse, of course, it was very, very close to me, because it's only up to the 1970s 73 when homosexuality was of course, taken off the DSM four or the Diagnostic Statistical Manual, as a sickness, but a lot of that model, also the works of masters and Johnson's really focuses on the physical aspects of sexuality. The other one of course, psychological a Freudian and renewal all the feminist, right, we saw challenge that model as speeding, ticket early success, and particularly also your century, the sociological model was the one that would tended to us, but there was still a lot of things that were missing in relation to us. So I came up with this model.

[00:13:13] And this is the final final model that Kevin was talking about. This is the overall looks at the culture, family, and all the determinants that really indeed, one of the other posts, I put sexuality in it, because it's fundamental to us. That Pacific, in my view, BC sexuality is fundamentally tied to our culture, and also to our families and history. And I just want to run that for you. The first one, of course, without doubt, and I use the Marcus being someone I use that the family is Foundation, the foundation is our family. Now, that's nothing new, everybody in this room has a family, whether it's extended, or whether it's nuclear, over this constitution, everyone has a family. The second post is what I call the physical and again, we need to really address the fact that we do have in sexuality, our physical their physical components to ourselves. The second one is the mental and that's self explanatory. Third one is spirituality. And this the forefront to other and this other contents, that the roof, and the cultural values and beliefs. But I also believe that being in, in others, environment, time, and context is very important because we live in the 2000s. And the context of where the Human Rights fits in very nicely with that. And that's the form of follow a model again, Pacific island as was an adaptation of that particular model. The concept of the South is very fluid and I thought I'll just quote this from His Highness. And that is that concept that we're not by ourselves is that we consume rather than I went on the futures This is what I believe my own personal finance I can it is about a

month and first thing I think it's we need to claim and hold on to that name. Because we existed in this part as well before we're in Europe, they talk about inverts, etc. And the other one is about networking ourselves thrilling to be here, challenging our own culture. And in conclusion, I want to do this I'm going to ask the SAM wants to come up to you because this is a song called let's say you [00:17:05] Oh,

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