

ELIZABETH KEREKERE - ASIA PACIFIC OUTGAMES

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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. No Donna in audio in IoT Oh Tina Koto, Koto Koto capital. I'm not going to begin by acknowledging everyone. But I am going to express my particular things to Barry for acknowledging the Pike River disaster in his remarks in his day, and to say a special welcome to Kareena and others from Christchurch are here today. Fantastic, you could make it no matter what grand Robinson says I am the greatest man in Parliament. [00:00:53] And he wants to challenge I say bring up. [00:00:59] I'm wearing here today. I know I don't get the chance to like a big space, but just to make some introductory remarks. And we're actually one of my most treasured positions. It's a pink triangle badge from 1979, I think, which was our campaign, actually, in the end against the Warren for amendment. Students and he's on history, you'll you'll know that was a particularly important time for us. And the wording on it is a map of New Zealand. So very faded pink and like myself, but the wording on it says we are everywhere. And goodness me, when I look out, look at this group of people and grandmas really right about this. You are a fantastic looking bunch of people not saying that just because you get to vote in the whole ghost MP thing. But you will. It is amazing for me and I was speaking with David Henley just before the start that I remember I think it would be 1989 Joe Crowley and I coated New Zealand lesbian and gay conference. And I think that was the last national lesbian and gay conference that we had in this country. So it's amazing to be here 22 years later, and to be assisting and attending an international conference, not only of lesbians and gaming, but of those wider communities. Also, I think the the themes that you have for the conference, which I have to say is probably the most thoroughly policed conference I've been to and many years of Thank you spread out to deal with the threats. The themes of the conference around strength through diversity, and it's a fantastic thing. Because where we get our strength from us by from being who we are, the breakthrough that communities, but also the intersection of those communities coming together and actually supporting each other. And that's pretty much the theme for this for this first plenary session of the conference, intersections of all of our communities coming together, and all of our nation's coming together. So I'd like to introduce our first speaker, Elizabeth kitty kitty from the hockey and fun archive was with his 30 years of experience working within Marty and other community organizations. She has been active in LGBT q communities for over 20 years with a particular focus on the health and well being of Tucker taffy and three years from managing her own consultancy and treaty relations, to founding to fund the fund in 2001. As a separate advisory and cup a hotter group for chocolate halfway to represent Taka, Taka, Lesbian and Gay archive of New Zealand board to running the mighty programs out there queer youth development project. Elizabeth has walked her talk. She is a sought after speaker and her writing has been published in books and

journals. Elizabeth is about to embark on her first on the first is a PhD focused on Victoria University Wellington while undertaking MRT Visual Arts degree in Tokyo Kota in Brisbane. So please join me in welcoming Elizabeth kitty kitty curios. [00:04:49] Nothing Mia culpa, Nikita Cortana Quran a new a two night in ocho de aqui de mucho mucho katha Iranian Maria Maria minor denied to occur we're here to get a for a moment haha Hey Tony here. Basically we acknowledge proper to integrate with mother and um he knew he asked my father to get us sustain us on the safe acknowledge the youngest child Romo core, he said nestled within his mother and expresses his displeasure with the earthquakes we're experiencing. As we remember in grief for those who have passed away within our family, our families and our communities. We especially send our thoughts out to those people who and those countries and those places of Christchurch, Haiti and Japan, who I believe have paid the price with their lives for the continued defilement of our Mother Earth, through nuclear reactors, oil refineries, mining and so called land reclamation. I also want to greet the way the manifesto enough we, they lean manner, and authority to the scattering and for me the way for all of us to stand and be here. My greetings to the organizers and the dignitaries particularly Barry and, and Gavin who have made sure I got myself here and got myself organized. I really appreciate it particularly want to acknowledge Kevin homely, who has represented the interests of target halfway throughout the planning and organizing for the Outgames and for this conference number yada, yada, yada. [00:06:35] Okay, last Male [00:06:37] Artist just have to say like this week, I have made nearly every Lisbon I know they are in Wellington. It's crazy. [00:06:49] Yeah, Wellington, you have turned it on his circle. [00:06:54] But last month, we have the material Tara and Crispin at the smoke Hi, Sue town, for those center of the universe kilda. It's my trouble Hi, my recently moved home there. But after two years of solid practice throughout the country culminated in this the epitome of multicultural performance or cup of haka. And for each group on stage, though, it really struck me that there were hundreds more, he didn't qualify, who helped organize in America, who were feeding people who were just at home, learning all these new way into the new songs, composing new things, and just honing their performance. And because of that, throughout the country, for those 42 groups on stage, competing, overall, the standard as lifted throughout, throughout our people, and I believe this is what this conference does for our community throughout the Asia Pacific and beyond. And I'm very proud to be part of this. I said to Maryland, I feel like a baby, before the wisdom and experience of my two panel members, and appreciate the opportunity. Okay. three key things to say about me. Okay, so there is a point why I raised about messaging, as that they fought to honor that part of my culture, and all of those queer people throughout our region who for whatever reason, couldn't be here today. I've structured my talk, I decided the system set up last night rewriting it, that stuff, these kind of pauses, don't worry too quietly amongst yourselves. Also really glad to be speaking first, as each person spoke with someone else like writing all over my notes. That's really cool. I want to mention it. So I'm glad to get this done right now. But I've structured my speech then on the bracket, that when the matter to me Come on is a seat process we follow. So I'm concluding this first part the fuck ik will we make that entry and introductions? three key things about me my fourth was going to be that I'm Scorpion because I thought it was really important. But some people would like talk to me for five minutes and like he said, But firstly, first and foremost, I'm Marty indigenous to this country is as you introduce the Atacama hockey, defined archive tokenize Avi. And, for me, my name, kitty kitty means this one of the layers of the night the tenseness the blackness of the night before light existed in the world. Elizabeth I was named after my grandmother who use was named after the queen. I honor my grandmother. And, and so I get to live at home now as a full time artist, writer and storyteller. Number two, I'm a lesbian feminist theme I get to and because of that, I get to enjoy a special connection with the butcher of the world. But particularly my civil union partner lo fi know who enjoying the lesbian event last night that I got home at a decent hour from but she got home just before I to leave to come here. She might not make it from last one away. Okay, but on Monday we celebrated 19 needs to get

up and [00:10:11] and I just want to acknowledge that it is an act of revolution that I highly recommend. And finally, number three, I'm Tucker thoughtfully. we've adopted this traditional term to me Marty who identifies these being gay transgender, trans queer, double check I sexual queer questioning and bisexual and being taka taka it brings together all the different parts of myself and it gives me a tude on the why why apply so much to stained so after the entry the fog aka especially the movie theater, the mortality is a traditional incantation usually dealing with tribal history and and quite often Papa Papa genealogy and because we're people from our old traditions these kind of mortality and chance will use to achieve that knowledge was passed on from generation to generation correctly so when we look at Papa Papa and we know that as Marty we're claiming our identity through fucker Papa, where we come from, who descended from and make leads us to who we are Mariah and and that's a key part of who we so it's part of pathway then we search for our predecessors Allen sisters and that pass because that helps submit us and our identity and so when we look back at the records of bucket probably the earliest ones we have a European and that the 1770s sailors and traders who came here and I gave pretty much consistent records of same six and by six attraction and behavior of course some of them but took very attractive American model mean apparently it's just rumored sort of hood and that and so in this quote sexuality was enjoyed and meaning forms. People choice partners have either sex for pleasure and same sex love was not condemned or vilified. Continuing ones line heaven however having children was nevertheless a priority. So you could do what you like to negotiate the kids okay? It's still like that is high performance. So an erotic skill were greatly admired and accomplished individuals, both male and female feature prominently in the chat poems of the time the physical attributes and relevant behaviors fondly detailed [00:12:33] hits fabulous I mean really [00:12:36] is this goal for you and I service speak there [00:12:40] and we found specific examples within our own oral history narratives out was through the secret research of taka taka we scholars least method of Tango here, there we go to that the tune factor pathway was found some of you be familiar with the famous love story of to Danica and anymore try and go through. But it was the festive MRT film was actually made about the love story. What is not so much covered is about the relationship the Titanic I had with his best friend, Turkey. And, and one of the history papers that we found that they found is it. When he wasn't with them. He said to his father, I'm dying for love for my friend for my family, my beloved for Turkey, and the cedar Hey, paid confirmation, some from some Korean they are worth it. And the more actually lead to come and live with him and the three of them live together. And so missionary in court records from the 1880s also show that Madea takes no shame or sin, to same sex or by six behavior. So by this time, the missionaries have been here for quite some time. And as we learn to write, we quickly adapted this new method of storytelling. And we recorded our own stories, one particular meet in 1853. For the fallen warrior Papa thing, it was a youth who was 16 with that woman, and with that main. And it's interesting that when appeared on another rewrote, or rerun publishing up more theater and the about 1928, that the sexual was changed and the model to addiction. And so it would lead us to believe that there's a lot of history out there that we have to actually go and cast out paga top we aqui I on the original or the original documents of anything that's been translated since that missionary employment so strengthened, the colonization of Marty came into full force. And because we were annoyingly effective warriors, we enjoyed the dubious pleasure of being both the first indigenous people with whom the mighty British Empire entered into a treaty work. And that will say, apparently, I think the last people that they colonized, I think after the Mardi so over it. [00:15:02] But the Treaty of white psyche and 1840 was followed by a succession of legislation designed to eliminate our culture, completely, and six, not completely unsuccessful, we remain, we are here and we stained and we represent. So we have been did some things sufferings, quite rightly, perhaps a ritual cannibalism, but the cake can go. [00:15:34] And that, and things like diverse expressions of sexual orientation, and gender identity went underground. And so although the English laws act of 1958, that great thing we

are in one fell swoop, we inherited the entire legislation of the Britain. Homosexuality became legal, illegal and New Zealand, that this we find no evidence of any Marty punishment for that kind of behavior. And so for me, when I look at, look back on it, and their history and reflect on how our mighty people are with us today, it's, I just wonder if the continued silence of our people around that is collusion with the colonizers and buying into all those Christian beliefs around that? Or actually, was it a form of protection for us, we won't talk about it, we know you're doing it, that will just, you know, pretend it's not going on. And then none of us get into trouble. And so that's something I really, really want to research and actually interview that on the screen Moto, I can find, just to say, what are the memories, because I know my great grandmother was born in 1981. And she was quite happy to talk about her Auntie's and cousins, who live with women had children, but never had male partners. So we move from, from the past, and to the contemporary foreigner playing form of so adding that action songs. And often these are kind of the meaty part of, of the bracket, and tell a particular story or focus on a particular topic. This part I want to do the kind of, I want to introduce issues around picked a framework for action. And how we might influence what we did is we want for a pathway for the communities that we represent and our different areas. And for my work, I use a framework of expectations, which was originally designed to look at an organization's responsiveness to the treaty, by looking at how effective they were for Marty. And I've adopted this tool to use it for queer groups and for youth groups. And so understand after quick word with Marilyn, that not everyone, she is my excitement about strategic planning and writing policy. [00:18:01] And so I think by three out of 11 of bu, organizational elements, I think my top three favorite being is about leadership, how your organization is run right from the beginning, and how you lead your group, your people, your organization, and to the future. Decision Making host sits at the table, who who sees what's going to happen, and human resources, we, we want the world. And we can do that if we're prepared to work for it, find the people find what we need to get things done. It's not always about money. But by developing all of these things, the whole point is that for a lot of organizations, for a lot of weird, there's a campaign, studying new group, or analyzing and trying to change something that's like, being stuck either in a way that is not helpful for us is one single thing by itself, I points MRT. And put them in a job by the selves and a pack organizational, it's not going to work, very, really his but it makes all the people in charge feel better. So one little thing usually will not work. So what we look as it all these things fit together, they interlock together. And and so by doing that, our expectations is it to be effective for target pathway. And this is saying that this government sectors of New Zealand, if you do things right for Marty, they'll be right for everybody else. They'll work for everybody else in their community who is marginalized. But to be effective for target tap away. The key things are that we are engaged in all matters that concern us, that services for us are designed and delivered to meet our needs. And that resources systems and key people are made available to achieve this. So rather than go into this in detail, let's leave it right there. And we'll move into the next exploiting, exploiting, I just made it up, I'm sorry, the next part of the performance is the point. And some of you will have seen this little balls on string when you get really flesh that glow in the dark and all sorts of things. And punching. Imagine, imagine this point on my hand. And the point is now very gendered society on especially in the boy is a tool to show off the grace and beauty of our women. And so quite often the point is very light hearted. And, and fun, sometimes a bit naughty, sexy. And so I thought, well, the grace and beauty that's inherent in all of the all of those who lives who live our lives this woman, then I think taco top, we've got a very clear run on this one. So I wanted to look at some of the things we have achieved. And at one end of the spectrum, the those of us for whom cultural identity is everything, it is the mainstay, I was suddenly like this before I moved to Wellington, 21 years ago, we are I everything I did this whole body. And the fact that I love woman was kind of irrelevant to my life, it was just a thing. Over here, it was quite incidental to my politics. And until the homosexual reform started. And I think I was 20 1920 when it kind of got happening for me to get involved and

how we've I still want to acknowledge those that we would call a pathway who were involved and key development and renaissance of MRT culture. This includes the contemporary form of copper, haka the almighty practice today, and the 1930s. This form was developed by 20, Norway, who is still hailed as a genius celebrated every year. And it Almighty festivals, no mention, of course, of his female partner, and development of the mighty woman, Swahili, this all sorts of my organizations, leadership, feminist, modern feminists out and I have to say to them through quite prejudice, I'm just know more about the lesbian side of things. But even the establishment of the third affiliate today with the mighty Language Commission, the establishment of Marty TV, and the Tucker top we show all of these things that we've been part of. And on the other end of it, we've had those circuits Apple who have been strong enough to go out and represent the issues related to sexual orientation, and gender identity. And to particularly ones I want to acknowledge, I think, Professor Allison Lori, who's here, who's a leader, and lesbian feminism and the 1970s, he spearheaded Women's Studies, gender studies around southern hemisphere, and today as chair of the obligations, amongst many other things that she does. But also, of course, Georgina buyers, who was revolutionary became the first smarter MP, as well as prior to that benefits, the first trends in paying the best trends, Mia and the world. [00:23:04] And, of course, the many more many, many more who've achieved great things. And I think an honoring our ancestors who have gone before, it is our responsibility to record it to make sure that that's available for people are coming after us. This is about where I've written all over it. Be with me. Five minutes, okay. We can do this people, right. But since the light, the Tupac attack, we came into usage, it was found about the late 70s, early 80s. And it is increasingly gain traction, not just as a term to refer to Marty, who may be identifying as queer in in whatever way, but is an actual identity, which seeks to bring all those parts of ourselves together and focus on issues specific to us. So that we don't always have to choose in any given circumstance that we might need today, while we tweet today. And you'll find that in my services that are offered in this country, in terms of health education, we often have to choose just in life when we go home, we've been with the good molecule, and we were in the city we can go to Lisbon things and hang out with the [00:24:11] crowd. [00:24:15] keep getting in trouble. [00:24:17] And I specifically wanted to mention, the one and only book exists about sexuality, sexuality and the stories of indigenous people. The Fabulous publishers I do want to acknowledge for wanting to publish the book but didn't want the word tickets halfway on it. And so, that comes to the next this is like so the second last thing the haka, traditionally done by a mean unfortunate to come from a tribe where the women traditionally have composed and performed haka, but it is a challenging, physically demanding performance. And here, we had so much be proud of an Altidore. We are privileged compared to many other countries, people who are represented here, that is granted earlier, we have to resist complacency. It's really important that those of us who are older who are employed, who have gotten to that comfort of owning our own home, solve all sorts of things where we don't get hassled when we go to work, that we use that privilege to support those who are not in that position, particularly a young people who are still putting up with things that we haven't had to put up with for a long long time. And so even though many of us are accepted by our home people we know that from the research from experience in the community that not all models are accepted by the family we still have young people being kicked out of home when they come out having trouble help really fed on them but I if your trains What role do you play and how that fits with the life that you lead? And who you you are inside? That took the top we feel pressure to choose between being mighty and being queer to marry and have children? Are they taka taka youth a significantly more likely to experience bullying unwanted sexual attention and sexual and mental health problems that both the heterosexual inquiry counterparts do not or they experience it? More so more likely? Yeah. It's culminates a negative body image and that thinks about and cursory increased risk taking and, and, and suicide and self harm that are prevalent in our communities. But sadly, Mr. The elders haven't been really great about being supportive of us. And I won't go into the negative

things that some of their multi party members have not voted and supported us on. Or ridiculous marches to Parliament are ridiculous heats of ridiculous teachers, so [00:27:07] few minutes. So finally, at the end of each performance is the final word here. It's a conclusion it's a clear the way and, and and come off the stage. And those of us from minority cultures, we are well aware that the dominant culture is not going to just hand things over. We can decide to take things by force in fabulous loving people we are we go, let's take a bit more time and we'll use that influence and use all of the skill, knowledge and resources we have to hand to influence things in a way so that we are not actually repeating the discrimination that is often used against us. What the pressure, what does the future hold? Okay. I thought through the experience of thought about way Komatsu are normally leaders that we we go to research how the impact of colonization on Molly sexuality has manifested itself in modern culture by developing an effective strategies to reduce homophobia and transphobia and contemporary modern life that we can create a safer environment for taka taka, particularly our young people. And by connecting the past to the present, we honor the memories of those saga top we ancestors and whose footsteps we follow. And amongst ourselves we strive to create meaningful intersections of our culture, gender and sexuality because can we create spaces of acceptance, safety and love which do not require silence and sacrifice I believe so. We'd have done it here. We will keep doing it not a damn Tina Koto Koto, Koto, who whom I started when I [00:28:54] was nine. [00:28:59] Okay, sandwiches is a traditional that we do away so I thought I would get my teeth on in front of people to join me and a little wiser you might hear at different times in this conference at [00:29:19] key [00:29:56] go

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