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MISSING AND MURDERED INDIGENOUS RELATIVES TASK FORCE
PUBLIC MEETING

Date: Thursday, October 8, 2020
Time: 9:30a.m. - 12:00p.m.
Location: WebEx Virtual Meeting

PRESENTERS:

NATIVE YOUTH PROGRAM COORDINATOR

JAELYNN LITTLEBEAR, PUEBLO ACTION ALLIANCE INTERN

TATANKASKAWIN "TATA," YOUTH PERSPECTIVE

JOVITA BELGARDE, COALITION TO STOP VIOLENCE AGAINST
NATIVE WOMEN

SHELDON SHANTE NUNEZ-VELARDE, TWO-SPIRIT CULTURAL
KNOWLEDGE KEEPER

RENAE SWOPE, CONSIDERATIONS WHEN WORKING WITH TRANS
COMMUNITY

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1 (9:45 a.m.)

2 BEATA TSOSIE: Good morning. I want to
3 start this morning with a blessing.

4 (Speaking in Native language.)

5 My name is Beata Tsosie. I am a public
6 representative with the task force, and I will just
7 say a blessing in my native language.

8 (Blessing given in Native language.)

9 I would ask for our ancestors to be with
10 us. Give thanks for this day, that all the
11 blessings of life come to us. I ask for healing for
12 those in our families who are sick, that we remember
13 that we are granted teachings from the Sacred Cosmic
14 Directions to be with us as we go about our life and
15 work; that we remember the original instructions
16 given to humankind since the beginning: To love,
17 respect, and take care of one another so things will
18 go good for us here on our Earth Mother and for all
19 the children of the world to be united with one
20 heart.

21 I will turn it over to Mattee Jim.

22 LYNN TRUJILLO: I will go ahead. I am
23 Lynn Trujillo. I want to welcome everybody. Good
24 morning.

25 My name is Lynn Trujillo. I am very

1 honored to be here. I am the cabinet secretary for
2 the Indian Affairs Department. I want to thank all
3 of you for joining us; especially want to thank
4 Beata Tsosie for her organization of this public
5 meeting as well as Stephanie Salazar who spearheads
6 the efforts for the Indian Affairs Department on
7 MMIW. She serves as our general counsel and is on
8 the WebEx today.

9 Before we begin, I wanted to provide just
10 a brief update. Stephanie is at the web Albuquerque
11 meeting agenda. To many of you who are joining us
12 just on some of the work that the task force has
13 been engaged in.

14 So I don't know if we have slides
15 available or if you want me to just talk to the --
16 for those of you who don't know me, in addition to
17 being a cabinet secretary Indian Affairs Department
18 I am from the pueblo, enroll member at Sandia
19 Pueblo. I am also part Acoma Pueblos.

20 I serve as the chair for Missing and
21 Murdered Indigenous Women and Relatives Task Force.
22 That next slide, please.

23 Just to give you some background, the task
24 force was formed last year through the passage of
25 House Bill 278, and the objective of our task force

1 was many fold, but really to study and report on the
2 crisis of MMIW in New Mexico.

3 Our task force is comprised of a number of
4 representatives from our tribal communities in the
5 State including representatives from Pueblo Nations,
6 Navajo Nation, Jicarilla, and Mescalero Apache
7 Nations.

8 We also have representatives that provide
9 direct services including: Counseling, medical,
10 legal services, to victims of crime and survivors of
11 violence, as well as governmental representatives at
12 the State and Federal levels; and we also have a
13 courageous survivor of violence that continues to
14 ground our discussions and our work as a task force.

15 The legislation mandated that we deliver a
16 report to the legislature and the governor before
17 November 1, of this year. That is what we have been
18 working on. Next slide, please.

19 I want to thank everybody for their
20 patience as we move through the virtual landscape of
21 having these meetings.

22 I want to share with you all a couple of
23 completed activities that the task force has been
24 working on. You know, we really hit the ground
25 running since the appointment of the task force in

1 October.

2 Since then, the task force has had five
3 public meetings. We have had a number of closed
4 working sessions, and the public meetings have been
5 very successful, and we are very thankful to the
6 many community members and experts and stakeholders
7 who shared their ideas and suggestions and expertise
8 with the task force that continue to help ground us
9 as we continue to work on the task force.

10 The task force also had developed two
11 subcommittees which really helped to move data
12 collection efforts forward.

13 I have a stakeholder advisory committee
14 which was really instrumental in supporting the task
15 force to make important decisions about how to go
16 about collecting data in a respectful manner
17 especially when it came to very sensitive topics.

18 We had data requests that were submitted
19 to law enforcement agencies throughout the State
20 really focusing on those areas that had significant
21 American Indian and Alaska Native populations based
22 on data from the 2010 census, and we submitted IPA
23 requests so it is information for public requests to
24 22 law enforcement State agencies so we can collect
25 data on the aggregate counts of solved and unsolved

1 missing person cases as well as solved and unsolved
2 homicides and solved and unsolved suspicious deaths.

3 So today five agencies have not responded
4 to the task force request. We continue to gather
5 information.

6 We have also been able to establish really
7 good relationships with NamUs and NCMEC. We really
8 hope to in the coming months to host educational
9 webinars for the public.

10 Next slide, please. A couple of
11 activities that the task force has in progress: The
12 task force has come up with a survey tool, is ready
13 for distribution to tribal law enforcement agencies,
14 victim service providers.

15 These surveys are really important because
16 we want to give individuals who work on the ground
17 within our tribal communities the opportunity to
18 provide feedback to the task force so that we can
19 better understand what the barriers are to reporting
20 as well as other procedural questions including
21 access to training.

22 We continue to collect data that has been
23 returned through the IPA request. This data is being
24 prepared for analysis.

25 We work with our partners at the

1 University of New Mexico, the Native American Budget
2 Policy Institute who will help add to the report
3 that the task force will be producing.

4 We also have a really great partnership
5 with student attorneys at the University of New
6 Mexico, the school's southwest law clinic.

7 They are supporting the task force by
8 drafting a section of our report that will focus on
9 tribal criminal jurisdiction in the barriers that
10 exist to provide context to the report. Next slide,
11 please.

12 We wanted to share with you a little bit
13 about our data collection initiatives. We continue
14 to remove these efforts forward in spite of where we
15 are all at in the pandemic.

16 We have recently received support from our
17 all public counsel of governors that passed a
18 resolution supporting the data collection
19 initiatives of the task force.

20 We have also drafted data sharing
21 agreements, and these are pending approval from the
22 uphold counsel of governors.

23 These agreements are between the State and
24 Tribal Nations, and they outline the process for
25 survey distribution in our tribal communities.

1 The agreements will need to be signed by
2 tribal leaders and will serve as providing
3 permission to allow the task force to survey law
4 enforcement and victim service providers.

5 So we will get those executed prior to any
6 data collection within our tribal communities.

7 Finally, our task force is working on very
8 hard to draft a memorandum that will outline the
9 findings and recommendations at the task force.

10 This will be followed by a formal report
11 to be shared with all interested parties by late
12 November, and while the pandemic has impacted the
13 ability of the task force to hold in-person meetings
14 to collect certain data, we continue to meet with
15 experts in the community and gather information that
16 will be compiled in the final report.

17 Next slide, please. Just a couple of
18 things that we wanted to share with you as we
19 continue to compile our findings and
20 recommendations.

21 You know, through the work, we have found
22 that really there is a need for community members
23 need support and resources to navigate systems to
24 find missing relatives, and in addition, there is a
25 need to increase community engagement in the

1 response to missing persons and finally a need to
2 improve services for trauma in healing for families
3 of survivors; and so today's discussion, I am very
4 thankful for all of you who are here and those who
5 are going to be contributing to the discussion as
6 this will greatly inform this area perspective in
7 terms of the needs of youth and the LGBTQ community
8 which, you know, must be acknowledged included in
9 the work that we are doing as a task force. Next
10 slide, please.

11 This last slide here just provides you all
12 with a couple of upcoming deadlines that the task
13 force is working to meet.

14 With that, I want to thank you all for all
15 the attendees that are here as well as all task
16 force members.

17 I look forward to being with you today to
18 hear your perspectives and to learn more from you.

19 MATTEE JIM: This is Mattee Jim.

20 (Speaking in her Native language.)

21 So I currently work as a supervisor for
22 HIV prevention program for community health source.

23 I am a transgender advocate.

24 I identify as a native transgender woman.

25 I was recently contacted by Beata. I wanted to

1 thank Beata for all the conversations and phone
2 calls we had back and forth in doing the segment,
3 and I was reached out to and I had accepted after a
4 few conversations of what was needed within this
5 public meeting.

6 So at first I was confused about meeting
7 panel. This, that, we kind of like hashed it out.

8 The whole context of this meeting was
9 narrowed down into working with youth -- Native
10 youth communities also Native LGBTQ Two-Spirit
11 Communities and around like different issues,
12 different challenges within our communities; and
13 during the conversations, I had expressed to Beata
14 that a lot of times these are the two populations
15 that are very very underserved and not at the table
16 when we do work and then also that work that our
17 population are not included in some of the stuff
18 that we do are being at the table unless we ask for
19 it or fight for it.

20 So I am really happy that the task force
21 is doing this for the community. I was asked to be
22 the moderator.

23 So I want to first say a disclaimer. I am
24 not youth as you can see. I might have been youth
25 three generations ago but because of time

1 constraints, we realized we had to get a moderator.

2 We had to do this.

3 In our conversations, we realized that
4 this should have been two separate meetings. So one
5 to really focus on native youth from a youth
6 perspective and having a youth moderate the panel or
7 the meeting.

8 Then also having a separate one for LGBTQ
9 Two-Spirit Communities, having them be in another
10 meeting as to where they could address some of their
11 issues in detail and also inviting some of their
12 peers, invite others to discuss some of the
13 challenges and issues or even recommendations to
14 leaders in our communities of what is needed within
15 our communities especially tribal community.

16 A lot of times we see that the populations
17 that are being serviced especially for Native LGBTQ
18 populations that there is little data in tribal
19 communities or that there are chairs at the table
20 for them to be at.

21 So always advocating, really happy there
22 are a handful of LGBTQ community members who are
23 pushing to be at the table or recommend people to be
24 at the table.

25 Then also for youth, for me, like I am an

1 adult, like I said, three generations before. What
2 I did as a youth is totally different than what the
3 youth perspective is now.

4 So at times when I hear people talking
5 about youth communities, we tend to kind of give
6 information of what we were as youth and implement
7 -- try to implement it within the community so not
8 really getting the voice of the youth community.

9 I think that would be my recommendation.
10 Maybe we could add that. I am sure people are going
11 to hear that is having youth at the table.

12 With this whole discussion we had and the
13 way we were planning it, I had agreed to do this
14 meeting and moderate it and talking about some of
15 these challenges.

16 So the meeting, the panels are going to be
17 two. The first section we are going to be talking
18 about native youth panel meeting.

19 We are going to have a presentation panel
20 type of discussion so some of them have slides who
21 which they are going to show and talk about their
22 slides and talk about some of the challenges with
23 being from the youth community and then also try to
24 do this intersectionality and go into the next
25 session which will be the panel too which is going

1 to be Native LGBTQ youth.

2 In the second panel, we are going to be
3 talking about culture, keeping tradition. Did I get
4 muted? So I don't know when I got muted. Did I
5 just get muted awhile ago?

6 STEPHANIE SALAZAR: Just a second ago.

7 MATTEE JIM: Coming from a cultural
8 context, we are going to get some information from a
9 couple of presenters.

10 We are also going to have Renae Gray who I
11 know personally who has done great work within the
12 community.

13 She will also give great information and
14 context to what we are going to be talking about
15 within the community and we have had discussions
16 before about MMIW and the context so hopefully that
17 comes up also in the second panel that we discussed.

18 So I am very grateful that I am here to
19 talk about some of the challenges within these two
20 communities. I strongly advocate for youth to be at
21 the table to have a voice. Whenever we are working
22 with youth to have them be at the table to speak
23 also too.

24 So with that, I believe we are going to
25 get along into the panel. Some housekeeping stuff:

1 So we asked people for their bios. Some of them
2 were pretty long so because of time issues, we
3 decided we were going to put them in the chat box so
4 if you wanted to read the bios on people like mine,
5 it is in the chat box.

6 It is my bio of the work that I have done,
7 my clans and stuff so you can read that. So each
8 time the presenter is going to present their bio is
9 going to be posted in the chat room so you can read
10 about them and what they have done within their
11 communities and learn a little bit more about them
12 within their bios.

13 Also another thing up here using the
14 phone, I believe the mute and unmute button is star
15 six; right? So some housekeeping stuff, logistics.

16 This is my first time using this WebEx. I
17 am liking it. I am used to zoom and doing zoom so
18 other than that, what else is there?

19 I think that is it. So let's go ahead and
20 get started, and our first presenter I want to
21 introduce Jaelynn Littlebear with the Pueblo Action
22 Alliance Intern; and for the presenters, if you
23 could say your name, where you're from, your clans
24 if you want to, where you work or what you like to
25 do, and also your pronouns.

1 I feel that pronouns would be important
2 because sometimes we have different pronouns other
3 than she and her. We may have they, them pronouns.
4 So if you want to state your pronouns too so that
5 way we get the pronouns right.

6 I will turn it over to Jaelynn. Jaelynn,
7 are you unmuted?

8 JAELYNN LITTLEBEAR: Hello. Sorry, I
9 couldn't unmute myself. Good morning. My name is
10 Jaelynn Littlebear.

11 MATTEE JIM: Before you get started, I
12 wanted to say something else also. I am sorry. So
13 when we were doing the meeting and a follow-up and
14 check-up, we had asked the task force some of the
15 stuff they wanted to also possibly get out of this
16 panel discussion, the Native LGBTQ Communities.

17 There was a long list of questions so what
18 we decided to do was send it out to the presenters,
19 have them pick some of the questions that they
20 wanted to address within these questions.

21 So I will quickly read off on the list as
22 fast as I can so that way the participants kind of
23 know what the questions were and kind of fit it into
24 some of the presentations that are being done.

25 So bear with me for a minute or two.

1 These are some of the questions that were comprised:

2 What can we recommend to our governor and
3 legislature immediately so that violence can be
4 reported or services be made more accessible.

5 What are the barriers that exist? How can
6 these groups LGBTQ safely access law enforcement and
7 victim services?

8 Where do you go for support and services
9 now?

10 If you could have the best services, what
11 would that look like?

12 What are barriers from tribal government?

13 What would you like to see your tribal
14 governments and counsel implement immediately?

15 Do you face discrimination or fear
16 retaliation in approaching these issues within your
17 community?

18 What support, services and resources do
19 you want to see in tribal communities?

20 What are the issues of tribal communities,
21 examples, government structure, hetero patriarchal,
22 prejudice and discrimination, lack of crisis
23 support, safety concerns?

24 What gaps exist in data gathering and the
25 report that you are aware of?

1 What do you recommend for addressing
2 ignorance, discriminatory policies, community
3 education on insuring equity in tribal and other
4 communities of youth and also for LGBTQ Two-Spirit
5 communities?

6 How can we start to have the hard
7 conversations within tribal communities about hetero
8 patriarchy that has been assimilated into our way of
9 life through colonial violence and forced
10 assimilation?

11 How are tribal community members put
12 at-risk with ageism, trans phobia, and homophobia?

13 What are issues around safety that you
14 face in your community?

15 What are your strengths?

16 So those are some of the questions. I
17 know it is a long list. It is best to do like 2 or
18 3. We decided to send them out to the presenters
19 and have them pick which ones they wanted to address
20 and utilize.

21 There could also be a crossover in these
22 questions with youth and Native LGBTQ Two-Spirit
23 Community if they identify in both sectors.

24 So sorry to cut you off, Jaelynn. I will
25 turn it back to you. Take it away.

1 JAELYNN LITTLEBEAR: Good morning. My
2 name is Jaelynn Littlebear. My pronouns are she and
3 her. I am from the pueblo Santa Ana. I am the
4 youth intern with Pueblo Action Alliance.

5 A little bit before I go into like my
6 poem, I was 13 when I came out as bisexual. I was
7 15 when I experienced -- I was bisexual. A lot of
8 men decided that just because I did like two genders
9 it was like an easy access for me, and, I guess,
10 that really took a toll on me throughout the years,
11 but now that I am mentally better, I feel that like
12 even if you're at a young age and you come out, it
13 is okay.

14 Like, just don't let anyone hurt you or
15 harm you. Love who you are. Especially as
16 indigenous women people, we understand what we want
17 and what we want for our community.

18 I will be starting a little poem I wrote.
19 I was just as a child, all I knew was my school, my
20 family, my pueblo and -- (audio inaudible) -- as I
21 got older, I noticed that things were changing. I
22 was changing.

23 For me --(audio inaudible) -- that is when
24 I started to see the world a little grayer. I was
25 being shown my body was nothing more than an object,

1 but here is the saddest part.

2 I wasn't the only one. A Native woman was
3 worth one horse during trading. A native child was
4 worth three horses.

5 To think our bodies had a price tag that
6 they still do. To think one of the first colonizers
7 stepped foot here the indigenous woman was to think
8 after many men --

9 LYNN TRUJILLO: I think you are breaking
10 up a little bit, but I think that is part of
11 technology and so I think you should continue.

12 Barbara, we can try to work with you.
13 Maybe we can get the poem from Jaelynn so that we
14 can supplement the record, but I want to respect her
15 timing and have her to continue.

16 This is just something we are going to
17 have to work through because of technology.

18 Thank you, Jaelynn.

19 JAELYNN LITTLEBEAR: What are we going to
20 tell the next generation of leaders? The next young
21 women leaders that they are going to have to look
22 over their shoulders every time they are alone.
23 Tell her she has to be afraid just because of her
24 ethnicity, to tell her just because of who she
25 loves, to tell him because of who he loves that they

1 have to be scared too.

2 No. Let's not let that happen. The
3 change is going to happen. Let change happen now.
4 Let's touch the local authorities to find our girls,
5 to find our boys -- (audio inaudible) -- thinking
6 about this poem, I really thought about a lot of the
7 missing murdered indigenous women who do not have a
8 chance, who basically don't have a chance -- people
9 say we don't have a chance of coming home.

10 Thought about one time with my little
11 sister when my uncle decided to let us go to the
12 mall. He said make sure to be worried of anyone who
13 looks at you. I really thought, why do we have to
14 be worried all the time when if someone is coming
15 for us especially just because who we are, who we
16 look like, and I don't want that for any other
17 youth.

18 I don't want that for my sisters. I don't
19 want that for the next generation.

20 So anything that I can do that is
21 physically possible I want to help the next
22 generation, help them not be afraid anymore.

23 Thank you.

24 MATTEE JIM: Thank you very much. Thank
25 you for your poem. I believe in the chat that they

1 asked if you could share the poem also in the chat
2 also too. I don't know if you would like to do that
3 but that was a great poem. Thank you very much.
4 Great feedback from you.

5 So we will go into the next presenter, our
6 youth perspective, and we will turn this over to
7 Tata Swiftbird.

8 TATA SWIFTBIRD: Hello. Good morning,
9 relatives of the -- (audio inaudible)-- I am
10 Tatankaskawin. I go by Tata. I am 14-years-old.
11 This is my first time --

12 Go to the next slide. I was born on Pine
13 Ridge Indian Reservation in Porcupine District, but
14 I have been in New Mexico for the last four years.
15 My family and I reside on a traditional Pecos Pueblo
16 and Jicarilla Apache territory.

17 I am honored to be able to participate in
18 the task force and represent the youth perspective.
19 Go to the next slide, please.

20 The question No. 1, what are your
21 strengths and what are issues around safety that you
22 face in your community?

23 My strengths are drawing and animation,
24 creative writing, grounded, compassionate, resilient
25 and generous.

1 Safety issues: Back at home on the res,
2 high rates of suicide, sexual abuse, rape culture,
3 domestic violence, and drug alcohol abuse, all
4 rooted in generational trauma and extreme poverty.

5 There is also a high rate of MMIW. Here
6 in New Mexico we live rurally. Running away from
7 home. I've had my own thought for self harm. There
8 is a high rate of MMIW here in New Mexico. Next
9 slide, please.

10 Where do you go for support and services?
11 Family at home, friends and family outside of home,
12 support services are from Serna Solutions and Mesa
13 Vista Wellness. Next slide, please.

14 If you had the best service, what would
15 that look like? They would look like our
16 rematriation center called Cekpahoksi. In my
17 language means umbilical cord. Where I get to learn
18 how to create safe spaces. It is still a work in
19 progress but soon we will have tipis and horses.

20 This year I learned a lot about growing
21 food and making medicines, being connected to land
22 and moon teachings and other cultural
23 responsibilities being a Lakota woman reconnecting
24 land and elements.

25 Here are some pictures of where I live. I

1 am sorry if I am very -- I am nervous because it is
2 my first time. You can go to my next slide.

3 Growing food and medicines. Here are some
4 foods we grew in our garden. I don't know what to
5 say about it but next slide, please.

6 Here are some pictures of me reconnecting
7 with medicine from our other relatives.

8 Next slide please. Here are pictures of
9 medicine that giving through helping with mutual
10 aid.

11 Next slide. Here are pictures of me
12 connecting to my culture.

13 Next slide please. Here are pictures of
14 family and community.

15 Next slide please. Here is my short bio.
16 Traditional Lakota Indian pow wow dancer, Wicaglata
17 are its water protector. Contact Tatankaskawin at
18 riseinlovefoundation.org.

19 I am featured in a documentary about the
20 women of the White Buffalo. It won best documentary
21 of the year Red Nation Film Festivals 2019, best
22 documentary of the year.

23 TATA'S MOTHER: I just want to jump in.
24 Tata and I were talking about right before when we
25 got on here, one of the other safety concerns we had

1 come up this somewhere was an online predator. We
2 had to make reports to the national center for
3 missing and exploited children and the F.B.I., and I
4 am a -- survivor leader myself so it brought up a
5 lot for me.

6 Just the way I am witnessing Tata navigate
7 all of the challenges that youth have these days
8 which are even more than we had when we grew up with
9 challenges.

10 So I just really want to just say how
11 proud I am of her for how she navigates, how honest
12 and brave she is in her own journey to heal.

13 MATTEE JIM: Thank you for that, and thank
14 you, Tata. That was a good presentation. Being
15 your first time and speaking and stuff, I loved your
16 power points and I loved the graphics and the
17 pictures and stuff so I might need some pointers but
18 great job.

19 I am really proud of you too. So we will
20 move on to our next presenter and the bio is going
21 to be put into the chat slide in the chat room also,
22 and our next presenter -- I will turn it over to
23 Jovita Belgarde who works for the coalition to stop
24 violence against Native women.

25 I will turn it over. I hope I said your

1 name right because I was telling people I butcher
2 names like I butcher sheep.

3 JOVITA BELGARDE: Thank you, Mattee. That
4 was great. Good morning everyone. My name is
5 Jovita Belgarde. I am (Speaking in Native language)
6 I am appearing -- territory this morning. Thank you
7 for having me. My pronouns are she and they, and I
8 am the native youth coordinator for the Coalition to
9 Stop Violence Against Native Women.

10 I wanted to start by saying thank you for
11 Jaelynn and Tata for your words this morning. It is
12 always inspiring to hear directly from youth.

13 You are growing up to be strong leaders of
14 your communities. I think that is really something
15 to be proud of. Thank you. Okay.

16 Let's get started. So I have been in
17 prevention for about six years working with Native
18 youth and LGBTQ Native youth as well.

19 So I always get really excited to talk
20 about prevention stuff, barriers, and all the things
21 we should be doing to help them. So we can go ahead
22 get started with the first slide, please.

23 So one thing -- I work from a strength
24 based perspective. I think it is important to start
25 that way and to not just think about issues or

1 problems in our communities in kind of that negative
2 way but think about it with the strength of our
3 communities, right, because the solutions to the
4 violence in our communities exists within ourselves,
5 right? We are self-determined peoples. We know the
6 best ways to address these issues if we do it
7 together. Next slide, please.

8 I wanted to start with a few statistics to
9 kind of give some context to this conversation. So
10 Native youth are impacted by violence in a lot of
11 ways.

12 These statistics stand out to me a lot.
13 40 percent of children experience violence before
14 the age of eight. This is specifically Native
15 children, Native youth which is a lot, right,
16 especially if you could be experiencing violence in
17 all these different ways that are listed at the
18 bottom. It really can impact the way that you see
19 the world, the way that you move through this world,
20 right.

21 One in ten Native high school students
22 have experienced physical dating violence in the
23 past year. This is a current statistic from the New
24 Mexico youth risk and resiliency survey that each
25 student takes every other year.

1 So this is a current statistic which is
2 kind of overwhelming when you think about how many
3 of our young people are struggling with violence
4 whether that be physical or verbal or like emotional
5 or mental violence or if that is happening online
6 through like cyber bullying or things like sexual
7 violence and dating violence.

8 It can really impact the way that you move
9 through the world, right? Next slide, please.

10 We think about our LGBTQ Two-S Plus
11 relatives. They are also at heightened risk of
12 experiencing violence.

13 So one in four, that is 25 percent of
14 LGBTQ Native students in New Mexico have reported
15 experiencing bullying at least once in the last year
16 which is a lot, right, like a quarter of our LGBTQ
17 Native kids are being bullied. That is a lot.

18 17.8 percent of them are experiencing
19 sexual violence as well at least in the past year.
20 So I think that Jaelynn's poem really highlighted
21 and when she was speaking, she was talking about
22 just being sexualized for being an LGBTQ youth and
23 how hard that is.

24 I think that is really important to keep
25 in mind when we are having these conversations.

1 Next slide, please.

2 And so I love this little baby Yoda. If I
3 think of a supportive auntie or relative, that is
4 what I want, supportive adult, supportive
5 individual, supportive community to be there for our
6 Native youth and LGBTQ Two-S Plus relatives.

7 The next slide, please. If we were to
8 talk about some of the barriers that these two
9 populations are dealing with, it is a lot of
10 different things from the things we have already
11 mentioned: Domestic violence or sexual violence to
12 just issues of personal wellness, right,
13 homelessness, not having a house, being house less,
14 access to adequate healthcare, being able to care
15 for your body, your physical, mental wellness,
16 access to bathrooms, right.

17 So many of our LGBTQ relatives hold the
18 bathroom all day long because they get harassed when
19 they try to use the restroom.

20 That is a really hard way to go through
21 life. You know our trans relatives sometimes they
22 are mis gendered. Often times it is unintentional,
23 but when it is intentional that can be especially
24 harmful.

25 Sometimes our youth are outed without

1 their consent which can really -- it can really
2 impact how you leave your house in the morning,
3 right, if you are not ready to share that with the
4 world. The possibility of violence is real, right,
5 like real physical violence as well as just in their
6 social networks. That can be really hard, right?

7 Bullying is really prevalent with all
8 youth but especially with our LGBTQ Two-S Plus
9 relatives. Cyberbullying is where a lot of it
10 happens.

11 Suicide is a big issue with Native youth.
12 We have been trying our best to create to work with
13 support to address those issues.

14 I know it is a taboo thing to talk about
15 in a lot of our tribal communities, but it is
16 something we need to so we can fix it.

17 Also, just in general Native youth and
18 LGBTQ Two-S Plus relatives being vulnerable to
19 becoming missing and murdered indigenous relatives.

20 Then our youth -- what else. Our youth
21 mentioned some of those things as well. They said
22 we are a rape culture which I thought was huge.

23 They just -- all of these things over
24 sexualization of LGBTQ folks. There is a lot of
25 different things, barriers facing youth and LGBTQ

1 community to keep in mind. Next slide, please.

2 This is the exciting part. This is where
3 I get to talk about prevention. I love prevention.
4 What does that program look like if we are talking
5 about preventing bullying, violence, talking about
6 preventing suicide, all those things that we talked
7 about in the previous slide.

8 A huge part of that is just making sure we
9 are meeting people's basic needs. If they have
10 homes and they have healthy foods and they have
11 access to clean air, clean water, right? Like, good
12 healthcare and they feel safe, they are going to do
13 better in this world, right? And violence that is
14 happening in our communities isn't just by other
15 people. There is also violence happening to the
16 land, right?

17 We talk about uranium mining, fracking
18 that is going on in our communities. What happens
19 to the land happens to the people, right? So when
20 land is releasing tritium into our environments, it
21 is poisoning the land, water, animals, plants, and
22 then the people too, right?

23 And then, you know, if we want to address
24 those things, prevention can look like a lot of
25 different things.

1 Something that I work particularly is
2 making sure that we teach youth and LGBTQ community,
3 our elders, everyone, things like healthy
4 relationship skills, healthy communication, teaching
5 people about consent, what that means, what that
6 looks like, how to set boundaries, how that can be
7 beneficial for your wellness, right, your body
8 autonomy. Your body is your own.

9 Teaching community about LGBTQ Two-S Plus
10 community and doing trans 101. I know Mattee Jim
11 does trans 101, does an excellent job.

12 We really need those things not just for
13 -- we don't need to just educate youth, but we also
14 need to educate families, communities so we can
15 create that culture of acceptance.

16 Next slide, please. Okay. So I have a lot
17 of recommendations. Most of my presentation is
18 recommendations. Let's be real.

19 So I am not going to read through all of
20 these because it feels like a lot. I invite
21 everyone on this call right now to read through
22 them.

23 With power points and things, I try not to
24 read, but I thought it was really important for
25 recommendations to be really explicit on what we can

1 do.

2 MATTEE JIM: If you want to read through
3 them, I feel that giving a voice, even when you
4 read, it does great. It resonates. If you want to
5 read through it, that is fine.

6 JOVITA BELGARDE: Thank you. I appreciate
7 that. These are recommendations not just for you all
8 here but also for people that sit on school boards.

9 These are for teachers, parents, elderly,
10 for tribal leaders and direct service providers. I
11 know you all are doing amazing work in your
12 communities. We hope that you continue to do that
13 good work and keep these things in mind because I
14 think that will all be stronger and better if we can
15 do some of these things to help our communities.

16 So first on my recommendation is to create
17 programming to educate all of these people about
18 gender, about sexuality, better support LGBTQ Two-S
19 Plus Native youth.

20 If they know about those things, if they
21 are educated, they will know what to do and how to
22 support them better, and they are going to do better
23 in school, better in life.

24 And then also fund organization is already
25 doing the work. There are people out there doing

1 prevention programming, working directly with youth
2 or service providers. They are providing services
3 in some way.

4 Coalition to stop violence against Native
5 women. We do some violence prevention programming.
6 Table United is out there doing programming right
7 now.

8 New Mexico GSA, they help provide services
9 and create GSA in different schools. So the Gender
10 Sexuality Alliance so they teach people about LGBTQ
11 issues.

12 The transgender resource center they
13 provide incredible services to our trans community
14 in Albuquerque, and some other preventionists that
15 are really doing cool stuff: Native youth, table
16 root society. They are incorporating culture into
17 what they are doing and really bringing those things
18 together because they are important, our cultural
19 teachings along with our cultural values.

20 So just, you know, in general, we are
21 encouraging positive relationship building with
22 healthy people and those folks are modeling
23 behaviors of acceptance and support.

24 It is going to spread. More and more
25 people are going to jump on that band wagon and do

1 what they can to support because they are going to
2 learn it. It is modeled by other community members,
3 by our leaders.

4 We want to create those networks of
5 support by creating more services, whether it is
6 like creating more safe spaces in schools or
7 creating more safe space in the homes or wherever in
8 community.

9 We need more mental health service, need
10 more counseling services, specifically for Native
11 youth. We need more mental health services
12 specifically for LGBTQ. Even LGBT youth that would
13 be great.

14 Even if we had more -- like we have one
15 LGBTQ homeless shelter in Albuquerque, and yeah,
16 Casa Q is amazing, but I think they only have 12 to
17 14 beds.

18 If you think about when our LGBT youth
19 come out and how many of them are kicked out of
20 their homes. They have to live on the street.
21 Creating more services for them would be huge.

22 Creating more services around substance
23 abuse, suicidality, suicide prevention and
24 intervention, right? Like, we have some crisis
25 lines. We could always use more. We need more

1 services.

2 Some things that you can do as an
3 individual. If you see someone mis gendered, make a
4 correction and move on. Their pronoun is they, them.
5 Thanks, move on. Keep it moving. Address anti
6 LGBTQ sentences and language in our homes and
7 community.

8 We have been talking about anti blackness
9 in tribal communities. There is a lot of anti LGBTQ
10 stuff that happens in our homes, a lot of jokes we
11 let slide, family members we let say bad things, but
12 we think about that, and these things that we might
13 let slide are really impact-full for someone who is
14 dealing with their identity and maybe is afraid to
15 come out because they don't feel safe.

16 Just stop enforcing the gender binary
17 around folks. Stop unnecessary gendering. So many
18 things in tribal communities are gendered already.

19 This can be especially hard for our trans
20 non binary relatives. If there is anyway to not
21 create that culture, let's do that. Next slide
22 please.

23 So some more recommendations. So one
24 thing that I think is super important is creating
25 universal bathrooms, any single bathroom space. You

1 can do that anywhere. You can do that in a school,
2 community space, tribal building, in a State
3 building. If there is a single bathroom, make it a
4 universal bathroom. Anybody can go in there. That
5 is creating a culture of support.

6 Promote the work of Native youth like
7 Jaelynn and Tata. Like, promote their work.
8 Promote the work of LGBTQ Two-S Plus relatives, and
9 role models.

10 We need to know about those role models,
11 teach our histories, revere them. People need to
12 learn about it and everybody, schools, community
13 that is how I put this little art piece. I took it
14 from the indigenous goddess -- this is a graphic
15 about Lozen who was a pretty bad ass -- sorry for my
16 language -- Native LGBTQ Two-S Plus, their hero.
17 Read about them. Teach about them.

18 Talk about our stories, talk about the
19 medicine sacredness, LGBTQ Two-S Plus folks hold.
20 Those folks have been keepers of certain social
21 medicine, keepers of stories in the community, and
22 that is something that not everybody knows.

23 We should talk about those things, right?
24 Sorry to scream this, but stop over policing Native
25 youth and LGBTQ folks.

1 The last thing I need is to be over
2 policed, to face more violence on top of the
3 violence. When you do something wrong, recognize
4 it, own it, do something better. It is all learning
5 that helps us all.

6 The next slide, please. Okay. So if we
7 are talking about addressing the systematic issues
8 in tribal communities -- I was talking about this
9 with some coalition folks yesterday -- so one thing
10 that we think is super important as a coalition is
11 creating broadband infrastructure for rural Native
12 youth so they can access information.

13 Right now so many people are doing at home
14 school right now, but like as you notice with
15 Jaelynn and Tata, they were cutting in and out at
16 different points.

17 We don't have the broadband infrastructure
18 for people to access the internet with equity across
19 tribal communities. That is so important to be able
20 to go to school, to access information.

21 That should be a right of all people.
22 Also, the public education department should create
23 curriculum in schools around anti-discrimination for
24 LGBTQ Two-S Plus folks.

25 We should continue to do that. I know

1 that a lot of our rights have been being repealed,
2 being changed. We should still push for that. That
3 is really important.

4 Then also fully implement the decision
5 made by Yazzie versus Martinez. We should create
6 historically inclusive curriculum.

7 We should learn about -- when we are
8 learning about things in school, we should be
9 learning about colonization. We should be learning
10 about the Pueblo Revolt of 1680. We should learn
11 about indigenous rebellion, the indigenous folks
12 that are making moves in history.

13 We need to learn our histories as well as
14 the colonizers' history. We should learn
15 everyone's.

16 Next slide, please. Oh, yeah, that is it.
17 So thank you so much for giving me the time. I
18 would love to stay in touch with you. All if you
19 have more information or if you all ever need
20 support in any of these things, that is what I do.

21 This is our office address, and this is my
22 personal e-mail. If you would like to e-mail me,
23 feel free to check out our website: Coalition to
24 Stop Violence Against Native Women, CSVANW.org.

25 One of the questions was: What are

1 resources in our community? We have something
2 called "Advocacy Corner" on our website. If you
3 click on it on our website, it has different
4 resources for things like domestic violence crisis
5 lines, all kinds of different things.

6 If you are looking for resources. That is
7 a really great place to look.

8 So thank you.

9 MATTEE JIM: Awesome. Thank you, Jovita.
10 That was a lot of information, and thank you for
11 those words. I like how you infused youth
12 population also with Native LGBTQ communities, and
13 also, you gave really good points on what needs to
14 be done.

15 I love the recommendations that are
16 written down so I am really happy that the task
17 force is going to take that and possibly use that in
18 the work they do.

19 I am very happy. Also to presenters:
20 Tata and Jaelynn, thank you so much for speaking and
21 presenting for this panel, and I am wondering if
22 there is any questions.

23 Maybe for a couple of minutes maybe 1 or 2
24 questions that the participants have for our youth
25 panel that they want to ask to type it in the chat.

1 If it is specific to a certain person, put
2 their name so I will give you a second to do that.

3 If not, we will move on. I got a question
4 up that says: What do you prioritize today? Let's
5 start with Jaelynn. I think the question is: What
6 do you prioritize in life today, I believe, is the
7 question.

8 JAELYNN LITTLEBEAR: Okay. For me, I
9 prioritize is our younger youth. I am not old yet,
10 but like I said, I have a younger sister cousin, and
11 I would do anything to protect her and make sure she
12 has a very happy and beautiful life; and whatever
13 she decides to do, I want to support her, and I
14 don't want her to go through some of the things me
15 and my friends have gone through with a lot of like
16 being a bisexual woman and then also just being
17 Native women too, but mostly I just want to
18 prioritize the youth, teaching them our history,
19 teaching them that love is love and whoever you love
20 that is all that matters.

21 It is love, and love is the best thing
22 that anyone can give and that the creator gave us.

23 MATTEE JIM: Thank you, Jaelynn. Thank
24 you so much. Tata, do you want to answer that. The
25 question is: What do you prioritize in your life

1 today meaning what is important to you? What do you
2 put first in your life?

3 TATA: My family, my culture. I don't
4 know what to say, but two things: My family and my
5 culture are the most important.

6 MATTEE JIM: Awesome. Jovita, the
7 question, same question.

8 JOVITA BELGARDE: I love that your family
9 and your culture, that is beautiful. I think for me
10 I think just prioritizing wellness, right, like our
11 community's overall wellness and that that includes
12 things like culture and family.

13 What can we do to support our community
14 members so they can be the best that they can be,
15 show up for us as well.

16 MATTEE JIM: As an educator, what signs
17 should I be looking for in my students who might be
18 suffering in silence? Same order. Jaelynn, do you
19 want to go first?

20 JAELYNN LITTLEBEAR: Personally, I think
21 the signs to look out for is if not necessarily if
22 they pull away from the class or the group because I
23 was a shy kid.

24 A lot of my friends are shy kids. We just
25 didn't want to interact with anyone. That doesn't

1 necessarily mean we were going through a rough time,
2 but if they are being pulled away and if they seem
3 to be looking kind of down everyday, just check up
4 on them. Just ask them, hey, what is going on.

5 If you don't want to directly ask them a
6 question, just like pick up little conversations
7 with them here and there. If you can, if you are
8 very close to one of the other students or if the
9 other students want to help, let them help, and I
10 think the students should also get a little bit
11 more.

12 Make sure every other student knows like,
13 hey, look out for this person. You guys need to
14 look out for each other.

15 MATTEE JIM: Awesome. Tata?

16 TATA: Look at their eyes. Are their eyes
17 on the ground? Are their face expressions sad?

18 (Audio inaudible)

19 MATTEE JIM: Thank you. Jovita, I know
20 you're a youth coordinator. I know you look for
21 signs and stuff so maybe you can give some tips to
22 that question.

23 JOVITA BELGARDE: Thank you for this
24 question. So when I worked with youth a lot, a big
25 thing is not necessarily just like both Jaelynn and

1 Tata said, like, if they have a change in behavior,
2 if they are looking down, but also like I would say
3 just any major change in behavior because I have had
4 teenagers, middle schoolers go from being really
5 talkative to really silent, but I have also seen
6 people who maybe are more silent on the regular have
7 like a big change and just like really like want
8 things to move forward or really like -- any change
9 from being one way to another way in a really
10 drastic way. A lot of times they are trying to cope
11 with something.

12 If there is a good natured person, then
13 they are all of a sudden acting more angry, more
14 impatient or maybe they are someone who usually gets
15 along with people and they are starting fights with
16 people, arguments over little things.

17 That could be an indication they are
18 stressed in some other way in their life from
19 something happening at home to bullying or something
20 else.

21 So it is always good to ask just to offer
22 support in whatever way they are willing to accept.

23 MATTEE JIM: Awesome. Another question --
24 we have a little bit of time left. I am going to
25 fill it. Can any of the youth panel talk more about

1 barriers to having access to support from law
2 enforcement and/or tribal behavioral support health
3 services.

4 I will open it up to either one of you to
5 start. Did you want me to repeat the question?

6 JOVITA BELGARDE: I can respond to this
7 one if none of them are jumping in right away. I
8 think that going back to those kind of trainings are
9 creating a culture of acceptance around law
10 enforcement and behavioral health services.

11 I feel like when people don't feel very
12 supported, either Native youth, they are not feeling
13 like they are being heard or listened to or LGBTQ
14 Two-S Plus, those same issues are even feeling
15 comfortable just existing without being violenced.
16 [SIC].

17 I think there is a lot of lateral
18 violence; meaning, there are a lot of, you know,
19 people in our tribal communities that say bad things
20 about youth or say bad things about LGBTQ folks so
21 they might not feel safe to access law enforcement
22 or behavior health services at their tribe, and if
23 we can start to change those cultures to make them
24 more accepting, more welcoming, more warm that
25 people would feel more comfortable, and then also if

1 law enforcement stopped shooting brown people, that
2 would help too.

3 Thank you.

4 MATTEE JIM: Thank you. Tata, what makes
5 it harder to go to the police or counseling services
6 for youth?

7 TATA: (Audio inaudible)

8 MATTEE JIM: Are you done? Okay.
9 Jaelynn, do you want to answer that question?

10 JAELYNN LITTLEBEAR: Can you repeat the
11 question again? Sorry.

12 MATTEE JIM: Can any of the youth panel
13 talk more about barriers to having to access support
14 from law enforcement and/or tribal behavioral
15 support health services? I broke it down to simply:
16 What makes it harder to go to the police for support
17 and also counseling services to get help?

18 JAELYNN LITTLEBEAR: Especially with
19 everything going on right now, everyone is entitled
20 to their own opinion and the police force and
21 especially someone specific person doesn't really
22 believe in this one person and who they are, who
23 they love and that makes it hard, and that is what
24 makes it really hard to go to them because you don't
25 know if you're going to get shut down just because

1 of who you are, and I think that we need more people
2 who are kind of like us to be in the law
3 enforcement, stuff like that. That is going to be a
4 lot easier for youth to go to them and ask for help.

5 MATTEE JIM: Awesome. Thank you for that
6 answer. We are down to -- we are on time. So I
7 believe we are going to do the next panel, but
8 first, I want to thank the youth panel for providing
9 great information, education.

10 Thank you, Tata. Thank you, Jaelynn,
11 Jovita for your words, your recommendations and
12 giving voice to our youth panel, our youth community
13 also, and I think we had one more question which I
14 feel that maybe you could put your answer into the
15 chat box so that they know, but the last question
16 that was on here: Do you think social media is
17 useful to Native youth to build community without
18 strong broadband in New Mexico?

19 If you want to do your answer in the chat
20 box, that would be great. So yes, I want to say
21 thank you for that. A lot of great information,
22 education, and, Jovita, thank you for your
23 presentation putting it in power point which kind of
24 links it into our next segue into our Native LGBTQ
25 Two-Spirit portion.

1 So we have two panel lists who are in that
2 panel, and I know both of them so I am really happy
3 they are a part of this.

4 I'm very thankful that they agreed to do
5 this, and so I will turn this over to our first
6 presenter, and like I said, this panel is going to
7 be around Native LGBTQ Two-Spirit issues or talk in
8 what we know.

9 I believe our first presenter is going to
10 talk around cultural knowledge, being a cultural
11 knowledge keeper and keeping culture tradition alive
12 within our communities.

13 So I want to turn this over, and I hope
14 that they are ready. It is great to see you on
15 here, Sheldon. I am going to turn it over to our
16 first presenter, Sheldon Shante Nunez-Velarde.

17 SHELDON SHANTE NUNEZ-VELARDE: Hello. Can
18 you hear me okay? My name is Sheldon Shante
19 Nunez-Velarde. I am from the Jicarilla Apache
20 reservation, the Yota Clan.

21 I am a full-time artist. I also work at
22 our cultural heritage and cultural center in New
23 Mexico. I have been doing art work ever since I was
24 young.

25 When you were talking about the cultural

1 knowledge keeper, one of the things that I have done
2 was go beyond the roles between female and male
3 within our community. I really raised a lot of
4 drama or ruckus when I was wanting to learn the art
5 of basket weaving. That is strictly reserved for
6 women only, and it was a big issue.

7 When I was younger, I would always ask my
8 grandmother if I could make baskets. They were very
9 traditional. They were my grandmother's cousins and
10 aunts.

11 When they were alive, they totally refused
12 me because I was male, and they said, it is not for
13 you, but later after they were all gone, I came
14 before it again.

15 I asked my -- when I got a job with the
16 cultural center, they do basket weaving there, and
17 the lady at the time knew my grandmothers.

18 She knew what I had asked before when I
19 was younger. She had told me I would have to go
20 before the culture group there. The group that is
21 still there in Dosy.

22 I had done that. I sat before them one
23 day. It took all day, and I was asking them, and
24 they were going back and forth, back and forth with
25 the cultural aspects stuff.

1 In the end, I got permission, and being
2 that I am Two-Spirit, they had let me do this. So
3 then I had to go before the counsel and the
4 president.

5 They all approved except for the
6 president. He was very adamant and against it. In
7 the end, I ended up making baskets.

8 I do pretty good on my baskets. I have a
9 lot of LGBTQ youth that come to me looking for
10 information about stuff, and I don't know that the
11 traditional part that goes about our culture way
12 back then about being the LGBTQ community, but it
13 was there but it wasn't presented.

14 It wasn't shown that much, but we were
15 always there, and I talked to elders about it, but
16 anyway, that was just one of my what I had to go
17 through was basket weaving.

18 Of course, the pottery that is a woman's
19 thing also but I also overcame that. And I do bead
20 work and moccasin making, stuff like that.

21 I do teach a lot of our youth and around,
22 the peoples interested in our culture.

23 That is about what I have to say about.
24 Any questions or...

25 MATTEE JIM: Sheldon, do you want to

1 answer any of the questions that were e-mailed to
2 you unless you want me to ask a few questions.

3 SHELDON SHANTE NUNEZ-VELARDE: Another
4 thing that I was looking at Jovita's presentation:
5 On our reservation currently, there are no services
6 for the LGBTQ community.

7 I see a lot of our youth, the younger ones
8 coming up, and they come to me and they ask me
9 questions. I am always there for them open. It
10 seems like they have a hard time with it.

11 I mean, coming out in our communities.
12 For example, like, I ask my mother, I said, why I
13 don't have no problems with my people. She is like,
14 because they always known you and they respect you.

15 I said -- then she says, you didn't come
16 out and just start wearing -- just automatically
17 change overnight.

18 She said it gradually grew with you. I
19 told her, I don't get no flack about being who I am,
20 but these younger kids they have a hard time.

21 I don't know what the difference was. It
22 is still confusing to me about why they are having
23 such a hard time, but I see their struggles, and in
24 the end, they end up leaving the reservation. They
25 don't come back.

1 Like, for example, I have a niece that
2 came out as trans, and she went through her whole
3 changes but she feels comfortable living off the
4 reservation, and I asked her -- she just called like
5 an hour-and-a-half ago.

6 I said, how are you doing? She is like,
7 all right. I was asking her about it. How do you
8 feel? She said, I feel a lot better. My family is
9 there for support, but it is -- she just doesn't
10 feel comfortable living amongst us.

11 I asked her, will you ever come back? She
12 is like, no. I was like, okay, so that is just
13 something I want to bring out.

14 Go ahead, Mattee.

15 MATTEE JIM: I guess, I will ask you a few
16 questions as we go down the road to fill in some of
17 the stuff. If you could have the best services, what
18 would that look like in your tribal community.

19 SHELDON SHANTE NUNEZ-VELARDE: We need
20 support for the LGBTQ youth. We don't have that at
21 all. There is nowhere they can go. So we just need
22 a foundation. There is nothing here.

23 It is still taboo and hushed, not talked
24 about it, and I remember Mattee back in the day.
25 She used to come up try to help us out, but another

1 thing is we don't get along.

2 A lot of our LGBT, we don't get along with
3 each other. It has just always been like that.
4 That is another issue that blocks it.

5 MATTEE JIM: Yes. So just to share a
6 little bit, yes, I have known Sheldon for a long
7 time. We have met many many years ago in some of
8 the gay prides that we used to attend and represent
9 the Native pride float, and it is really good to see
10 you on here.

11 A couple more questions you could possibly
12 answer for the group. What do you recommend for
13 addressing ignorant discriminatory policies and
14 community education on insuring equity in tribal and
15 other communities or for LGBTQ Two-Spirit people.

16 SHELDON SHANTE NUNEZ-VELARDE: We need to
17 get together as ones in our communities and go
18 towards the common goal for recognition and respect
19 for teaching other people in our community that we
20 are here and we are here -- that we are here.

21 MATTEE JIM: The next question is: What
22 can we recommend to our governor or president or
23 legislature immediately so that violence can be
24 reported or services be made more accessible? What
25 are some of the challenges that exist.

1 SHELDON SHANTE NUNEZ-VELARDE: It is just
2 amongst the community about just being -- everybody
3 is to themselves, and they need to be opened up more
4 and more aware of these, but like for example, in my
5 community, it is very closed. It is just how it has
6 been.

7 Like I asked my mom about this, that I was
8 going to be on here and she said that we are still
9 behind on everything. It is still closed, and a lot
10 of the ones who come out like the LGBT, they're
11 stigmatized.

12 They come up to -- I don't know how I
13 would say it. They just present themselves in a
14 different way, I guess. They have to be more --

15 For example, I am not out and about like
16 some of these other people are, but they need to
17 have -- I don't know. Go about it slow, I guess.

18 MATTEE JIM: I kind of am aware like all
19 the traveling you do also too. You do a lot of
20 cultural teaching everywhere, and so I wanted to ask
21 also maybe you could talk a little bit about the
22 travel that you do, the cultural teachings, also how
23 you infuse your identity as somebody who is
24 Two-Spirit into some of those teachings for
25 education.

1 SHELDON SHANTE NUNEZ-VELARDE: Good thing
2 you asked that. I spent a lot of time in the South
3 Pacific. I was adopted by a Samoan family, and we
4 just bonded instantly, and one of the reasons why I
5 went there is because they have a very gender called
6 Fa'afafine so I went over there.

7 I met my family, and they really bonded
8 instantly. They eventually adopted me into their
9 family. The matai, the chief of the family had to
10 come see who I was and before I was adopted into
11 their family, but it has been like four years now,
12 and they treat me like their sister. They call me
13 girl and the pronouns with "her," and they are
14 really respectful.

15 What really got me last year was when I
16 went back for vacation. I usually go for a month.
17 My sister pulled me aside, said we never have
18 Fa'afafine in my family. You are the first.

19 I thought that was so cool. So you guys
20 really accept me. She is like, yeah. Me and my
21 Samoan sister we went through a tatoo -- we got
22 tatoos done.

23 We got them marks that are only for
24 females. They had let me do the marks. This is
25 kind of like what I had got on my hand, and it is

1 called a mana. Like, I don't know if you can see
2 it. It is on the hands, and I was so happy that
3 they let me do that, and it is strictly taboo over
4 there, but they had let me do that.

5 Another thing is like I like to travel. I
6 like to experience other indigenous cultures. I was
7 in Wahaka this past Christmas, and I went to visit
8 the muxe, the muxes are Native trans community that
9 live in Wahaka.

10 They invited me to visit and share in
11 their culture. They had told me they wanted me to
12 -- they have a big festival in November coming up.

13 I can't go because of COVID, but they
14 dress in their traditional attire, big flower
15 dresses. I went and made a down payment on one of
16 my outfits. I was supposed to do that this November
17 but due to COVID, I won't be able to go, but they
18 are making my dress.

19 I can't wait until it is done so I can be
20 involved with their ceremonies. They are doing
21 their festival. I like to go overseas experience
22 the Native, like for example, the muxe, the
23 Fa'afafine. I like to see different cultures.

24 I also share my Apache culture with them,
25 who I am. I just like to do that also.

1 MATTEE JIM: Awesome. Thank you for that
2 information, and I like the way that you're talking
3 about how this is globally recognized.

4 A lot of times they don't look at it as
5 something that is global where there is indigenous
6 community throughout the world that have western
7 context identity of Native LGBTQ Two-Spirit
8 communities.

9 It is good to hear that. You have
10 experienced other cultures and their identities, how
11 they address things, and also, you had mentioned
12 that you talk to your elders and stuff.

13 Could you share a little bit more about
14 the story that the elders shared with you about
15 possible Native LGBTQ Two-Spirit people in the past?

16 SHELDON SHANTE NUNEZ-VELARDE: Well, I have
17 asked one of my uncles and my grandmother -- we
18 didn't really talk about this issue, but one of my
19 uncles, I had asked him. He just said we were
20 visible, but we weren't -- we just were like
21 invisible like, you know, how would you say it. We
22 weren't always out there but we were always around
23 because they remember people doing this and doing
24 things like that like the LGB part, but there is a
25 famous picture.

1 It is a Jicarilla Edward Curtis. It is of
2 a Jicarilla, a woman, but later I found out one of
3 the medicine men said it was a trans, a boy just
4 dressed up like a girl.

5 So that did happen long ago. It was
6 probably due to Christianity that was forgotten. I
7 was always drawn to that picture when I go to shows.

8 I always -- it brings me good luck. So I
9 always have that picture with me. I am always
10 wondering why I was drawn to that, but getting back
11 to the cultural part, it was there but nobody didn't
12 say nothing. It is still like that to this day.
13 That is what I have to say.

14 MATTEE JIM: Another question: Do you
15 feel like -- what do you feel like your roles are
16 within your tribal community on who you are and your
17 identity? Do you get any backlash or people
18 discriminating against you?

19 SHELDON SHANTE NUNEZ-VELARDE: Like I said,
20 I asked my mom, I said, well, I don't get no
21 problems for being who I am. She is all because you
22 have the respect and the people know you since you
23 were little.

24 You always doing the arts and crafts. You
25 are in the schools, going all over the place, and I

1 hate to say it, but a lot of the LGBTQ in my
2 community, there are a lot of alcoholism. That
3 affects them. When they are drunk, they see how
4 they act and they get that stigmatize so you have to
5 display or show yourself in a different way so that
6 you can get respect, I guess; but to this day,
7 hardly in front of me and my face, I don't hear
8 people talk about me, say bad things about me
9 because I am always teaching and stuff. I love to
10 travel.

11 MATTEE JIM: Awesome. Thank you for that.
12 You are right. I just wanted to touch up also on
13 our communities.

14 We do see a lot of alcoholism within our
15 tribal communities and stuff. I think that is
16 across the board and how we address those issues too
17 and even colonization is a part of that especially
18 with identities.

19 One thing I wanted to point out to the
20 group is also that anthropology that we read is
21 one-sided so meaning that the anthropologist that
22 wrote our history was more on their side, what they
23 saw.

24 So with Native LGBTQ communities, we were
25 stigmatized in a bad way because of that mentality

1 of western thought of like with the religious
2 factors. Men are not supposed to date men or sleep
3 with men. Even the word "berdache" came about. I
4 know some people as participants from the community
5 know the history with the word "berdache."

6 When you break it down is meant to say you
7 were a kept slave boy for unnatural purposes. That
8 is a negative right there.

9 That is how the outside people saw our
10 community, and they put that down on paper so that
11 is what was written about us.

12 So as time went on, that was part of the
13 colonization and teachings that were done. We were
14 stigmatized in a bad way.

15 Whereas to before colonization, we were
16 part of the community. You were a teacher. People
17 respect you. You were a teacher. You teach others.
18 You carry on your culture and tradition. That is
19 the role that you provide, and I think that goes
20 back to why they don't talk about our community.

21 They don't like really talk about us
22 because we just are part of the community. We do
23 it. Just like for me, when I go back to ceremony of
24 what years ago -- I used to cook and help out and do
25 the role of what women would do or feel like people

1 that thought that is what women should do, but
2 things are changing now and because we have like
3 non-binary identified, gender non-conforming and
4 people are integrating a lot of roles and stuff and
5 really looking at how we identify or look at what
6 people do and how we are dressed or stigmatized.

7 So I wanted to point that out with
8 pronouns too as apart of that binary system too
9 because some feel that they are not of male or
10 female and stuff.

11 Those teachings were a part of western
12 thought as to where with cultural teachings, I feel
13 that the definitions we use now days with non-binary
14 was used before colonization, but it is hard to
15 explain in western context when it is very
16 traditional.

17 Thank you for your words. Thank you for
18 enlightening us on some. I always said I want to
19 come up and visit.

20 I am planning on still doing that. Share
21 more words. So we will move on. Anything else you
22 wanted to add before I move on?

23 SHELDON SHANTE NUNEZ-VELARDE: No, that was
24 it. Thank you for inviting me. I hope I shared
25 some --

1 MATTEE JIM: Awesome. So, participants,
2 if you have questions for Sheldon, please put it in
3 the chat. After our next speaker, we will ask some
4 of the questions that people write in the chat box.

5 So with our next -- I am going to move on
6 to our next presenter panel list person. Rena Gray
7 is going to be our next presenter.

8 I am going to turn it over. She is an
9 independent consultant. I am going to turn it over
10 to her. Rena, if you're ready, take it away.

11 RENAE GRAY: Good morning, everyone. I
12 believe this is my presentation power point earlier
13 this morning so if I am able to upload it.

14 Good morning, everyone. I hope everyone
15 is really taking a lot of knowledge from this
16 presentation from everyone. It really has been a
17 learning experience especially with our youth.

18 Our youth is one of the population that is
19 underserved, overlooked as well. Our youth are much
20 important. They are the ones who are making all
21 these radical changes for us older people.

22 We are having to learn these new ways when
23 it comes to our youth because they are wanting to
24 say, stop the bullshit, stop the hate, all this
25 stuff. We are learning from them. We have to

1 really incorporate them into our teaching with us
2 older people.

3 Our youth, they are very important. They
4 are our next generation of leaders. All right.
5 With that said, good morning everyone again.

6 My name is Renae Gray, and this is a
7 presentation with regards to transgender population.

8 I titled it, "Transcending the Binary"
9 because we live in a society where only men and
10 women exist. Western knowledge teaches that only
11 men and women exist.

12 We are here as trans people, non-binary
13 people, non-conforming people, gender fluid people
14 in the mix of all that.

15 I am here to fuel a light to what it
16 means, what the life of a trans person is like. Next
17 slide, please. Am I okay? Yes? Sound is good?

18 MATTEE JIM: Perfect.

19 RENAE GRAY: Awesome blossom. Hope my
20 breathing isn't in the microphone. I always like to
21 first off start off my presentations on giving honor
22 to my sisters, Native trans sisters who have passed
23 before their time, before us as well, and their
24 voices were taken before their time. Really honor
25 our Native sisters that have gone before us.

1 So many trans sisters who I grew up with,
2 went to high school with, grown to love and endear
3 were taken far far too soon, and their murders are
4 still not solved.

5 So really honor our Native trans sisters
6 especially here in New Mexico where they continue to
7 be dropping like flies.

8 It is a really scary concept to really
9 think about our Native trans relatives dying like
10 flies.

11 So thank you. Next slide, please. This
12 is me here. My name is Renae Gray.

13 (Speaking in the Native language).

14 My name again is Renae Gray. I identify
15 as a dine trans woman. That in itself is a
16 political statement in itself. It tells people in
17 my surrounding as well as to the public that Native
18 people are still alive.

19 They are still existing, still thriving,
20 and also the fact that when it comes to put trans in
21 it as well, it definitely is a huge political
22 statement.

23 It says trans people are alive and well
24 living and resilient despite all the violence we
25 have to deal with every single day in our lives.

1 My pronouns are she, her, hers, but other
2 appropriate terms are actual good is, like, shay or
3 whatever. Then my -- I really hone in on my lived
4 experiences when it comes to presentations.

5 Transgender 101, I really condensed a
6 four-hour training to like five minutes. So it will
7 be a lot of information in five minutes, but I
8 really like to hone in on my experiences.

9 I have lived -- I continue to live with
10 pervasive discrimination as a Native trans person.
11 If I step outside, there is a likelihood I will die
12 or get beat up or some kind of violence. Pumping
13 gas, going to grocery store, whatever wherever it
14 may be in public, I am prone to being discriminated
15 against and experience violence.

16 Incarceration is also something I would
17 like to incorporate. I was incarcerated in a male
18 facility where I was objectified by the officers who
19 were supposed to be taking care of us, but yet
20 people who were inmates of mine, they really took
21 care of me.

22 So I incorporate that as well.
23 Stigmatization is really a huge thing when it comes
24 to transgender people of all walks of life. We are
25 constantly told, no, you're a man. No, you should

1 be like this. That stigmatization is constantly on
2 our shoulders, constantly hearing that, no, you're
3 not supposed to like that. It is wrong, wrong,
4 wrong.

5 When it comes to the transgender
6 community, we also live in poverty. People don't
7 want to hire us. People don't want us to be a part
8 of society. People who are basically seen as
9 throwaways, live on the streets.

10 We have to suffer in our own demise of
11 addiction, incarceration, all the experiences.
12 People don't want to hire us. We live in poverty.
13 That also forces us into sex work.

14 So our only means of survival is doing sex
15 work, and so poverty is one of the biggest issues
16 that really pushes us onto the streets because
17 nobody wants to hire us.

18 Near death experiences are also a really
19 -- goes hand-in-hand with poverty as well as
20 stigmatization and incarceration.

21 There are times when I have had knives to
22 my throat when I was doing sex work, gun to my head.
23 These are really the realities of trans people who
24 are trying to make ends meet.

25 Our only way of that is through sex work.

1 The possibility of being killed while doing sex work
2 is frightening. We think on the streets, like,
3 okay, I will get back to you. If I am not here by
4 whatever time, start calling me. Make sure I am
5 okay.

6 We give our sisters, other trans sisters
7 on the streets as well. I am doing this date. If I
8 don't come back, if I am going to be there much
9 longer, if I don't text you back, call me.

10 These near death experiences go
11 hand-in-hand as well as homelessness because we live
12 in poverty. Nobody wants to hire us. We are
13 constantly struggling. We try to make ends meet.
14 We live on the street. That's our place. We find
15 our existence there.

16 That is where most people see us as Native
17 trans people on the streets. Dealing with addiction
18 is something I have been dealing with for quite some
19 time right now, and so addiction is something that
20 really is a way of our coping when it comes to trans
21 people, Native trans people, is our coping
22 mechanism.

23 We don't know any other way of coping with
24 our traumas, our issues, our near death experiences,
25 our reason for living in poverty, all the

1 stigmatization, our traumatic experience with
2 incarceration that we constantly have to feel and
3 endure every single day.

4 We become addicted to drugs and alcohol.
5 So that is a huge core reason that a lot of us do
6 end up on the streets or we end up dead because of
7 our addiction.

8 Sexual assault is something I have been
9 dealing with in the last five years. Something I am
10 still coming to terms with, something that happened
11 with a friend of mine that I thought I was safe
12 around to be around with, but apparently I was just
13 basically another trans person that he was with so
14 he used me.

15 He sexually assaulted me along with other
16 people with him, and so sexual assault is a huge
17 part of transgender experiences of trauma, and when
18 it comes to trauma for trans people, we don't have
19 the ability or we don't have -- if we are not able
20 to go and say I am going to go to counseling. We
21 don't have that ability. We are unable to do that.

22 We are constantly struggling, constantly
23 trying to take money for where we are going to lay
24 or eat or get our next fix because we are constantly
25 in that survival mode.

1 When we are in that constant survival
2 mode, we separate ourselves from our actual
3 feelings. We are numb. We have to do what we need
4 to do to get our next fix or lay our head.

5 It is really a human detachment. That is
6 how I see it. That is my lived experiences. I
7 really hone in on those experiences, give stories,
8 give light to some of the statistics that really are
9 pervasive within the transgender community.

10 Next slide, please.

11 MATTEE JIM: You have a little bit of time
12 so don't rush like you said you were going to do.
13 Take a deep breath.

14 RENAE GRAY: I get a little too excited.
15 I speak a lot, talk a lot. I can go for days
16 talking about a lot of these issues when it comes to
17 the Native trans experiences.

18 It really -- I become passionate. So
19 please bear with me. I really wanted to -- the goal
20 of the purpose for this presentation was really for
21 people who never had a transgender 101, never
22 participated in transgender 101 or is still trying
23 to figure out what is a transgender person.

24 My goal was to really give you a light
25 bulb, a bit of understanding of what it is to be a

1 transgender person. What makes a transgender person
2 is really the goal of this presentation which is
3 short, but I hope that whatever I am sharing is well
4 definitely give you a better understanding of who we
5 are as people.

6 So the discussion again, I will start off
7 with a transgender 101, a four-hour presentation to
8 a five-minute presentation.

9 So I will go over some transgender
10 statistics from the 2015 transgender survey. I will
11 definitely give you some policies, ways to change
12 policy and really to incorporate policy changes
13 within our organization as well as police
14 departments, health facilities, whatever services
15 you are providing to really help you make those
16 policy changes that is really needed for transgender
17 people.

18 So this little picture here of the person
19 with all these arrows are pointing at them. This
20 really gives an idea of what intersectionality is.

21 All of us can relate to this. We have
22 education. We can identify sexuality, on a
23 sexuality spectrum. We are able or not able for our
24 abilities, our age. We all have that. Our gender,
25 however we want to identify, our ethnicity, our

1 culture, language, class, race. These are the
2 intersectionalities we have to look at when it comes
3 to working with transgender people and providing
4 services for transgender people.

5 We can all put ourselves in that person in
6 the middle. We can identify with all of these
7 different identities that are pointing at us. That
8 makes us who we are. We can be mothers. We can be
9 aunties, cousins, dads. We can be stepparents.

10 All of these identities make us who we
11 are, and often times when it comes to transgender
12 people, we are often told to leave part of ourselves
13 at the door. You can't come in as a trans person,
14 addict, as a homeless person.

15 We are told to not come in as our whole
16 self which prevents us from being there in our whole
17 self, being our authentic selves and actually
18 helping our whole self and not just part of
19 ourselves.

20 You can't just help one arm and say,
21 you're fixed. When it comes to certain services,
22 agencies, whatnot, ask the person to come as their
23 whole self.

24 Don't push them away because they seem
25 intoxicated or they are off the streets but accept

1 them as who they are because you will meet the most
2 awesome person ever in your life when it comes to
3 someone who is in their true authentic self.

4 Take that picture. Really think
5 transgender people are all the things I could
6 possibly be as well.

7 Next slide, please. This here is really a
8 101, a concept. So you see the male and female.
9 You see the male and female which is the standard
10 paradigm of which we all operate. We can identify
11 as a male, a female regardless if we are a
12 transgender person.

13 I can say I am a trans woman, a straight
14 trans woman, and we can definitely put ourselves
15 there to have -- space bar -- on the presentation.

16 When it comes to sex assigned at birth,
17 this is when a person or a baby is born. Doctor
18 pulls the baby out, oh, it is a boy or girl, slaps
19 them on the butt.

20 The doctor identifies and assigns you by
21 your gender, by your genitalia. Oh, it has a penis.
22 It is a boy. Oh, it has a vagina. It is a baby
23 girl; but when it comes to intersex, how do we put
24 this baby in a box. Where do we put this baby in a
25 box?

1 So often times when it comes to intersex
2 babies and they are often operated on and made into
3 vagina because a vagina is much more less
4 complicated to make than a penis.

5 So sex assigned at birth is something that
6 your gender that your doctor assigns you. That is
7 what you're sex assigned at birth is.

8 Both are neither. This might be one more
9 challenging concept but most people are never made
10 aware that others may identify as a gender
11 non-conforming, genderqueer, non-binary. That is
12 what the both and neither means. Tab please or next
13 slide.

14 This is where the concept of gender
15 identity comes from. Someone who was sex assigned
16 at birth male -- that is how I am. Someone who now
17 identifies as female. Now their gender identity is
18 female. They have crossed over which makes them
19 transgender.

20 If someone who was sex assigned at birth
21 as a boy continued to identify as a male then that
22 is switched gender.

23 Next tap, keep going. This here is our
24 gender expression. So someone who identifies or who
25 was sex assigned as boy at birth and continues to

1 identify as male and their gender identity is male
2 and is how they perceive themselves, now their
3 gender expression, it can go either way.

4 Someone can be gender non-conforming or
5 someone can be male and be gay. So gender
6 expression is something that we see -- a way a
7 person expresses themselves.

8 Women often wear lipsticks, get their hair
9 curled, wear nails, barrettes in their hair. That
10 is a gender expression.

11 Males like to wear maybe some Wranglers
12 with a skull in the back, some boots, cute top,
13 straw hat on. That is the gender expression of a
14 male. That is how they want people of the world to
15 perceive them as as male.

16 So sex assigned at birth is boy, gender
17 identity is male and current gender expression is
18 male. That is straight across, goes straight
19 across, but someone for example like myself, sex
20 assignment is boy. I currently identify as female
21 and my gender expression is female. That is
22 transgender because I jumped over. I went to the
23 other side. That is a female.

24 So next please, next slide. This here is
25 sexual orientation. Someone who I am attracted to.

1 I am a straight heterosexual trans woman. The
2 person I am attracted to is a male someone who
3 appears to be male, carries the essence of a
4 masculine male. That is what I am attracted to.

5 Again, same concept with sex assigned at
6 birth. Next slide, please.

7 Gender expression, right now when it comes
8 to -- on the gender, when it comes to people who are
9 of the opposite sex, I have learned within myself I
10 just don't like men. I like the essence of a man.
11 I am attracted to a trans man.

12 I like how they carry themselves. I like
13 the masculinity of them. My sexual orientation is a
14 straight transgender woman.

15 I like the expression, gender expression
16 of a male who could possibly be trans but who could
17 also be switched gender. That is where the idea of
18 sexual orientation comes from.

19 Often times when it comes to transgender
20 or sexual orientation, they sometimes misconstrue,
21 think it is one in the same.

22 So within the presentation, I have
23 separated trans. So I put trans, LGBTQ because when
24 it comes to transgender, transgender is a gender
25 identity and sexual orientation is who I am

1 attracted to is sexual orientation.

2 Something we have to really ingrain in
3 people that a transgender person is not a sexual
4 orientation. It is a gender identity. It is how a
5 woman can identify, how a man can identify.
6 Transgender is a gender identity.

7 So when it comes to gender -- sexual
8 gender orientation to truly hold space for trans
9 LGBTQ people, we must suspend our disbelief check at
10 the door our perceived notion and what is plausible
11 and implausible in regard to the T -- sorry, check
12 out our perceived notion of what is plausible and
13 implausible with regard to others about identity.

14 Each circle are not necessarily linked.
15 Your sex assigned at birth does not dictate your
16 gender identity. Your gender identity does not
17 dictate your gender expression.

18 They all work together to create your own
19 sense of self. Similar to the cogs in a machine
20 with the wheels moving. That is how this gender
21 starts showing.

22 They are independent pieces with
23 influences over one another. While at times it may
24 be confusing and difficult to accept people's
25 identity, people -- your job as allies who are

1 non-trans people, your job is to honor and
2 acknowledge our transgender identity or people's
3 identity and how they express themselves.

4 If they are non-conforming, non-binary, it
5 is your job as non-trans people and allies to the
6 transgender community to honor and acknowledge our
7 identity.

8 Next slide, please. Things you need to
9 know when it comes to a transgender community, it is
10 really important, really vital to understand what it
11 is to be -- or what it means to be transgender to
12 incorporate into MMIW.

13 We often we see a woman that is without
14 regards to really understanding what a trans person
15 is and to really understand where they come from and
16 why are they on the streets, why are they doing the
17 things that they do.

18 It is really important, very vital to
19 understand the story behind the trans person or
20 trans community as a whole because we often we are
21 fighting a lot of our own demons, and that is what
22 pushes us to the streets, whatnot.

23 As we all know as indigenous people,
24 colonization has had a huge impact on how we are as
25 people and how we exist today.

1 We are constantly fighting with ourselves
2 and non-Native people. This is us. We can't do
3 this. This is what I was taught in my Native
4 language. No, I want to learn the Navaho language.
5 No. You need to learn English. You need to go off
6 to college, come back to the people and fix your
7 people, help your people, but the idea behind that
8 issue is really when you learn all these western
9 knowledge, western ways of teaching, helping your
10 community, when you take that back to your
11 community, what is traditional, the idea of western
12 knowledge, you are also continuing that colonization
13 idea of trying to change your people.

14 So that western knowledge you learn from
15 college and taking it back home, you are part of
16 that colonization that continues to happen every
17 single day.

18 Again, it is something we have to really
19 acknowledge colonization. We still all do it today.
20 Our way of teaching, our way of knowledge, our
21 knowledge that we all live -- we are all supposed to
22 be heterosexual, male and female, that is where the
23 idea of heteronormative comes from.

24 We all believe men should be with women;
25 women should be with men. That is where the concept

1 of heteronormative comes from.

2 Switch gender, the idea is that all people
3 are -- they are all male; they are all female. They
4 are not transgender. They don't crossover. There
5 is no gender affirming surgeries, none of that. All
6 people are. That is what the gender quota is, like,
7 all people should be male; all people should be
8 women.

9 I refuse to have any kind of surgery. To
10 me, that is a colonized concept as a trans person
11 that we have to move ourselves from one box and put
12 ourselves in another box.

13 Me going from male to female when I put
14 myself in that box, I have to get all these
15 surgeries. I need to get breast implants. I need
16 to grow my hair out, be a certain way.

17 Those are all colonized concepts,
18 colonized ideas. Colonization has a huge impact on
19 who we are today and continues to be a huge impact
20 on who we are today.

21 Transgender is an umbrella term. It
22 encompasses all who do not conform to gender binary.
23 Gender binary is male, female. That is it, but no,
24 a lot of us like to go against the grain.

25 I go against the grain. I scream loud as

1 I can ever in my life, I scream it out loud, I am
2 proud. I am a transgender woman. It goes against
3 this norm, this heteronormativity. Everyone should
4 be straight with the opposite sex.

5 I scream loud and proud I am a Native
6 trans woman and gender identity is not a sexual
7 orientation. These are things you need to know.

8 Also the fact that we as a transgender
9 community, we are pushed aside, underreported, told
10 to please leave because of people's ignorance of not
11 wanting to understand or accept us for who we are as
12 trans people. People fear us for the phenomenon of,
13 oh my gosh, what planet are you from.

14 I am not sure why people believe that. We
15 are not no phenomenon. We have always been a part
16 of our culture. When it comes to our indigenous
17 stories, we have been a part of those stories.

18 This is nothing new, nothing came out of
19 somewhere out of the woodworks. We have always been
20 here.

21 Again, so you see here trans LGBTQ, I like
22 to separate T from LGBTQ because trans again is
23 gender identity. LGBTQ are sexual orientation.

24 The LGBTQ people encounter discrimination,
25 stigmatization, traumatic experiences at

1 disproportionately higher rates because again, we
2 are having to fight for existence. We are having to
3 fight to be at the table to do policy changes
4 because people like to make policy changes for us as
5 trans people without the knowledge or education as
6 to what it is to transgender people need when it
7 comes to healthcare whatnot.

8 So what happens is we're having to fight
9 to have a voice. Transgender LGBQ violence are
10 motivated by intolerance, fear or hatred of a person
11 gender identity and/or expression in every social
12 context.

13 In the homes, we are having to fight for
14 existence. People don't want us to be the way we
15 are, but some of us we don't give a shit. This is
16 who I am. I am not going to change. No.

17 The schools, I went to a high school which
18 was a boarding school. Boy, did we have a rough
19 time. There was like 20 of us in high school.

20 We screamed. We were never were silenced.
21 We screamed down the hallway. We were told to shut
22 the fuck up and we didn't.

23 We got louder. We made our self existence
24 in our school system. Our community is the same
25 way. People are trying to tell us, you need to get

1 out of here. You have all these stigmatized issues.

2 Oh, you're probably an addict. You
3 probably have HIV. You brought the white men
4 disease. Please leave. We are always told to leave
5 even in our own communities, in our homes, in our
6 schools.

7 Religion spiritual centers as well. We
8 really have to -- when it comes to spiritual
9 centers, we are going to ceremonies in our Native
10 cultures. We have to make an existence because our
11 existence is being erased because of the whole idea
12 of the Christian lens, that Christian concept,
13 Christian idea that there is only men and women.

14 Men should be with women and women should
15 be with men. We have to make a statement by showing
16 up as our true selves. Public spaces as well as
17 gender spaces.

18 I don't know why people love to police
19 restrooms which is totally stupid. I go where -- if
20 I am going to go, if the women's restroom has a
21 line, I am going to men's. If the men's restroom is
22 unavailable, I go to women's.

23 I go into wherever I need to go.
24 Basically we share restrooms at home with other
25 people of the opposite sex. So public spaces and

1 gender spaces are some places where a lot of
2 violence happens.

3 Trans women have been beat up in a women's
4 restroom because they are told you need to get out
5 of here or I am going to call the cops. Open spaces
6 are where most violence tends to happen especially
7 in our communities and home and in our schools and
8 also in our health institutions.

9 We have to advocate for ourselves when it
10 comes to trans people. For the longest time my
11 existence taking the hormones. I was teaching my
12 doctor how to care for me, what blood work I needed
13 to do, how often I needed to do it.

14 I was teaching my doctor how to care for
15 me. No one should have to do that.

16 Next slide, please. This statistics here
17 it gives light to really what I had to overcome as
18 well as others. It gives light because we live in a
19 society where you had to have statistics to back up
20 your claim to back up whatever issue was facing the
21 community.

22 We have to have statistics. The
23 statistics: 20 percent of us are unemployed, five
24 times the rate of the United States population which
25 is five percent so basically one in four.

1 41 percent of us are living in poverty.
2 We make less than \$10,000 a year. Three times the
3 rate of US population. 51 percent have experienced
4 homelessness. I have experienced homelessness twice
5 in my life.

6 59 percent say they would feel on somewhat
7 or very uncomfortable asking for the police for
8 help. I don't go to the police for help. I have
9 had some bad experiences with police officers, but
10 they are also part of the problem that we need to
11 provide trainings like this transgender 101 because
12 they are in head set that is only a heteronormative.
13 Anything else they could care less about.

14 92 percent experience mistreatment in a K
15 through 12 school. I can definitely contest to that
16 I had males throw snowballs at me. Just the fear of
17 having to run from the school building to the
18 cafeteria to have lunch, and we would run in a
19 batch. We would run in groups and be screaming.

20 Looking back now, it was a funny
21 experience, but during that time, I think it really
22 taught us what life prepared us for life. So we
23 learned to really defend ourselves in high school.

24 So here 50 percent had to teach the
25 provider about their transgender people in order to

1 get appropriate care. The access to adequate
2 healthcare in the United States especially in New
3 Mexico is horrible really.

4 There are some places where, yeah, they
5 will give you great care, but that is usually in
6 cities like Albuquerque. Here in Gallup we have an
7 awesome awesome doctor who provides transgender care
8 to transgender Native trans women from all over the
9 reservation.

10 They come as far as to the city to see
11 this doctor. Gallup medical center is one of the
12 places, it is moving forward within the IHS agency.
13 They are providing -- that no other is providing.
14 They are the leading facility when it comes to
15 transgender healthcare because of one person who
16 made a change, made a difference, provided care for
17 transgender people.

18 It only takes one person to make a change.
19 Now we have other people there who are also trans
20 and they are nurses providing services to
21 transgender people.

22 Two percent of us are living with HIV when
23 it comes to transgender women as a whole, we are 40
24 times more likely to contract HIV because of the
25 situation living on the street trying to make ends

1 meet, providing -- sorry. I have a baby crying at
2 my desk.

3 So when it comes to HIV, we are forced
4 into sex work. It is not a choice. We are forced
5 into the sex work because we have to find ways to
6 make ends meet to survive without a job. People
7 don't want to hire us.

8 So we are forced into sex work. That is
9 where a lot of trans women of color contract HIV.
10 57 percent attempted suicide. That is average
11 number, but when it comes to suicide attempt, where
12 is the number for those who actually completed
13 suicide. Where are they at? Where are their
14 numbers at? Have they just been thrown out into the
15 wind. Where are their numbers at?

16 These are people who attempted and tried
17 but survived, but where are those who have gone
18 because of the suicide completion?

19 2013 New Mexico has been collecting
20 statistics when it comes to trans people. Outside
21 of New Mexico, I believe some places are still not
22 collecting data when it comes to trans people, trans
23 existence, trans healthcare, whatnot.

24 I think trans survey that happened before
25 that that brought light to problems that we knew

1 existed within the trans community, but again we
2 live in a society where statistics -- you need to
3 back up your claim. Where are the statistics?
4 Where is the research behind that? That statistic
5 is there. Here it is.

6 We definitely see it. You see this in
7 every day in our lives. Driving down Central
8 somewhere you see a trans woman who probably had to
9 deal with all of this. It is there. It is really
10 there.

11 Next slide, please. Am I on time, Mattee?

12 MATTEE JIM: If you could start wrapping
13 it up. Is this the last slide?

14 RENAE GRAY: This one and next one. This
15 is really a takeaway. Change is really needed, and
16 trans people voices can only go so far.

17 So as non-trans people as allies, you can
18 help push further the need for change. You can
19 heighten our voices, provide spaces where our voices
20 can be heard and it starts with policy change.

21 Stop making decisions for us as trans
22 people. If you are not trans and you are making
23 decision for us to make policy change, don't do
24 that. You want a trans person at the table. You
25 want to hear their voice.

1 Even when it comes to trans youth, you
2 want to hear their voice because our experiences as
3 adults are totally different, but yes, when I was
4 young -- times have changed. Time has changed.

5 These are some of the things I believe
6 which should be taken into consideration when doing
7 policy change or making change.

8 The first one public policy legislation
9 need to insure that gender based violence are
10 explicitly intended for the heightened risk for
11 transgender women, not only transgender women but
12 lesbian and bi women when it comes to Native
13 population.

14 Insure that sufficient -- affect mechanism
15 on place to strengthen methods of recording.
16 Responding to and -- sexual violence against trans
17 LGBTQ people.

18 Introduce mechanisms at reporting to
19 survivors of sexual violence in ways that avoid
20 heteronormative and assumptions.

21 You see a trans woman; you believe they
22 are a gay person or they must be in a gay
23 relationship or if they are male appearing but they
24 must be straight.

25 These notions, these thoughts that you

1 have been trained to think from a heteronormative
2 idea, erase them. Educate the public and train
3 public serving agencies on the realities of violence
4 within the trans community.

5 Again, all of the stuff I went through,
6 personal experiences I talked about, letting people
7 know this is a population that is in dyer need of
8 help.

9 Educate for effective adequate healthcare
10 support for survivors of violence that meets the
11 comprehensive needs. No one should have to be
12 teaching their doctor how to care for them.

13 Facilitate trauma informed reporting
14 procedures for trans LGBTQ that prioritizes safety
15 and security of survivors.

16 Again, when you meet a trans person, more
17 than likely they are probably suffering from trauma.

18 Next slide, please. Train first
19 responders to help their professionals shelter and
20 support services and victim services on effective
21 response methods and mechanism that -- hetero and
22 normative assumptions regarding domestic and
23 intimate partner violence.

24 Insure gender identity and gender
25 expression are included in policy and procedure.

1 Decriminalize sex work and conduct full and open
2 consultations with sex work advocates to determine
3 the most effective occupational safety measures for
4 transgender women who engage in sex work.

5 Differentiate sex work from trafficking
6 and exploitative -- trans people identify as queer,
7 straight, bi, gay, lesbian, asexual, pansexual,
8 etcetera just as non trans people do.

9 Trans LGBQ issues are everyone's issues.
10 We all carry one or more identities. Transgender
11 people have always been a part of the lesbian, gay,
12 bisexual civil rights movements.

13 In the traditional and western view, we
14 have always been making ways for people. We have
15 brought people back together again when we were
16 separated. That is what is told us in our creation
17 story as Navaho people.

18 We have always been a part of the
19 movement. Don't ask about transgender person's
20 genitalia unless it has to deal directly with the
21 care and treatment of the person. Do your homework.
22 Never deny a trans LGBQ person services because of
23 personal beliefs.

24 Advocate for cultural fluency when it
25 comes to transgender people. Be aware transgender

1 people may have a name or other information that may
2 be incongruent with appearances or a preferred name
3 and pronouns.

4 Don't just add the T when it comes to
5 policies. Make your organization transgender
6 inclusive. Don't tokenize transgender people.

7 Call out remarks and jokes. Resist the
8 urge to place others into a box. Gender stereotypes
9 sucks for everyone.

10 When it comes to trans people in
11 Albuquerque, we migrate in the summertime comes
12 around, warm climates. We are migrating to the
13 city. Accept us as who we are.

14 And really take into consideration
15 cofactors that the trans person you have substance
16 use or abuse, homelessness, unemployment to name a
17 few.

18 Understand that generational trans trauma
19 does exist in the trans community as well. We are
20 dealing with trauma every single day of our lives.

21 So I would add people who identify as
22 trans are just like everyone else, want the same
23 things, to be loved, respected and treated like any
24 other human being.

25 Thank you very much everyone.

1 MATTEE JIM: Thank you. Thank you. Quick
2 101, quick educational tool. Thank you for all the
3 recommendations, the highlights, statistics. I put
4 in the chat I put the information for the US trans
5 survey 2015.

6 That is where some of the information that
7 Renae had came from. It is very alarming
8 statistics.

9 So really look into that. Thank you for
10 your presentation, and thank you, Sheldon, for some
11 of the knowledge that you gave to us and the
12 information and stuff.

13 So thank you all panelists who have been a
14 part of this, the youth panel. You were great,
15 wonderful. We really appreciate it.

16 From this time forward, I hope that the
17 two populations that we discuss are going to be
18 involved in the work that is being done with the
19 task force and have seats at the table for some of
20 us to be at.

21 I thank you very much for that. And Renae
22 brought to light a lot of great information,
23 education for our community and what needs to be
24 done and stuff.

25 So like Renae said, transgender 101, is a

1 half day to a whole day training that was condensed
2 into a mini training. You got the gist of it, but
3 things can be done in a greater context and discuss
4 more and with that highlighted, but we are kind of
5 running out of time.

6 So we only have one more thing on the
7 agenda before we close out, but I really wanted to
8 thank all the participants for participating
9 listening to our panelists, our presenters, taking
10 that knowledge in.

11 So please contact them or even you can
12 contact me, get the resources. Let's have a dialog,
13 get education provided. Let's be a part of it. I
14 am happy to live in a state where laws -- I am not
15 sure if you guys are aware, but New Mexico has a
16 hate crimes bill, a non-discrimination act
17 documentation.

18 It is easier now for us to change our
19 names on our driver's license or birth certificates.
20 We can have male, female or X on our birth
21 certificate. That can be changed easily and stuff.

22 So there are resources for us trans
23 population people who identify as non-binary, gender
24 non-conforming. Transgender resource center is
25 located in Albuquerque. They are statewide. So you

1 can utilize them if you need to get a hold of them.

2 I wanted to also thank Beata for letting
3 me a be a part of this, contacting me and the task
4 force for allowing me to be your moderator and get
5 some important information from our groups that
6 presented today.

7 So all the presenters and the panelists,
8 thank you so much for all your knowledge and words.

9 Now I am going to turn it over for our
10 closing, and our closing is going to be a
11 traditional women's honor slash encouragement song
12 by Vandi Crane and Swiftbird drum. So I will give
13 it to you to close out our sessions.

14 VANDI CRANE: My name is Vandi. I am with
15 my daughter Tata and my husband John Swiftbird and
16 as Mattee mentioned, this is a women's traditional
17 women's honor song to honor all the women and all
18 the courage and the strength that we bring to this
19 world in all the different forms that we bring that
20 feminine energy, and I also just before we started
21 wanted to thank Beata for inviting us to the table
22 as guests in your land.

23 It is just a privilege and honor to be
24 down here and very humbling to be a part of what you
25 guys are doing and also being able to support our

1 relatives up north doing similar work so we thank
2 Beata. Thank you all. Good medicine for everybody.
3 I hope we can continue the dialog and continue this
4 networking with everyone participating today.

5 This is one meeting of many that I hope to
6 see happen, that I hope continues with the task
7 force as we build on this knowledge and what we need
8 to do moving forward either as a task force or
9 within our communities just, yeah, just thank you so
10 much for everybody.

11 This is super informative and inspiring.

12 MATTEE JIM: Presenters stay on so we can
13 get a photo on. So thank you everyone. So
14 presenters stay on.

15 (At 12:08 p.m. the matter was
16 completed)

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STATE OF NEW MEXICO
INDIAN AFFAIRS DEPARTMENT

REPORTER'S CERTIFICATE

I, Barbara Jean Morgenweck, CCR # 526, DO
HEREBY CERTIFY that on October 8, 2020, the Indian
Affairs Meeting, was taken before me and is true and
correct and contains all matters offered at said
meeting to the best of my ability.

Barbara Morgenweck
Barbara Jean Morgenweck,
RPR, CCR
New Mexico CCR #526