

**LBGTQ2 WELL-BEING
EDUCATION
ALBUQUERQUE INDIAN
HEALTH SERVICES
WEBINAR SERIES**

Sept.27, 2013

**Beverly
Gorman,
MCSW/MBA**

**Maria Yellow
Horse Brave
Heart, PhD**

“FEELING INVISIBLE”

LGBTQ2 WELL-BEING EDUCATION SERIES

**LGBTQ2 Well-being
Education Presenters
formed in July of 2013**

- The presenters are sharing their personal, clinical, and experiential knowledge regarding the LGBTQ2 community

**Albuquerque Area
Indian Health
Services requested
the series**

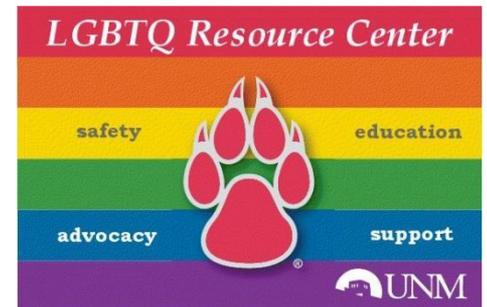
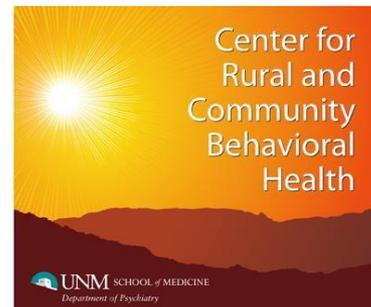
- Goal: to educate, inform, empower, and engage providers about the well-being of Native LGBTQ2 community

LGBTQ2 WELL-BEING VOLUNTEER EDUCATORS

- Alma Rosa Silva-Bañuelos, Director, UNM LGBTQ Resource Center
- Adrien Lawyer, Director, Transgender Resource Center of New Mexico
- Avron Kriechman, MD, Assistant Professor, Child, Adolescent, & Family Psychiatrist, UNM CRCBH
- Beverly Gorman, MCSW/MBA, Researcher & Program Manager, UNM CRCBH
- Jason Jones, LISW, Five Sandoval Indian Pueblos Inc. Behavioral Health Counselor
- Nathaniel Sharon, MD, Child & Adolescent Psychiatry Fellow, UNM Department of Psychiatry

- Co-facilitators

- Louva Hartwell, Director NativeOUT
- Terra Matthews-Hartwell, Communications Director NativeOUT
- Chris Fore, PhD, Albuquerque IHS
- Alaina George, Tele-Health Coordinator, Albuquerque IHS



September 27, 2013

Historical Trauma: Discrimination, Micro-Aggression, and Stereotypes in LGBTQ Communities

Presented by Maria Yellow Horse Brave Heart, PhD and Beverly Gorman

October 11, 2013

LGBTQ 101

Presented by UNM LGBTQ Resource Center

October 25, 2013

Safe Zone Training

Presented by UNM LGBTQ Resource Center

November 8, 2013

LGBTQ Wellbeing (Mental, Emotional, Behavioral, Social, and Spiritual Health)

Presented by Avron Kriechman, MD, Beverly Gorman, Nathaniel Sharon, & Jason Jones

November 22, 2013

Trans 101

Presented by Transgender Resource Center of New Mexico

December 13, 2013

Intersex Education

Presented by Nathaniel Sharon & Avron Kriechman, MD

December 20, 2013

LGBTQ Intimate Partner Violence

Presented by Jason Jones

January 10, 2014

LGBTQ Coming Out Process and Identity Formation

Presented by Beverly Gorman, and Avron Kriechman, MD

January 24, 2014

Tribal Two-Spirit Identity

Presented by Jason Jones, Beverly Gorman

February 14, 2014

LGBTQ Community Advocacy and Resources

TBA



**LGBTQ
WELL BEING
EDUCATION
DATES,
TOPICS, AND
PRESENTERS**

EXERCISES

- Experiencing Discrimination "Imagine how you would feel"
- LGBTQ Stereotypes & Myths, "Sentence Completion"



Perceptions of Discrimination

% saying this ... because of their sexual orientation or gender identity



Notes: Based on all LGBT (N=1,197). "Net" was computed prior to rounding.

Pew Research Center
National Survey of 1,197 LGBTQ individuals - A Survey of LGBT Americans Attitudes, Experiences and Values in Changing Times (2013) , Aired on PBS

PERCEIVED DISCRIMINATION AND MICROAGGRESSIONS

- Perceived discrimination - relationship with increased depression (see Whitbeck)
- Microaggressions (term coined by Chester Pierce, MD; further development by D. Wing Sue, PhD) can include instances of being racially profiled, experiences of discrimination, being stereotyped, being intentionally or unintentionally excluded, hearing racist comments, etc.
- Associated with historical trauma response, PTSD symptoms, and depression (preliminary research of Dr. Karina Walters (Choctaw) U of WA)

DISCRIMINATION, MICROAGRESSIONS, AND WHITE AND HETEROSEXUAL PRIVILEGE

- **Concept of White Privilege (Peggy McIntosh)**
- **The dominant cultural environment is primarily based upon Anglo Saxon Protestant culture, the predominant culture in the United States**
- **Unconscious, often unintentional bias, discrimination, and bias**
- **Dominant cultural groups have privilege of their worldview being predominant**
- **Heterosexual orientation is the predominant mode; heterosexual biases; similar issues for all –minority groups including persons with disabilities**

DISCRIMINATION, MICROAGGRESSIONS, AND WHITE AND HETEROSEXUAL PRIVILEGE

- **As a heterosexual woman, I do not have to endure stares when I am with significant other, I am not stared at when displaying affection, I am not stared at because of who I am with (despite being stared at as a Native woman many times)**
- **I don't have to endure anyone trying to change my sexual orientation because it is seen as sinful or sick**
- **Native LGBT individuals have to cope with another layer of microaggressions and discrimination**

DISCRIMINATION, MICROAGGRESSIONS, AND WHITE AND HETEROSEXUAL PRIVILEGE

Additional terms to consider. Understanding some of these terms and their impact on the AIAN LGBTQ2 community reduces prejudice (Simoni & Walters, 2010):

- **Heterosexism (Rodwell, 1972)** – the notion or idea that everyone is or should be heterosexual
 - Discriminates and can lead to microaggressive language and behaviors
- **Heteronormative (Warner, 1991)** – conceptualizing gender roles into two complementary categories – male and female/man and woman
 - Automatically places heterosexuality as the –norm||
 - Allowing heterosexual individuals to be –privileged||
- **Homophobia (Wienberg, 1972)**– irrational fear or dislike or prejudice towards LGBTQ individuals
- **Homonegativity (Hudson & Ricketts, 1980; Mayfield, 2001)**– negative attitudes towards LGBTQ individuals, term often used instead of homophobia, phobia relating to fear of

MICRO-AGGRESSIONS

- —A form of discrimination and trauma in Indigenous communities
 - Definition: events we experience today, involving discrimination, and racist acts and behaviors, targeted at individuals from diverse racial and ethnic groups – AIANs, and include LGBTQ2 communities
 - Micro-aggressions helps us to observe and be aware of the most persistent forms of discriminatory acts that AIANs endure
 - Also helps us to observe and be aware of discriminatory acts towards AIAN LGBTQ individuals
- 3 Micro-aggression groups:
- 1) Microassault
 - 2) Microinsult
 - 3) Microinvalidations

(Sue, et al., 2007) Columbia University

Categories of and Relationships Among Racial Micro-aggressions (sue et al., 2007)

RACE Micro-aggressions

- Can be *intentional* or *unintentional*
- Commonplace *verbal* or *behavioral* indignities (humiliations/disgrace/shame)
- *Communicated with hostility*
- Can be *derogatory & insulting*

Microinsult

- Often Unconscious
- Characterized by communications (verbal/behavioral) that convey rudeness and insensitivity and demean a person's racial heritage or *identity*
- Often unknown to the perpetrator, and convey a hidden insulting message to the recipient

Microinvalidation

- Often Unconscious
- Verbal communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a minority person

Microassault

- Often Conscious
- Obvious verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior, or purposeful discriminatory actions.

Microaggression concepts can be applied to the LGBTQ community

MICRO-AGGRESSION EXAMPLES

- Use of popular phrases as, –that’s gay|| or –that’s so gay||
- Stating, –You DO know he is gay?||
- Males teasing one another by saying, –Quit acting like you are gay||
- A close relative introducing their gay son or daughter’s partner as a –friend,|| when the relative is aware of the relationship
- A person saying he/she knows what its like to be –gay|| because he/she is a –minority||
- Stating, –you don’t act or look gay?||
- Stating, –I would have never thought you were a lesbian||
- Stating to a gay person, they can be –converted|| or –cured||
- Teaching –LGBTQ 101|| to make your point or be heard?
- Protesters picketing anti-gay slogans or catchwords
- Leadership and politicians conveying and using insensitive statements towards the LGBTQ community to express their political platform/views (DOMA)
- Parents denying or invalidating their child is –gay|| when their child has verbalized their identity
- Use of language such as –fag,|| –lezbo,|| –queen,|| or, –trenny|| to attack, hurt, or bully
- A medicine person, preacher, or person of religious denomination denying or invalidating a gay persons identity

INTERNALIZED OPPRESSION

- *With the victim's complete loss of power comes despair, and the psyche reacts by internalizing what appears to be "genuine power"--the power of the oppressor*
- *The self-worth of the individual and/or group sinks to a level of despair and/or self-hatred; which is internalized or Externalized*
- *When self-hatred is externalized, we encounter a level of violence within the community that is unparalleled in any other group in the country*
- Not only are AIAN people externalizing violence within the communities or on each other, but also on LGBTQ individuals

(Duran and Duran, 1995)

- VIOLENCE, HATE, TRAUMA, DEATH is thus encountered by LGBTQ individuals in AIAN communities

LGBTQ RESEARCH ON DISCRIMINATION & PREJUDICE

Columbia University Research - *Prejudice, Social Stress, and Mental Health in Lesbian, Gay, and Bisexual Populations: Conceptual Issues and Research Evidence* (Meyer,2013)

- LGBTQs have a higher prevalence of mental disorders than heterosexuals
- Minority stress leads to mental health risks— stigma, prejudice, and discrimination create a hostile and stressful social environment that causes mental health problems
- Stress processes for LGBTQ occur in these forms:
 - the experience of prejudice events
 - expectations of rejection
 - hiding and concealing
 - internalized homophobia
- Improved coping processes

LGBTQ RESEARCH ON DISCRIMINATION & PREJUDICE

University of Washington Qualitative Research - *My Spirit in My Heart* (Walters, Evans-Campbell, Simoni, & Ronquillo, 2008), n=5 Two Spirited Lesbian Women

- *–The incorporation of the identity within indigenous worldviews, its manifestation in terms of (be)coming out, and the triple stressors of heterosexism, racism, and sexism emerged as key themes. –*
- What does this mean:
 - AIAN people had and continue to have traditional or indigenous ideals, which embrace diversity, community, extended relations, and see themselves being spiritual beings
 - However societal views (which have been pushed upon indigenous people), such as heterosexism, racism, discrimination, and sexism have caused AIAN Lesbian women to feel they have to come out
 - Discrimination and prejudice impacts the pressures upon LGBTQ to have to identify, label, and contain LGBTQ identities
 - AIAN Lesbian women felt pressured by non-AIAN Lesbians feminist ideals, when in actuality they embrace male identities and felt close to their two-spirited, gay, transgendered, male counterparts

–A lot of times in the White community, lesbians will say, you know, ‘I just don’t like men.’ Actually, I think that identifying as two-spirit, I have more of an alliance with Native men . . . Because they’re Native men and they have experienced a lot of similar racist attitudes as well as homophobic attitudes on the reservation that I have. Um, we seem to bond together better, the male and the female sides sort of complement one another. I have difficulty explaining it to White lesbians who would say, ‘Well, why would you want gay men at an event?’ Because Native gay men are not gay men, they’re my two-spirit brothers. (Sandy) (Walters, et al, 2008, p 131)

CULTURAL DISENFRANCHISEMENT: REVERSING THE TREND

Cultural disenfranchisement has impacted traditional views of the two-spirited people

Reverse this trend by:

- **BEING ASSERTIVE**
- **BEING LIMINAL** (being open to both sides of the view)
- **BE TRIBAL**
- **BE ADEPT WITHIN THE DOMINANT CULTURE**

“Knowledge is empowering.” – Philmer Bluehouse, Diné/Navajo Medicine Man Association

“Be hopeful and mindful of your existence - think positive, see positive, speak positive, be positive, treat others in a positive manner, and engage in positive ways of life.” – derived from traditional Diné/Navajo teachings

HOW TO BE LIMINAL

- Find an elder/spiritual leader in the Native culture and find a mentor/ instructor in the dominant culture, spend time with and learn from both of them
- Step into history: participate in tribal ceremonies, beliefs, & practices
- Learn as much as possible about both of the languages (Tribal and Dominant)
- Learn as much as you can about great thinking and thoughts
- read source material if possible - look for great themes and myths embedded in literature
EVERYTHING works by these principles
- Be as good as you can be at what you do in the larger society

Replace “historical trauma” with – homophobia, my identity, etc.

SPIRITUAL



MENTAL



Confronting Historical Trauma

- ▣ Confront
- ▣ Education
- ▣ Understanding & Embracing our History

Understanding Historical Trauma

- ▣ Continued Education
- ▣ Personal Growth
- ▣ Reconnecting
- ▣ Expressing History

Transcending the Trauma

- ▣ Healing (through ceremony or prevention)
- ▣ Rebuilding meaning & purpose
- ▣ Safety (strengthen coping Skills; building resiliency)
- ▣ Continued Education
- ▣ Rebuilding meaning & purpose

Releasing the Pain

- ▣ Grieving
- ▣ Story Telling
- ▣ Cleansing (Smudging; Sweat Lodge; Ceremony)
- ▣ Reverence
- ▣ Group Work
- ▣ Empowerment

(Maas & Tom, 2008;
Yellow Horse Brave
Heart, 2003)

PHYSICAL



EMOTIONAL

HIGH RISK GROUPS – NATIVE AMERICAN YOUTH (SUICIDALITY, IDENTITY FORMATIONS)

- General Youth Risk Factors:
 - Social – negative societal views on
 - sexual orientation/gender identities, bullying or negative school social climates, gender conformity, having to come out, homophobias or
 - homonegativity, lack of access to
 - LGBTQ friendly services, rejection by peers or family, rejection by faith or misguided traditional beliefs, hate crimes
 - Psychological – internalized
 - homophobias, internal conflicts, depression, suicidality, fear
- General Native American Youth Risk Factors:
 - Social – substance use/abuse in
 - group, discrimination, exposure to microaggressions, family history of substance abuse, low social supports, high incidences of trauma, historical trauma, violence, stigmas
 - Psychological – depression,
 - behavioral health disparities, higher incidences of suicidality
- Native American Youth Protective Factors:
 - Spiritual and strong traditional belief systems
 - Traditional narratives of **two – spiritbeings**
 - Ceremony, rites, and participation in culture
 - Family – extended family support
 - Access to mental and behavioral health has improved
 - Support groups and caring adults in communities (elders, mentors)
 - Role Models
 - LGBTQ individuals see themselves as a community and share a closeness
- **Suicide Prevention Resource Center** website: [sprc.org](http://www.sprc.org)
 - <http://www.sprc.org/library/srisk.pdf>
 - http://www.sprc.org/library/AAS_GLBT_Youth_SP_2008.pdf
 - General information on:
 - Native Americans:
 - <http://www.sprc.org/library/ai.an.facts.pdf>
 - African Americans:
 - <http://www.sprc.org/library/black.am.facts.pdf>

ADDITIONAL RESOURCES

- Websites:
- We Are Native - WeRNative.org NativeOUT - nativeout.com
- UNM LGBTQ Resource Center - lgbtqrc.unm.edu
- Transgender Resource Center - www.tgrcnm.org
- Film:
- **“TWO SPIRITS interweaves the tragic story of a mother’s loss of her son with a revealing look at a time when the world wasn’t simply divided into male and female, and many Native American cultures held places of honor for people of integrated genders”**
- Story of Fred Martinez, Navajo/Diné **—Two - Spirit**”
twospirits.org

QUESTIONS

■ Questions?



■ A'hé'héé - Thank you

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