

Speaker 1 ([00:03](#)):

So just tell me a little bit about yourself. Um, okay. So I'm going to introduce myself. I in trouble. Okay. So God's egg, you're beginning to share now. Kayden and Ashley [inaudible]

Speaker 2 ([00:19](#)):

I could tell you about the other than initial liquids. Eggleton Nigel English now. So hello, my name is [inaudible]. I am other nomadic people. Came on board for the turnery house club. My maternal grandfather's clan is the black sheep clan and my paternal grandfather's clan is at the water's edge claim. So this is how I identify as a Navajo transgender woman. Um, I know a little bit more about myself. I, I grew up all 18 years of my life on the Navajo nation. Um, so because of that I learned, you know, I can speak my language, I can understand it, speak it fluently. Um, I know a lot about my culture, a lot about my, um, creation narratives. Um, and I move out, I moved out initially to long beach in August of 2011 for school at Cal state long beach. Um, and then I graduated in 2016 with my bachelor's in arts. And I also got a certificate in American Indians.

Speaker 1 ([01:42](#)):

Steady.

Speaker 2 ([01:47](#)):

So currently I am the program coordinator for the red circle project at APLU health.

Speaker 1 ([01:56](#)):

Um, no, you're fine. That's our core. I'd just like to have backup just in case.

Speaker 2 ([02:03](#)):

Um, and then I'm also the co-chair for the indigenous pride LA. Um, and if you want to know more about the red project, it's basically the only HIV prevention program in all of Los Angeles County that provides services for American Indians and Alaska natives. Um, especially for our folks who are um, uh, CIS gay bisexual men to spirit man and transgender individuals 18 and older. As for, um, indigenous pride, LA, it's Los Angeles. Los Angeles is the only pride event that honors celebrates and acknowledges, um, to spirit. And did you queer and indigenous LGBTQ PAI, um, heritage identity and culture. Um, and kind of our reason for both me and a lot of other colleagues who are indigenous, the reason why we started indigenous penalize because I had a lot of pride events in anywhere, not just Southern California, but a lot of pride events anywhere. Um, you know, indigenous people, we can't go to these events and authentically be ourselves.

Speaker 2 ([03:18](#)):

We can't go to these events without being fetishize or romanticize or, you know, like if I were to wear my traditional regalia, there'll be a lot of people touching my, yeah, without my permission. Um, and not only that, but there's a lot of, um, I guess, um, alcohol served at the events and usually with indigenous pride, LA because we respect people's, um, road to sobriety. We don't allow alcohol on the premises at all. Um, the only thing we probably do allow is like, um, medicines that are used by various indigenous tribes, whether it be tobacco, mountain smoke, um, you know, what have you, certain herbs and teas that folks drink that might be deemed hallucinogenic or whatever. Um, so we do sell out those types of

medicines at that event. Um, and so because how we want to express ourselves and how we want to honor ourselves isn't how like these gay prides are.

Speaker 2 ([04:21](#)):

Um, a lot of them are very corporate. A lot of them are very, um, what's the word I'm looking for? Whites, I guess, very white, very um, colonized spaces. Um, there have been a lot of instances where some of our members, uh, been called racial remarks at certain pride events. Um, and there was even an instance where I was attending long beach gay pride and you know, I saw someone wearing a stereotypical Indian feather headdress and I asked them kindly to take it off and they said, okay, they will in the second time I bumped into them, I gave them a second warning. I said, Hey, you better take that shit off your head otherwise I would snatch it off your mother fucking head. And he just like paid me no mind. It says, okay, all right, so there are time I come around, I just want up and snatch that headdress off his head and walked off with it. And he was like, what are you do? What do you give it back?

Speaker 2 ([05:21](#)):

So I was like, I gave you three warnings. This is a pride event. This is not a place for you to wear this. Yeah, that's not a gay Coachella. It's not nothing. It's a pride event. It's respected. And actually had a word with the long beach gay pride event organizers. And you know, we're trying to work through a couple of things. I'm also, um, with indigenous pride LA we're working with, um, the West Hollywood pride, which is kind of Los Angeles is pride. So we're working with them to make, um, a, we hope, pride, a little bit more inclusive. Um, yes. Um, what else do I do? Um, I also do public speaking. I consider myself an activist in many realms. Um, whether it be the LGBTQ community, especially the trans community here in LA. I'm very much, I'm an activist. I'm an active member, um, the native American community and I'm also an activist. I'm also I active member as well. Um, I just wear so many, I guess hats you can say just cause, um, the intersections of my identity. Um, like on one hand you have the trans community wanting me because [inaudible]

Speaker 1 ([06:39](#)):

no, I bath I don't see, um,

Speaker 2 ([06:47](#)):

and so, you know, but the trans community, I have a vast amount of knowledge of being true spirit and stuff like that. And so oftentimes the trans community, they want me, because you know, they want to use me as I guess a pillar. I pale in the community to be more inclusive of indigenous folks because as it is now in Los Angeles, um, trans folks, indigenous trans folks aren't that visible. Um, oftentimes we get blended into other racial category groups. Um, and the same with, um, the native American community. I guess I've been, I guess I've become a staple or a commodity because I know my language because I know my culture because you know, of the vast knowledge I carry. And oftentimes I find myself, I'm teaching my own Navajo people who were born and raised out here, whose family history started out here and not on the, you know, not on the Navajo nation, but out here. And so because of that, a lot of them though know their culture. A lot of them don't know their language. And so for me, you know, being the person I am, having the spirit that I have, I just find myself naturally inclined to want to teach my people their language, teach my people our ways.

Speaker 1 ([08:04](#)):

Mmm.

Speaker 2 ([08:06](#)):

And it's interesting because out here it's very highly valued. Really. I get a lot of respect that hurt. A lot of people don't really like fuck with me back home. I'm just, I'm tranny. Um, is that, uh, it's been, you know, especially now in 2019 about like eight years, I thought I moved to LA. It still feels weird cause I do sometimes go back and it's like knowing your language, know your culture should be the default and because you're already are the default, we're going to judge you because you're trans. And so I guess in essence I have to work four times as hard when I back on the reservation and just to prove myself. Um, whereas like out here I can just be who I am and people will still look up to me. People will still, you go to me for, um, either consultation advice, what have you. Um, and it's just as we're, I guess like living in, I would say two worlds, but living in many worlds, um, just kind of want to go back to the reservation. That's a whole separate world and of itself. And when I come out here to LA, LA is its own separate world in and of itself.

Speaker 1 ([09:21](#)):

Um, yeah. Okay.

Speaker 2 ([09:25](#)):

What made you get into activism? Um, I think it was more like a vocation as more of like a calling. Um, both internal and external.

Speaker 1 ([09:42](#)):

Mmm.

Speaker 2 ([09:43](#)):

Initially I wasn't really into like activism. Um, I think the first time I really got active with when I was in high school, um, I was the president of the glisten club. The do you know question [inaudible]? It said G. L. S. E. N. yeah. It's a kind of a gay lesbian straight education network, basically a GSA at the high school. Okay. And so I was president of that club for a while and then I was also president of the multicultural club. And I guess being president of those two clubs in high school,

Speaker 2 ([10:20](#)):

I guess it opened my eyes to the inequities, even down to like funds being distributed to certain student organizations. Because when you went inquire about it, they would give you, you know, silence. Um, and it's like, well, why does this student organization have more funds and activities? We don't got shit. And so I think because of that, that kind of sparked it. Like I wanted more for folks who were like me in terms of being trans. And I also wanted more for folks who are like me in terms of, you know, embracing and loving our culture. Cause even in the Navajo nation, not a lot of people speak the language and a lot of people embrace their culture because of colonization. Um, there are so many like Christian Catholic churches and even Mormon churches out on the reservation, um, that not a lot of my people know their ways in other language. Um, and so I, I guess that was kind of my first taste and act activism, um, talking

to a school administration. And then when I came out here it was a whole different ball game. Cause how folks do activism out in the Navajo nation isn't,

Speaker 3 ([11:37](#)):

they do it our hair. So when they came out here it was about protesting, getting on the front lines and possibly getting arrested. Yeah. I was like, wow.

Speaker 2 ([11:53](#)):

Um, and it

Speaker 4 ([11:54](#)):

was just, it was just very different. Also like

Speaker 4 ([11:58](#)):

learning, learning how, I guess the system works, the proper, the proper channels, I guess you could say. Um, and so when I came out here, it was more about honing my skills about not only just being angry, but how can I channel the anger, how can I channel that anger and frustration and more of a productive way? Um, so that meant a lot of asking for help, that, that meant a lot of um, seeking mentors, um, seeking mentors because, you know, I'm in the community, I identify barriers all the damn time. And so when I want to address it, it's like, okay, how do I go? How do I go about, or what do I do? And you know, I'm really thankful for mentors just because they can point you in the right direction. They can, uh, like literally give you the direct contact to someone who could help you with that, who, who could help you get in touch with that.

Speaker 4 ([12:58](#)):

Um, and so that was kind of for me out here. Cause before I just used to be angry. I used to lash out, I just used to point fingers and blame and I didn't really do anything productive. And so I guess I guess that living out here also has been more of a humbling experience. Um, especially now that I'm 26 and you know, I'm not old, but the 30 my thirties lived four years away. And because of that, a lot of my mentors who are in their Cod almost approaching their fifties now, a lot of my mentors are asking me, you know, what are you doing for the next generation? And so I guess now I'm kind of looking at myself as more as a mentor as well or as we say, and the native community and elder elder and training and other training. So how can I be that?

Speaker 4 ([13:48](#)):

How, what am I doing? Cause oftentimes, especially in native American communities because our communities are so small, we don't do a lot of mentorship. We do a lot of work and that work dies with one person. That person never took another mentor or mentee. And that person never, I guess really shared or expand upon their knowledge. I mean, of course we do like when we do workshops and stuff like that, but there's no one to carry on that torch, I guess. No one to carry on that knowledge. That particular, I don't know what the word I'm trying to say. There's like a history and that. Yeah, because oftentimes with native folks, we don't really want to be activists. I mean we can be active as maybe online and stuff like that, but oftentimes this is my opinion. Other times I feel like we're very timid. We're very, um,

Speaker 4 ([14:48](#)):

w we, we take the past into consideration lot. We always, you know, acknowledge the past and with native history, our past, has it been that, you know, very, yeah, right. Scratch that. I'll say recent history, modern history, I read our history pre European contact is thriving. So I'll say our modern recent history wasn't that bright. And so because of that, it's kind of really hard to get native folks to be active. Activists are to be active in somewhere else. And so for me, kind of what my mentors have charged me is how am I going to be a mentor? How am I going to continue this? Um, because all this knowledge, all this, um, skills that we've acquired throughout the years, it wasn't ours begin with our ancestors, started our answers long time ago, started it. How can we keep that flame going? So we're not just complacent that we're not just complacent our own, I guess, destruction, deterioration, what have you. Um, that's kind of where I find myself now. Um, I think before I used to love being in the limelight, being in the spotlight, you know, the true spirit of the, to go to person. But now I'm just like, that's all like bullshit. Now. Now I'm more like, what can I do that's actually meaningful for my people that will have longterm impact? What can I do that? Well, you know, maybe when I'm gone meet,

Speaker 3 ([16:23](#)):

speaking of 26 when I'm gone that, you know,

Speaker 4 ([16:26](#)):

my people will be in a lot better place than where, how I grew up. Um, and that's my thing. I always charged not only my native community members, but even in the trends everyone would come in contact with. How can we leave a better livelihood? For our youth. Um, and the reason why I say that is because I think we get so comfortable in being uncomfortable. We get so comfortable in being uncomfortable. We get so comfortable struggling that we just think that's the default and we're going to pass that on to our next generation. And if they reject that, we kind of lash out at them and say, you're spoiled and we went through this, you should go through right now. And it's like, no, we should always want better for our next generation, you know, instill, instill in them resiliency and all that. Right?

Speaker 3 ([17:17](#)):

But that doesn't mean that, you know, love the short little like, yeah, you don't have to worry about those types of things that I have to deal with. Yeah. Right. Starving you're waiting for food stamps is one type of resiliency, but how can we go beyond that basically? Um,

Speaker 4 ([17:34](#)):

so I guess that's kind of where I'm at right now is just how can I leave allowing lasting impact? How can I,

Speaker 3 ([17:42](#)):

and it's interesting too because when I was [inaudible]

Speaker 4 ([17:44](#)):

young [inaudible]

Speaker 3 ([17:46](#)):

there were a lot of um,

Speaker 2 ([17:49](#)):

folks who want to be activists, but a lot of them fell off. But now with this new generation, with this like gen Z, a lot of them do want to be activists because they've been surrounded from the get go. Like they were born in the 2000 so they were just around it. And political activism are surrounded. And so for me, a lot of times when I meet a lot of 2321 or even 19 year old folks, they, they just have this drive to want to do something better. And you know, to me at 26 I'm shocked cause I grew up in the MySpace era. I grew up in the era where everything was very locked. You know, we thought it was lax and chill. Yeah. But not like you see these young folks like sharing news and articles and let's do it. Let's go. Even like in casual discussions I'm on, cause I have a few of them on my Facebook and you just see these young folks sharing how can we be better allies?

Speaker 2 ([18:46](#)):

How, you know, what's one way that we can change just the one law so that it can be more equitable and have just like, wow, back when I was your age, I only cared about who was top eight and my state. Um, so I guess in that regards it's really is a humbling experience and that kind of makes, that really makes me smile. And I often talk to my mentors about that and they're just like, they're happy, they're really happy that this is happening, this is going on that, you know, folks are getting more a lot more at.

Speaker 1 ([19:15](#)):

Yeah. Yeah. Yeah.

Speaker 2 ([19:18](#)):

What would you say is one of your, I don't know, biggest way in this right word, but like what's one of your, when you flex one of your grids comes from it so far as an activist, and I know that may be too narrow, but like what are some of your biggest myths and that you're ready to try to, I think first and foremost, I'm really happy that as a trans woman I have a loving relationship with my mother.

Speaker 1 ([19:45](#)):

Mmm.

Speaker 2 ([19:47](#)):

And the reason why I call that an accomplishment and an activist realm is because through activism I met a lot of trans people and I also picked up a lot of techniques and advice about how to go without what they cause before me and my mom, we weren't cool with each other. Um, my mom would deadname me, my mom would mis-gender me. But because they picked up a lot of techniques from a lot of trans folks, especially native trans folks, that because of the patients that they, because because of how they taught me and how to be patient about and also had to be vulnerable because that was one thing I didn't really know how to do is be vulnerable. Um, I didn't really know how to be vulnerable in the sense of what I really want. I was always striving for what other people told me what I wanted.

Speaker 2 ([20:36](#)):

And so when they taught me how to go for what I want, I admitted to myself that I love my mom. I want my mom and my, and you know, they said, okay, that's the start. So how are you going to go about it? Cause you know, your mom, she lived her life, you know, just because you transitioned, how did they

say you knew that you were trans and you had these internal conflicts? Are your life when you're telling your mom that you were trans, that was new for her? Cause she probably had hopes and dreams for you as a man, you know? And so I took a lot of,

Speaker 2 ([21:17](#)):

that's huge. And accumulate community. I guess I took a lot of, what's the word I'm looking for? I guess humility. Yeah. I took a lot of humility for me to swallow my own pride and my ego. Yeah. Pointing fingers and just getting mad and just being like, okay, what do I really want? Cause a lot of times you see a lot of these all folks who, why, who can see whose parents passed away and they never got that chance to find closure and it still eats them up to this day. And so because I saw that I didn't want that, I knew that even though I was angry with my mom, there was a little bit of part of me that missed her, that there was a little bit a part of me that wants to be with her. Um, and so I guess I was one way that activism has helped me was being more vulnerable to my needs.

Speaker 2 ([22:07](#)):

Um, so having a loving, caring relationship with my mom. Um, I think the other one too is, um, starting indigenous pride LA. Um, we started that back in 2017, December, 2017. Um, and, you know, we didn't really know where I was going to go. It literally was a grassroots thing. It was seven or eight colleagues, right? Ranging from professionals to professors to health health, uh, folks in the health health field. Um, it was like a broad range of people, even just like folks who are unemployed and on food stamps. They were a part of the initial, um, starting push of that organization. And

Speaker 2 ([23:03](#)):

it was, it was very interesting because I'll be honest, when that first started, I kept thinking to myself, this shit ain't going nowhere. No one's going to care about us. And so when we started doing the work and we started advertising it, it was just, it was so interesting because, and you know, I've been involved with a lot of organizations and planning and it's like a lot of times they do a lot of stuff. They do a lot of planning that they spent all these funds and there's like a little bit of turnout with the community. But for us we had zero to no funds. A lot of the stuff that we did was donated or we fund raised and stuff like that. And it was like the community took off with it. We just put the word out there and the community took off with it.

Speaker 2 ([23:50](#)):

They spread the word, they attended all our events, they pitched in, they did all the money. Um, you know, community members put us in contact with people who can fund our events. It was like, to me it was surreal just because I've been in so many like initiatives that failed. And so it was just so weird that a lot of people wanted to see this happen and that there was a need for it. And so when we had our first indigenous pride LA event in 2018, um, we had that the day before indigenous people's day on a Sunday and a lot of community members came out and it was just like, cause I know for me and a lot of members were not, I'm very savvy in social media but I wasn't really involved with it while I was involved with it, but I not as much as I wanted to and just let the amount of times the fire has been shared, re posted.

Speaker 2 ([24:47](#)):



Um, and we had like a bunch of like community members just keep on asking for fires, like physical fires driving my identity or like no, we write out, we don't have enough printing money. And it was just so interesting that the community just just took off with it. And we actually had our second annual one this past October on a Sunday as well. And this one was a lot different because even though our first one was relatively small, but you know, a big turnout, yeah. It was so successful that a lot of organizations heard about us and it was so successful that this past year we actually had um, a museum donate their space, like their gigantic won for our event for your charge. Oh wow. And I don't know if you've ever organized like event on that scale, but if you do it then there's like facility fees, all these goddamn things you have to do.

Speaker 2 ([25:41](#)):

And they just took care of all of that. Wow. And not only that, but they, um, the city of the city and County of LA, we had council, district members support us. Um, we had tents, tables being donated to us via the city. We had port-a-potties wash stations being donated. Um, just a bunch. It was just really purely community. And that's what I really liked about it. And I think this past year really got me invested in it. It really, it really got me to see that while people really do give a damn, people really do, you know, people really do want this cause for awhile. So, you know, as an activist sometimes I always think to myself, is this really a community meet or just isn't buying, eating.

Speaker 2 ([26:25](#)):

And so I think this past indigenous pride, LA, it was really interesting to see that this is a community need. This is something that, you know, um, to spirit in indigenous people need and want and at a pride event. Um, and it was just so beautiful seeing folks in their traditional regalia talking to each other, um, just having a good time and that respect was there. Yeah. Um, Oh, and also because with indigenous pride at LA, we also acknowledge that, um, you know, missionization and colonization happened to our peoples. And so we can't be ourselves even in our own homelands. We can't, you know, I just mentioned to you that when I go back home, I'm just, I'm training. Yeah. Um, and that for me to hold another guy's hand or kissing the public, like folks, you know, it's, it's frowned upon. Yeah. And so one thing like what inters, pride LA is you had coupled wearing regalia, holding hands, kissing, laughing, what have you. You had two spirit elders, you know, key King. I'm laughing with the younger folks and it was just amazing. Um, so I think that was probably one of my biggest accomplishments

Speaker 2 ([27:35](#)):

so far in terms of activism. Yeah. What would you say is one of your biggest struggles or that you've had so far? Money. Money. Yeah. Um, definitely funds cause I guess it's a double edge sword. Like I need a lot of money but then a lot of the communities and circles I'm involved in, they don't have a lot of money. Right. And so this past year of 2019 I actually

Speaker 4 ([28:08](#)):

at the beginning of the year I made a promise to myself that I will stop doing free work. Like a lot, cause they used to do a lot. Like I used to rush all the way up to San Fernando Valley just for presentation. I used to rush all the way out to San Gabriel Valley just for presentation. Yeah. And in fact, the amount of gas, the traffic that toll above. And I found myself like asking my friends for help for money. And so, you know, now I'm more selective. Now I'm more like, um, I asked them what, what's this about? What's this project you want me to be a part of? Who is going to be, you know, who's your target audience? Um,



what organizations are involved. Cause that's a big one. Yeah. What organizations are involved, um, what's your budget? Do you have a budget for me and stuff like that. Um, and usually if they don't have a budget, I turn it down. But if it's a native led and operator organizations, I sometimes do it for free. Yeah. If it's a, um, LGBTQ organization and they know their budget's really low, I do it for free. But for like corporations,

Speaker 2 ([29:11](#)):

yeah. But you got money. Yeah. You got money. The County, I know you got money. Right.

Speaker 4 ([29:16](#)):

Um, and just like bigger organizations, I'd be like, no, I need this and this is my brain. Yeah. And there's non negotiable. Yeah. So that's kind of my been my struggle is just a lot of folks don't want to pay folks for their worth. Yeah. Um, so aside from money, I would also think, um,

Speaker 2 ([29:36](#)):

I'm trying to think of what it does. It revolved around money. Um,

Speaker 3 ([29:43](#)):

I think the biggest, the other biggest struggles

Speaker 4 ([29:45](#)):

for me as well would be, um,

Speaker 4 ([29:52](#)):

being patient, being patient. Because I have this vast amount of knowledge and skills that sometimes I feel like other people notice by default. Yeah. And sometimes I interact with them like they do and when they're like, what the fuck are you talking about? I know that I don't, you know, about X, Y, and Z, and you're like, no. And I'm like, are you fucking serious? And I had to spend the time to teach them and yada, yada, yada. And so I think that's kinda been one of my biggest challenge is being patient with folks. Um, and it's hard at times because being indigenous and trans and two spirit, like where after I Busmat this is my, my word, my opinion. I feel like we're the most one of the most marginalized communities in, in, in the world. And so because like policies and all that is not moving as fast as I like it would, I sometimes conduct myself like in a very type a person, yeah, let's get this done. Dah, dah, dah, dah, dah. And you know, sometimes I just stand back and be like, people have their own pace. Right. I don't know what people are going through. And you actually just respect that. Um, and even like in my job at AP LA, how when I talked to my boss and my higher ups, I'm, you know, sometimes I catch myself being like, don't you know this? Don't you know that the community that it or no, no, no.

Speaker 3 ([31:20](#)):

You are calmed down, right? Just like, I'm sorry. Yeah, like just a little bit, I'm sorry. I'm passionate about this. Um, so I think that's my biggest challenge is being patient.

Speaker 4 ([31:32](#)):

Um, and it can be hard. Yeah. I can be hard being told that as an indigenous, um, as a two spirit indigenous trans person, that you have to wait for your rights. You have to be patient because I'm not on that same level as you, you know, it's just like God, like it's infuriating at times. It's infuriating that, you know, we just want, we just want equity. That's it. And to some people they think that's a radical act. They think that we're being a treatment system for that. It's like, no, we just want, we just want protections. We just want the right to work. We just want the right to, you know, stuff like that. Yeah. And especially with this homeless crisis in LA, it's like,

Speaker 3 ([32:17](#)):

let's get the ball rolling people, but the fuck you can wait on your Netflix show. Let's do the work. Oh God. Been, you know, I don't really mind, I'm more patient with non community members,

Speaker 4 ([32:32](#)):

but I'm not really patient with folks in the community who are, who have access, who have resources that they can share with a community. And they're always on vacation. They're always in Paris, are always in London. They're always in, yada, yada. And I'm just like, you're spending Christmas and fucking Bali and knowing that trans kids out here are homeless, some of them as young as 16 and 17 doing sex work, the housing crisis out here is fucking like shitty as fuck. And, and it's, I dunno, I dunno. Maybe it's just the spirit I have. Maybe I'm just like, we got to do shit right here right now. Yeah. And some people are like, no, you are, you got to be patient and yada yada and not my own pod. Okay. Y'all just defined that

Speaker 3 ([33:18](#)):

balance of like, yes, patience is key, but also sometimes you get stuff done like, yeah, get in the door. We can make this happen right now. Whatever though, don't take advantage of my kindness and my patience because the moment I find out that you're fucking slacking off. Yeah. Best believe I will go. Oh, okay. And then what, what would your message be to, I guess, like you say, I said new and upcoming activists, like had again, activism had to do,

Speaker 4 ([33:43](#)):

do it well. Like what would you load your recommendations or your advice be? Um,

Speaker 1 ([33:54](#)):

[inaudible]

Speaker 4 ([33:55](#)):

be kind to yourself. And the reason why I say that is because, and this kind of ties in with self care. Oftentimes we feel like we take on the, the hurt and the weight of our communities upon ourselves and we feel like we have to save, we have to save our own within the next hour. And we do all this stuff. And like, yeah, like don't do that. You know, not only is it detrimental to your health, but you're going to burn yourself out. And when I mean burn yourself out, I mean, you're going to do so much work that eventually you're going to get tired of it and you're going to get disappointed enough that you just don't do it anymore. Yeah. You're not invested anymore. So, you know, be kind to yourself. Don't burn out self-care, learn, learn when to say no and it's okay to say no.

Speaker 4 ([34:54](#)):

Um, learn to say no. Um, what else would I recommend? Um, don't, don't compete with other communities. Collaborate. Competition ain't saved no money. And what I mean by that is within communities you have a lot of folks fighting each other for scraps. You have, and you know, I've seen this, you've have native communities saying, well, the Latinos get all this money, what about us? And dah, dah, dah. And then you have, you know, black saying, well the Asians and dah, dah, dah, dah. It just have a bunch of infighting. And it's like, well how can we collaborate? We know the government didn't give a shit. How are we going to collaborate? Yeah. Especially in the trans community. You know, always how my, I always tell folks who are cisgender within the LGBTQ or within the LGBT community that, you know, don't compete with the trans people, collaborate with them. How can you pull your resources and to help us? Cause we know there ain't a lot of funding and resources for trans folks. Um, so collaborate. We never compete. Competition is not gonna help anyone at all.

Speaker 1 ([36:12](#)):

Um Hmm.

Speaker 4 ([36:16](#)):

It's okay to cry. It's okay to cry and ask for help. Don't, don't, don't feel like white mannerisms. Got y'all caught up that you can't be, that you can't cry, that you can't ask for help, but you can't be vulnerable because you know, respectability politics ain't saved. No one okay to cry. It's okay to ask for help. Um, don't let, don't let your ego be your downfall. Um, what's the one last thing I would say? I think the last thing, I would say

Speaker 1 ([36:57](#)):

B,

Speaker 4 ([37:01](#)):

wherever you go, whether it's in the U S or even not internationally, around the world, wherever you go, learn the indigenous people whose land you're on, learn about them, acknowledged and respect them. Know that unless you're indigenous to that area, you will always be a guest and conduct yourself as a guest.

Speaker 4 ([37:28](#)):

Don't let capitalism, don't let you know this modern, I guess social media cloud. Get you thinking that just because you arrive in the Philippines, that you can act like a rich asshole. No, there are indigenous people in the Philippines. How are you conducting yourself in a way that respects them? How are you still like gas? And I always remind, especially older community activists here in LA, you are guests on indigenous people's land. Affleck, it don't think you're entitled to anything. Um, and I say that because a lot of them, they try to stay claim to the lands, to communities, to certain spaces. And it's like, how can you do that when you have zero to no indigenous people in your community, let alone on your board. Yeah. So like, don't, don't do that, you know, learn that they're just, people learn who they are, respect them. If you can form bonds and ties, um, as indigenous people, they will, they really will help you. It will show you the history of the land. They will, you know, as long as you get to them, they will be good to

you. That's kind of our way. Um, so that's the last thing I was saying is learn whose land you're on, respected. Always conduct yourself as a guest. Never think you're entitled.

Speaker 1 ([38:58](#)):

[inaudible]

Speaker 4 ([38:58](#)):

what would you say your philosophy on life is? Like what is your, if you had to summarize, this is one thing about life in one or two sentences, what would you say? Or three or four sentences? Um, I think my philosophy in life would be respectability politics saved no one. And the reason why I say that is because, and this is someone who's been to college, who's been in any university, who's been in so many prestigious circles that folks are petty folks will tear you down over the most trivial detail about June, you got a bra strap out and you would give me an a porn straight porn speech. Folks, I can listen to your speech. They're all going to care about that bra strap.

Speaker 1 ([39:53](#)):

Mmm.

Speaker 4 ([39:57](#)):

I guess this also ties into being unapologetically who you are. Um, as for me, you know, be unapologetically indigenous. Um, a lot of times when we go into certain circles and certain spheres, a lot of times indigenous people we've been told to tone it down. [inaudible] you know, don't worry, don't, don't worry your traditional regalia, this is that w uh, a white tie event or a black tie event, whatever, you know, don't wear your traditional event, you know, fit in. Yeah. Fit in but normal. And it's like, no, no, I'm not. This is my normal. Like, yeah, this is, this was the normal. Yeah. Um, so definitely like respectively, pots ain't saved no one. Um, and it just, it just astounds me. I'm here in LA. How much people key in on trivia, detailed example was this one community activist who has really well known, had tied, so all these corporations and their sex video got leaked. Oh my God, that's so unbecoming. If someone did hear that and it's like,

Speaker 3 ([41:04](#)):

but did you look at her work? [inaudible] work for the community? Like, yeah, I hope you pay for that video. Right. I find that you watch that shit for free. Yeah.

Speaker 4 ([41:18](#)):

There was negative in the parks. They ain't saved no one. Yeah. Um, don't feel like you always have to conduct yourself in a proper way. Um, and when I mean proper way, I mean in proper way in terms of like when you're in the realm of white supremacy, patriarchy, what have you respectively potting saved no one. And now have you conducted yourself in indigenous spheres, then, you know, seek advice and how to conduct yourself within indigenous communities. But if it's like white, a white meeting or white conference or what have you, fuck that, you know, give a speech out with your TD hanging out. Yeah. No, don't do it.

Speaker 3 ([42:01](#)):

Mmm.

Speaker 4 ([42:01](#)):

What else? Okay. My other philosophy, um,

Speaker 1 ([42:08](#)):

[inaudible]

Speaker 4 ([42:09](#)):

I think it's okay to cry and ask for help. Um, and that speaks more to being vulnerable. Um, don't, don't let your ego be your downfall. Don't think that. Don't think that because you have all these titles, all these recognitions that you might need help in another realm. Um, and it's too often that I work with a lot of, um, CIS white folks and that they're just too, I don't know, like a Betty to too proud to ask for help about how to interact with the native community, excuse me,

Speaker 3 ([42:50](#)):

how to interact with the native community or how to interact with trans community. And it's like, ask her to put the word out. Um, so ask her how it's okay to cry. It's okay to be [inaudible]

Speaker 4 ([43:01](#)):

vulnerable. Um, it's OK to, to, you know, to get what you want. Um, don't ever be a martyr at all. Don't ever be a martyr. Um, cause I feel like martyrism does more harm to the community than good. Um, why are you saying that? Just cause when you take a lot of stuff onto yourself, I can really fuck you up mentally and emotionally and spiritually and physically that you're not going to be at your best in terms of working for the community. Sometimes they might slip up and say something offensive. Sometimes they might slip up. And a lot of times with martyrism it's not really about community needs. It kind of reveals personal needs. You know, what's going on with you personally. Um, what's my other philosophy? Mm.

Speaker 1 ([44:09](#)):

[inaudible]

Speaker 4 ([44:09](#)):

Oh other philosophy would be um, if the land isn't healthy or not healthy.

Speaker 1 ([44:18](#)):

[inaudible]

Speaker 4 ([44:18](#)):

and what I mean by that is if there's pollution, pollution is fucking skyrocketing. If you know, streams and rivers are polluted, more than likely not healthy.

Speaker 2 ([44:32](#)):

Cause I really believe that, that the land, you know, we have this innate tie to the land that if it's not doing that,

Speaker 1 ([44:45](#)):

yeah. Yes. I think it be my philosophies.

Speaker 2 ([45:02](#)):

And then what are your ties I guess as far as the HIV community as far as like how does and to just be with LA hope with that or is that tied in? Do y'all do, how does it, um, so with indigenous pride LA, um, some of the um, actually see one,

Speaker 1 ([45:22](#)):

two,

Speaker 2 ([45:27](#)):

I'll say this, all of the board members minus a couple of them, all of the board members, we've all started from the red circle project. The red circle project started back in 2003, um, headed by Elton [inaudible], uh, Navajo gay man. Um, and because of that red circle project has one of the most well known native LGBT to spirit. Um, I guess spaces out here in LA is probably the most popular one that a lot of people on the board at indigenous pedal lay. We all came from that. I first met a lot of the board members. Got it back in 2012 when I first got involved with the American project. I met them through RCP and we all met each other through ERCP. And again, rescue project is the only HIV prevention program in LA County that provides services for native folks. Um, and so I think that's where the acknowledging, because you know, our, yeah, our beginning started with, with HIV work. Um, and even now there's a lot of board members who still are active in the HIV field. Okay. You know, me being a program coordinator, um, my other coach hair, she, she um, she also works in the HIV field.

Speaker 1 ([46:48](#)):

Mmm.

Speaker 2 ([46:50](#)):

We have, we have some folks in the boards who are living with HIV as well.

Speaker 1 ([46:57](#)):

Um, yeah. Like, got it.

Speaker 2 ([47:00](#)):

Can you just like intertwined? Yup. You look at the tag at indigenous pride LA, it's going to be like made awesome. That is all.