

The AETC-NMC Webinar entitled:

“Cultural Competence: Strengthening the  
Clinicians Role in Delivering Quality HIV Care  
within Native American Transgender  
Communities”

will begin shortly.

The AETC-NMC Webinar entitled:

“Cultural Competence: Strengthening the  
Clinicians Role in Delivering Quality HIV Care  
within Native American Transgender  
Communities”

will begin shortly.

Kindly enjoy the following informative slides while you  
wait for the presentation to begin.....

# Upcoming AETC-NMC Webcast

Thursday, April 19<sup>th</sup> 2:00 p.m. – 3:00 p.m. (EST)

Patient-Provider Communication and the Impact on  
Medical Outcome for Patients with HIV

# Visit the New AETC-NMC Website!

[www.aetcnmc.org](http://www.aetcnmc.org)



## AETC-NMC

### AIDS Education and Training Center

#### National Multicultural Center

Howard University College of Medicine



Home | A-Z List: A B C D E F G H I J K L M N O P Q R S T U V W X Y Z | Search

Home

Center Resources

eLibrary

Newsletter

Products/Publications

Technical Assistance

Training

Upcoming Events

Webinars

Search

About Us

Contact Us

#### Ensuring Cultural Competence in HIV-Focused Healthcare



## Webinars/Webcasts

Your Choice:

## Tune-In or Join-In

Promising Practices | eNews | **Webinars/Webcasts** | Training Resources | eLibrary

Welcome to the AIDS Education and Training Center National Multicultural Center (AETC-NMC) at Howard University College of Medicine.

The Center is part of the clinical training arm of the Ryan White HIV/AIDS Program as reauthorized in the Ryan White HIV/AIDS Treatment Extension Act of 2009.

### What's NEW

New Tutorial Feature

**AETC-NMC**

AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

# What Are Your Cultural Competency Training Needs?

Take our online survey and let us know!

Please use the following link at your leisure.  
(<http://www.surveymonkey.com/s/PFGSZ3V>)

Your responses are greatly valued and will be used to help ensure Cultural Competence in HIV/AIDS focused health care delivery nationwide!



The AETC-NMC Webinar entitled:

“Cultural Competence: Strengthening the  
Clinicians Role in Delivering Quality HIV Care  
within Native American Transgender  
Communities”

will begin shortly.

Kindly enjoy the following informative slides while you  
wait for the presentation to begin.....

# View our AETC-NMC Newsletter Series on our website. [www.aetcnmc.org](http://www.aetcnmc.org)



AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

February 2012  
Volume: 2 Issue: 2

## AETC-NMC NETWORK e-NEWS

*Your Connection to Ensuring Cultural Competence in HIV Focused Healthcare*

### Regional AETC Focus

#### **New York/New Jersey AETC Participates in the AETC NMC's Regional Cultural Competency Emerging Populations Training Needs Assessment and Reveals Their Findings**

The NY/NJ AETC is an interdisciplinary team that provides training and education to health care providers serving the states of New York and New Jersey, one of the regions in the country most impacted by HIV. Translation of the latest practice guidelines and how to provide culturally competent HIV treatment and prevention interventions to community based providers caring for underserved populations is the core of our work. We partner with the leading academic medical centers and clinical sites in our region to provide approximately 1,800 HIV-related trainings to over 19,000 trainees annually.

The content of the education provided by the NY/NJ AETC is driven by national and state policy and guidelines, clinical and behavioral research findings, professional standards of care, in combination with, local epidemiology, provider identified needs and structural factors of clinical practice. Recognition of patient, provider and institutional factors informs all of our educational interventions.

The NY/NJ AETC MAI Capacity building project draws upon the theory of social capital to build community level capacity for HIV treatment in high-need medically underserved minority populations on both the individual and site level with three core components. Core Component one, the ACCESS (AETC Clinical Community Exchange & Support) program is a coordinated regional effort to provide individualized longitudinal clinical training for minority/minority serving providers. The goal of the program is to increase patients' access to quality HIV care while simultaneously also

### TABLE OF CONTENTS

#### **Regional HIV Focus**



#### **VOICES FROM THE FIELD**

Mr. Ron Lessard

#### **Personal Perspective**

John Blevins, PhD

#### **Tune-in or Join-in (Webinars/ Webcasts)**



**AETC-NMC**

AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

# Do you know the incidence and prevalence of HIV in the county in which you practice?

**Visit our website and access the HIV/AIDS Atlas and find out!**



[www.aetcnmc.org](http://www.aetcnmc.org)



The AETC-NMC Webinar entitled:

“Cultural Competence: Strengthening the  
Clinicians Role in Delivering Quality HIV Care  
within Native American Transgender  
Communities”

will begin shortly.

Kindly enjoy the following informative slides while you  
wait for the presentation to begin.....

# Don't Forget.....

Remember to take your CME post-test evaluation at the end of this webcast to receive your free credits.

....Listen for announcements at the conclusion of the webcast on how to complete your post-test.

# Upcoming AETC-NMC Webcast

Thursday, April 19<sup>th</sup> 2:00 p.m. – 3:00 p.m. (EST)

Patient-Provider Communication and the Impact on  
Medical Outcome for Patients with HIV

The AETC-NMC Webinar entitled:

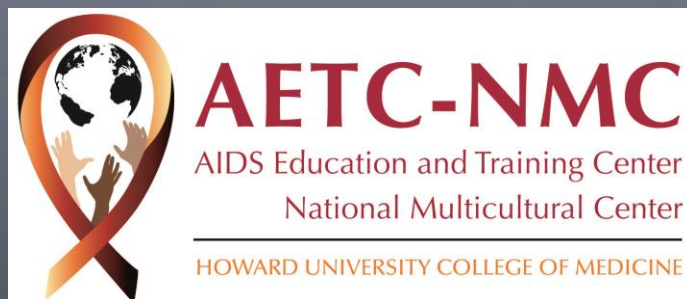
“Cultural Competence: Strengthening the  
Clinicians Role in Delivering Quality HIV Care  
within Native American Transgender  
Communities”

will begin shortly.

Kindly enjoy the following informative slides while you  
wait for the presentation to begin.....



# ***Cultural Competence: Strengthening the Clinicians Role in Delivering Quality HIV Care within Native American Transgender Communities***



# Learning Objectives:

- To learn and understand Transgender terminologies;
- To identify Transgender issues and challenges to services;
- To understand the need for Transgender data and research inclusion;
- To understand risks and unique challenges for Native Transgender individuals;
- How to become and create Trans-friendly services and sites.

# Outline of Presentation

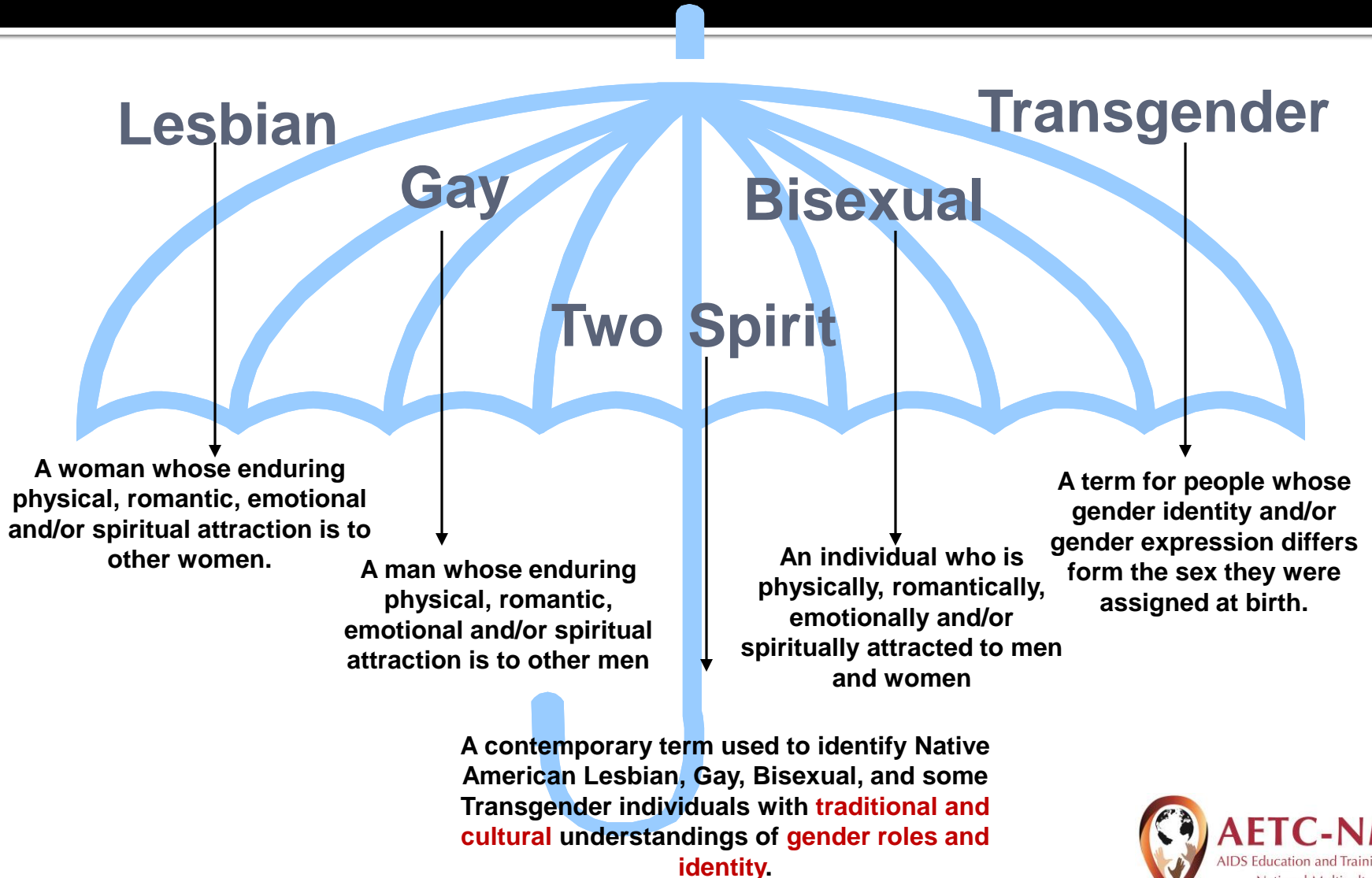
- Terminologies
- Two Spirit History and Culture
- Populations of Native American/Alaska & Transgender Individuals
- Epidemiology & Research of Native Transgender Individuals.
- Knowledge, Attitude and Barriers to HIV Testing/Services for Native Transgender Individuals
- Addressing Specific Service Needs and Issues for Native Transgender Individuals.
- Establishing Trans-friendly Services and Sites
- Role Play Activity

# Terminology

- *Definition of Native American/Alaska Native Communities.*
- There are a number of difficult issues with regard to the use of particular terminology while discussing one's identity as Native American/Alaska Native.
- It is important to understand the diversity that each individual and/or nation has in regards to their identity.
- The terms to be used interchangeably are American Indian/ Native/Native American/indigenous with the intent of the individual's tribal identity; more specifically their tribal affiliation may be used to tribally identify their affiliation and the use of tribal terminology in the traditional language may be used as well.
- Example: Navajo = *Dine'* Pima = *O'dham*



# LGBT/Two Spirit Umbrella



**AETC-NMC**

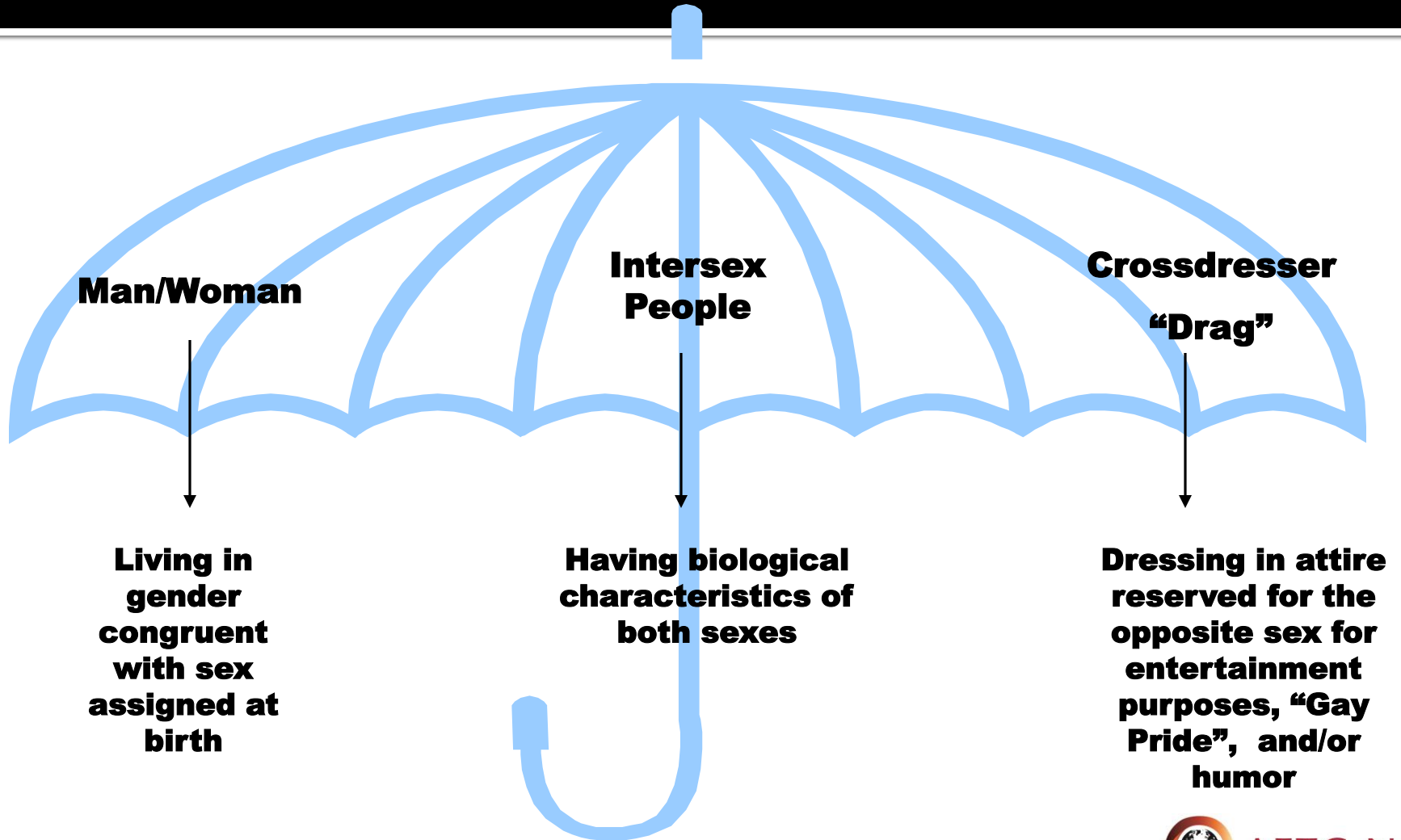
AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

# Transgender

- A term for people whose gender identity and/or gender expression differs from the sex they were assigned at birth.
- The word transgender is an adjective and never needs the extraneous "ed" at the end. Only verbs can be transformed into participles by adding "-ed".
- Transgender should be used as an adjective, not as a noun, therefore no "s" is used at the end.

# Transgender Umbrella



**AETC-NMC**

AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

# Transphobia

- Transphobia describes the **irrational fear and hatred** of all those individuals who transgress, violate, or blur the dominant gender categories in a given society, which may be experienced by transgender individuals in different ways from microaggressions to violence.
- Heterosexism, on the other hand, describes the assumption that everyone is heterosexual or should be. While many transgender individuals identify as heterosexual, they may still experience heterosexism because embedded within heterosexism is a narrow binary gender system that transgender individuals may be seen as outside of or they are questioned about their status of being a “real” man or woman.
- Therefore, ze/she/he may be heterosexual, yet experience heterosexism through microaggressions, discrimination, harassment, violence, etc. because of being incorrectly viewed as gay/lesbian.



**AETC-NMC**

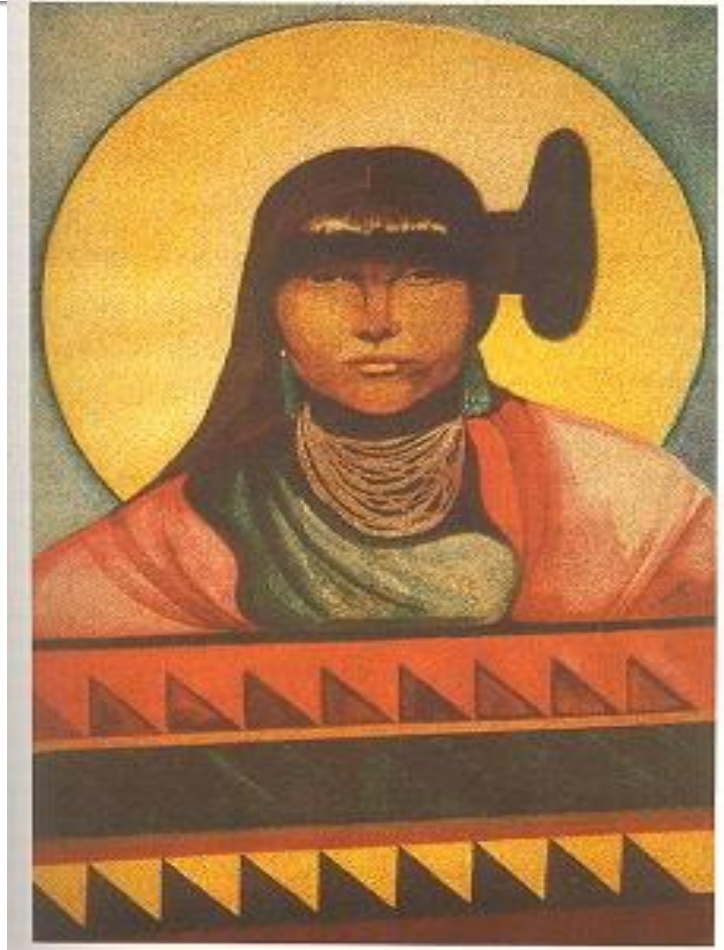
AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE



# Two Spirit Culture & History

- Two Spirit term refers to Native American/Alaska Native Lesbian, Gay, Bisexual, Transgender (LGBT) individuals
- A contemporary term used to identify Native American Lesbian, Gay, Bisexual, Transgender individuals with **traditional and cultural** understandings of **gender roles and identity**.



**AETC-NMC**

AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

# Two Spirit Culture & History

- Encompassing term used is “Two Spirit” adopted in 1990 at the International Native Gay & Lesbian Gathering in Canada.
- Term is from the *Anishinabe* language meaning to have both female and male spirits within one person.
- Has a different meaning in different communities.
- The term is used in rural and urban communities to describe the re-claiming of their traditional identity and roles.
- The term refers to culturally prescribed spiritual and social roles; however, the term is not applicable to all tribes.

# Two Spirit Culture & History



- Historically, NA/AN had alternative gender roles & responsibilities.

Community vs. Individual  
Gender vs. Sexuality

- After European contact, homophobia, transphobia & acculturated worldviews of gender/sexuality were adopted.
- Some tribal languages still use traditional names for Two Spirit/LGBT among their communities.



**AETC-NMC**

AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

# Tribal Language & Two Spirit Terminology

| Tribe  | Term                    | Gender                               |
|--------|-------------------------|--------------------------------------|
| Navajo | nádleehí                | male and female                      |
| Lakota | winkte                  | male                                 |
| Zuni   | lhamana                 | male                                 |
| Tongva | Wehee'ahiiken<br>Kuuyat | male and female<br>transgender (MTF) |



**AETC-NMC**

AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE



# Two Spirit Culture & History


- “Alternative gender roles were respected and honored and believed to be a part of the sacred web of life and society.”
- Lakota view the *Wintke* as sacred people whose androgynous nature is an inborn character trait or the result of a vision.

Example: Lakota Naming Ceremony

- For many tribes, oral traditions revealed that Two-Spirit people were considered to exist by deities and/or were among the sacred beings.
  - Example: Navajo Creation Story The Separation of Sexes

# Western/American


Sex at Birth

Female ← —————  ————— → Male


Gender Identity

Woman ← —————  ————— → Man

Gender Expression  
(appearance)

Feminine ← —————  ————— → Masculine

Sexual Orientation

Women ← —————  ————— → Men

Gay/Heterosexual/Bi-sexual



**AETC-NMC**

AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

# Native Community

Sex at Birth

Female ←————→ Male



Gender Expression  
(appearance)

Feminine ←————→ Masculine



Care-giver  
Cook  
Healer

Gender Role in the Community

←————→



Provider  
Hunter  
Healer



**AETC-NMC**

AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

# Prominent Native Two Spirit/LGBT Individuals

- Hastiin Klah (Diné) 1867-1937
- Osh Tisch (Crow) 1854-1929
- Woman Chief (Crow) circa early 19th century -1854
- Lozen (Apache) 1840 – 1890
- We'wha (Zuni) 1849 – 1896



**AETC-NMC**

AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

# Hastiin Klah (Diné)

## 1867 - 1937



- Celebrated weaver and a sand painter
- Traditional Healer



# Osh-Tisch (Crow)

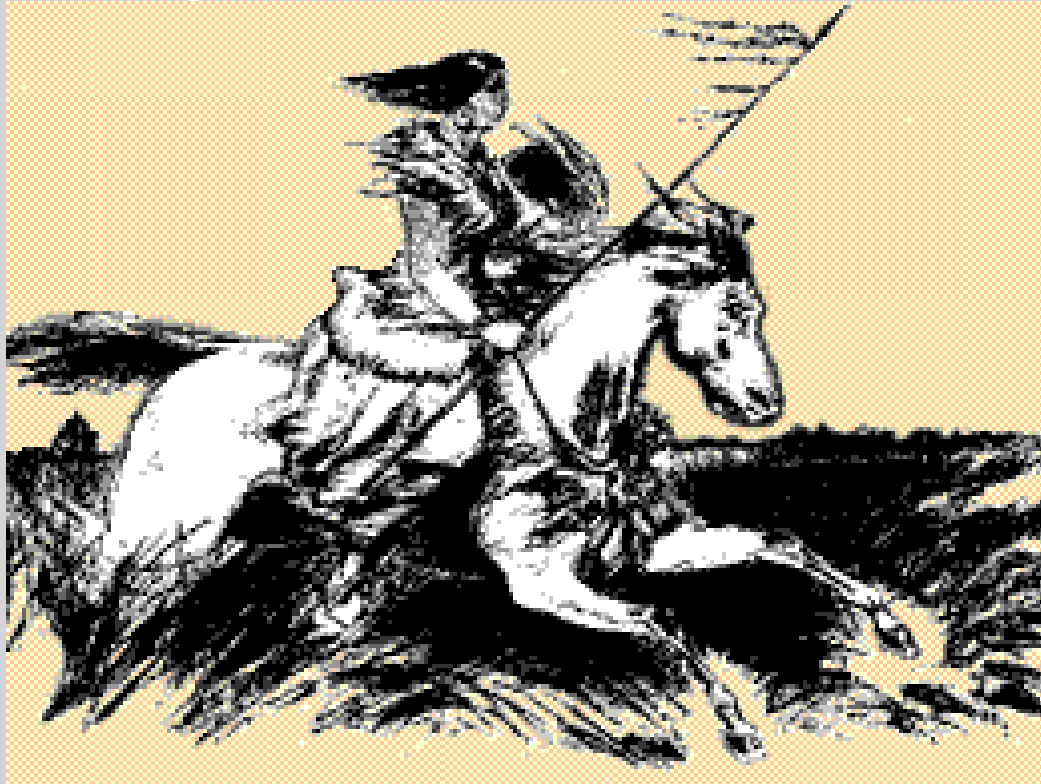
## 1854 - 1929



- “Finds Them and Kills Them”



# Woman Chief (Crow) 1854 - ?



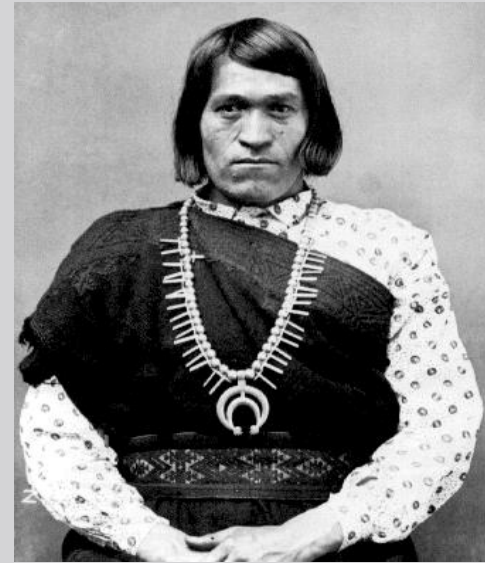
- Gros Ventre Indian
- “Married” a woman

# Lozen (Apache) 1840 - 1890



- Skilled warrior
- Fought beside Geronimo

# We'wha (Zuni) circa 1849-1896



**We-Wah  
Zuni Leader (Transgender)**

- Zuni spiritual leader
- Performed sacred roles in ceremonial dances

# Population of Native Americans/Alaska Natives & Transgender Individuals

- Over 562 federally recognized tribes and 100 state recognized tribes
- 5.2 million people classify themselves as AI/AN alone or mixed
- 2.9 million people classify themselves as AI/AN
- 64.1% of NA/AN live outside tribal area
- There are no concrete statistics on the number of transgender people in the United States. Estimates on the number of *transsexual* people, which ignore the broader transgender population, range anywhere from 0.25 to 1 percent of the U.S. population



**AETC-NMC**

AIDS Education and Training Center  
National Multicultural Center

HOWARD UNIVERSITY COLLEGE OF MEDICINE

# Epidemiology of HIV among Transgender Individuals

- Conflating sex and gender and viewing them not only as static, but also limiting the traditional binary choices, effectively erases transgender people and their health needs and concerns from public health surveillance.
- A salient example is the inclusion of transgender women in the MSM risk category by the CDC in HIV/AIDS surveillance.
- There is a lack of systematic surveillance of HIV/AIDS and Sexually Transmitted Infections (STIs) among transgender people, but some research has found high prevalence rates among transgender women.

# Epidemiology of HIV among Transgender Individuals

- ***An Epidemiological Profile of HIV & AIDS 2009 Los Angeles County:*** Transgender individuals are estimated to have the highest HIV seroprevalence rate with 21% of the priority populations in LA County in 2005. Specifically, Native Transgenders represent 2.9% of the cases which is higher within the populations.
- ***San Francisco Department of Public Health Study – A Snapshot of Discrimination:*** In 1997, the San Francisco Department of Public Health surveyed 392 MTF and 123 FTM transgender people that included specifically Native Americans with 6% being Native MTF and 3% being Native FTM.



# Research of Native Transgender Individuals

- ***Injustice at Every Turn: A National Transgender Discrimination Survey***

American Indian Transgenders reported:

|     |                                 |
|-----|---------------------------------|
| 36% | Job Loss                        |
| 24% | Unemployment rate               |
| 47% | “I was denied a home/apartment” |

Abuse by police:

|     |                      |
|-----|----------------------|
| 24% | Harrassed            |
| 12% | Physically Assaulted |
| 2%  | Sexually Assaulted   |

# Knowledge, Attitude and Barriers to HIV Testing/Services for Native Transgender Individuals

- Most NA/AN live in urban cities 60% and 40% live on reservations/rural areas – thus live in a bi-cultural way of life (traditional and modern). Often times, urban NA/AN migrate back to reservations and return – this can allow for high risk HIV transmission. They believe that they cannot contract HIV in rural areas and vice-versa.
- There is a stigma of HIV on the reservation and rural areas compared to urban cities where most HIV+ NA/AN tend to live without this stigma. In urban cities, HIV status can affect an individuals' involvement with NA/AN programs and activities.

# Knowledge, Attitude and Barriers to HIV Testing/Services for Native Transgender Individuals

- Mistrust due to discrimination received by providers
- Perceived breach of confidentiality
- Stigma
- Lack of support from other LGBT members and family
- Lack of Trans-friendly services and service providers
- Transportation
- Geography of testing sites and residence of Transgender Individuals.
- Confusion of Men who have Sex with Men (MSM) and Transgender Individuals

# Addressing Specific Service Needs and Issues for Native Transgender Individuals

- **Hormone Therapy**
  - Provide hormone therapy as part of primary care
- **Silicone Injection**
  - Injection of liquid silicone and other materials to augment body
- **Language/Pronouns**
  - Understand the importance of using appropriate language (e.g., correct name and pronouns) with transgender clients
- **Identification**
  - Personal identification documents ex. name changes
- **Spiritual Needs**
  - Encourage spiritual expression, particularly important among NA/AN

# Establishing Trans-friendly Services and Sites

- Make sites and agencies Transgender friendly and welcoming.
- Receive on-going Transgender sensitivity training for all levels of service providers (security, reception, triage nurse, doctor, etc.)
- Display Transgender identified posters, signs, etc.
- Display Transgender inclusive pamphlets, brochures, etc. with recognizable Transgender symbols, motifs, etc.

# Role Play Activity:

## *“First Time Receiving Services”*

### Scenario

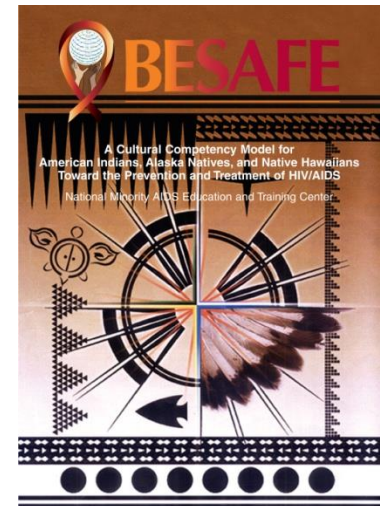
- Jenny wants to look into services that you provide. She has not legally changed her name so her documents display her given male name. She is new in transition, dresses in t-shirts and jeans and still produces facial hair (which is exposed). She looks to be very nervous, shy and does not look anyone in the eyes. What's next?
- Different types of situations that could be put into this scenario:
  - Jenny had unprotected sex one week prior and is concerned about her status.
  - Jenny has not been tested for HIV and seeks the street economy for income.
  - Jenny is HIV positive and has just begun a relationship with a person who is HIV negative.
  - Jenny was in an abusive relationship and her partner used drugs and would force her to have sex.





# Resources from the AETC-NMC

- Check out our section of materials for Native American/Alaska Native in our e-Library at [www.aetcnmc.org/elibrary](http://www.aetcnmc.org/elibrary)
- Read our Native American/Alaska Native Case Studies at [www.aetcnmc.org/studies](http://www.aetcnmc.org/studies)
- Read our new publication, HIV in Communities of Color: The Compendium of Culturally Competent Promising Practices: The Role of Traditional Healing in HIV Clinical Management on our website: [WWW.AETCNMC.ORG](http://WWW.AETCNMC.ORG)
- Don't forget to register for our next webinar, 04/19/12, Patient-Provider Communication and the Impact on Medical Outcome for Patients with HIV.





# AETC-NMC

AIDS Education and Training Center  
National Multicultural Center

---

HOWARD UNIVERSITY COLLEGE OF MEDICINE

1840 7<sup>th</sup> Street NW, 2<sup>nd</sup> Floor  
Washington, DC 20001  
202-865-8146 (Office)  
202-667-1382 (Fax)

[www.AETCNMC.org](http://www.AETCNMC.org)