

Nick Metcalf
Narrator

Andrea Jenkins
Interviewer

The Transgender Oral History Project
Tretter Collection in GLBT Studies
University of Minnesota

May 10, 2016



The Transgender Oral History Project of the Upper Midwest will empower individuals to tell their story, while providing students, historians, and the public with a more rich foundation of primary source material about the transgender community. The project is part of the Tretter Collection at the University of Minnesota. The archive provides a record of GLBT thought, knowledge and culture for current and future generations and is available to students, researchers and members of the public.

The Transgender Oral History Project will collect up to 400 hours of oral histories involving 200 to 300 individuals over the next three years. Major efforts will be the recruitment of individuals of all ages and experiences, and documenting the work of The Program in Human Sexuality. This project will be led by

Andrea Jenkins, poet, writer, and trans-activist. Andrea brings years of experience working in government, non-profits and LGBT organizations. If you are interested in being involved in this exciting project, please contact Andrea.

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1 Andrea Jenkins -AJ
2 Nick Metcalf -NM
3
4 AJ: Well, hello.
5 NM: Hey.
6 AJ: My name is Andrea Jenkins and I am the oral historian for the Transgender Oral History Project
7 at the Tretter Collection at the University of Minnesota. Today is May 10, 2016, and I have the
8 distinct honor and pleasure of speaking with Nick Metcalf today. Nick, can you state your
9 name?
10 NM: Nick Metcalf.
11 AJ: Spell your name, and then state your gender identity today and what was your gender assigned
12 at birth? And one other part to that, what pronouns do you use?
13 NM: OK. Nick Metcalf. Gender identity: two spirit, pronoun use is they/them. Assigned at birth:
14 male.
15 AJ: All right. Wow, well thank you for being here.
16 NM: Definitely.
17 AJ: So your gender identity is two spirit.
18 NM: Yes.
19 AJ: What does that mean to you?
20 NM: For me, it sort of embodies this sort of inability to fit my spirit into this body that I was born
21 with. It's sort of a recognition that it is what it is. With my son, I really questioned . . . for a long
22 time I really went through a period of time asking myself about transitioning and hormones and
23 looked into that, and went to therapy around that, but then settled into the idea that I'll just be
24 this for my life because . . . a sense of safety, there's a sense of safety when I can present more
25 as a male.
26 AJ: Really? So, while you identify as two spirit, there is an aspect of transgender-ness as a part of
27 your personal experience?
28 NM: Yes.
29 AJ: So you said you were assigned male at birth. Do you feel like there's a feminine identity to your
30 . . .?
31 NM: Definitely, definitely. One of the things I find is that I don't fit into the gay men's community.
32 I'm an anomaly. And I don't fit within the trans community because I'm not in the midst of
33 wanting to transition to anywhere. I'm just sort of . . . I enjoy being in both.
34 AJ: Yeah.

- 1 NM: I don't feel like I have to fit in either place and just have had to sort of reconcile that it's going to
2 be what it is.
- 3 AJ: Wow.
- 4 NM: When I met trans women, often times they ask me how long have I been transitioning and
5 they'll say, "How long have you been on hormones?" or, "What's going on?" And I'll often say,
6 "No, I'm not." At first I was offended because I didn't know what they were talking about, then
7 then eventually I was like, "Oh, now I get it," and really saw it as a privilege that they saw my
8 spirit and they were not really tied into what encased my body.
- 9 AJ: Right. I've known you for quite a long time and I've seen some beautiful photos of you
10 embracing your more female or feminine sort of end of the spectrum, but even beyond that I've
11 always sort of felt like you were my sister just from your innate spirit that comes through. I
12 know that you're a parent and I'm pretty sure your son calls you mommy or mom.
- 13 NM: Yes.
- 14 AJ: Wow. So, you relate to the transgender community but at this point there is no real sense of
15 medical transitioning or anything of that nature?
- 16 NM: No. And, for me, it's about . . . I sort of feel like my son . . . I still have a few years left with my
17 son and it's really about his life right now and so it feels like maybe in time, eventually, I'll look
18 back it again. Because when he was younger, I actually looked into it a lot but then really felt
19 like it just . . . I didn't want to take him on that journey with me, because this is really my
20 journey and not really impacting him. But he's really found a place for himself to be OK with
21 where I'm at. He introduces me as his mom and his friends refer to me as she and her.
- 22 AJ: Is that right?
- 23 NM: And I'm fine with it.
- 24 AJ: Do you use she and her pronouns?
- 25 NM: Yeah, when people sort of need to call me she and her, some men will call me he and him . . . I
26 don't feel like I'm caught up in those labels right now because it's like that's for them to sort of
27 declare me where I'm at for them to make them comfortable and I'm OK with where I'm at.
- 28 AJ: So, that's what two spirit is for you. How would you define two spirit more generally and
29 broadly?
- 30 NM: It's a different gender. Two spirit is . . . historically it really is a reclamation of Native activists
31 who find a space for themselves within indigenous communities, within Native communities –
32 because it's a role. One of the things too, when I talk about two spirit . . . I mean gender within
33 Native communities, there was multiple genders – it was not just men and women, but then you
34 had manly women or women who did male roles, you had multiple genders. I always think the
35 Navajo are just so fascinating because they have up to eight genders.
- 36 AJ: Really, the Navajo.

- 1 NM: So it wasn't about sort of your body parts but it was really about your function in community
2 and the roles that you performed and ceremonial and what you did for community – those sorts
3 of things. It, for me, really looks outside and finds a place within American culture to fit
4 ourselves.
- 5 AJ: That is fascinating. So, I'm going to start the interview now – after seven minutes and 29
6 seconds. Tell me your earliest memory, Nick.
- 7 NM: Oh, women – I was always around women.
- 8 AJ: Really?
- 9 NM: I always say I was never really socialized around men, always with women. It was always
10 fascinating because the world of men was so foreign to me and I was not around them. I had
11 brothers but my father never really found a place for me or my male cousins never found a
12 place for me. I was always with my female . . . my mom, my grandmothers, female cousins.
13 Those were the ones that I hung out with and it took me a while as an adult to understand that I
14 was really socialized as a woman and as an adult came to really understand the world of men
15 because, as you know, I ran an agency for men. It was such an odd place to be because it was . .
16 .
- 17 AJ: The Minnesota Men of Color, right?
- 18 NM: Yes, yes. So it was a weird place to be because it was like I didn't relate to them but I could
19 figure out service for them and the need to sort of have male spaces and male advocacy.
20 There's not a lot of . . . because men really struggle for identity, and especially men of color
21 because their role has changed so much in community and they're sort of finding a place within
22 society.
- 23 AJ: More particularly men . . .
- 24 NM: Men of color, all of them.
- 25 AJ: Do you think generally or men of color who have . . . I don't want to say sexual identity issues,
26 but differing sexualities from the mainstream?
- 27 NM: I would say that, yes.
- 28 AJ: All right.
- 29 NM: But then one of the things for me was . . . and it was interesting, again, with men of color – it
30 was a predominantly African American organization we're mostly serving, and so I got to
31 understand more Black culture and the place of men and sort of how trans – it was about
32 economy and that's how identity was built around.
- 33 AJ: That was an interesting organization to me always because the leadership – yourself, who
34 identifies as two spirit and much more feminine appearing, and then Roxanne Anderson, who
35 certainly embodies male identity but . . . you know, was in many ways comfortable with the
36 body they were assigned at birth, which was female, but servicing predominantly gay men. How
37 did you guys work that out?

- 1 NM: I think we just sort of honored folks where they at in their sort of evolution. I mean, our money
2 was predominantly around HIV prevention and so we had the opportunity to sort of create
3 programming and we did really good work in getting community involved and focusing on
4 getting folks involved in defining programming for themselves. So we were not the ones leading
5 it, we were just encouraging the work to be done.
- 6 AJ: Got it. So there were “men” . . .
- 7 NM: Yes, definitely.
- 8 AJ: . . . who were sort of leading workshops. Because I know Dennis Anderson was involved for a
9 very long time, right?
- 10 NM: Yes.
- 11 AJ: Yeah. How long did Minnesota Men of Color . . . ?
- 12 NM: It lasted a good . . . 1997-2004. Seven or eight years it lasted.
- 13 AJ: Oh wow. So it had a good run.
- 14 NM: Yes.
- 15 AJ: And did some really, I think, important community building and creating awareness around
16 issues that impact and, in fact, the Black gay male community . . .
- 17 NM: Definitely.
- 18 AJ: I think even more broadly just LGBT communities generally.
- 19 NM: Yes. I think it created a lot of conversation. I mean, one of the things I think we were sort of in
20 the right place at the right time to create more conversation – necessary conversation, and
21 especially formative and developmental conversation. Because one of the things is that we
22 needed to sort of create space for ourselves to define what we wanted and what we expected
23 from the GLBT community. And until you find that voice and then you can articulate what you
24 need, you sort of continue to exist on the outside.
- 25 AJ: Right, exactly.
- 26 NM: And so one of the things I’m always really proud of is to see all the leadership that has come out
27 of it.
- 28 AJ: I know.
- 29 NM: And it’s amazing to see them do the work that they’re doing because it’s to hear that same
30 language continuing on – because we created that sort of, I would say, sacred space for us to
31 figure out who we were and what our voice was.
- 32 AJ: Do you feel comfortable naming some of those leaders or community members that sort of
33 came through that process?
- 34 NM: Who came through? Kevin was there.

- 1 AJ: Kevin . . . Kaoz Moore?
- 2 NM: Yes, Kevin was there. I mean, Ben Constantino.
- 3 AJ: Oh, yeah. He lives in New York City now doing amazing work.
- 4 NM: Yup, and then there's Roxanne. I mean, Brandon was part of the group.
- 5 AJ: Brandon Lacy Campos, who had a tremendous impact on the world and those who knew him.
- 6 NM: Yes, and David – goes by Midnight now.
- 7 AJ: Oh, really – I did not know that.
- 8 NM: Yes. Many of days he sat there in my office telling me what his ideas were and what he was
9 going to do.
- 10 AJ: And now he's creating space for young people and performance and HIV/AIDS prevention.
- 11 NM: And Lupe was part of the group – she sat on our board. Lupe Castillo.
- 12 AJ: I did not know that.
- 13 NM: Yup, she was on the board. I always liked to tease her, she was my boss.
- 14 AJ: Love Lupe.
- 15 NM: Howard, Roderic Southall was on the board, the initial part of it. Juan was part of the planning.
- 16 AJ: Juan Jackson?
- 17 NM: Yes.
- 18 AJ: Powerhouses – all of them.
- 19 NM: Oh God, yes. Oh, incredible people – incredible. Learned more from them than anything.
- 20 AJ: Wow, well thank you for creating that space and being a leader in really identifying and
21 centering trans . . . I'm sorry, people of color, in conversations where we have sort of gotten
22 lumped into just the broader LGBT movement or whatever.
- 23 NM: And for me it was always about . . . I mean, the local conversation for me was always about the
24 fact that here in Minnesota, to have a sense of identity around especially communities of color
25 is really hard because we live predominantly in a white community. There's this sense that we
26 should acculturate ourselves or . . . I don't want to say colonize ourselves, but fit within . . .
- 27 AJ: Yeah, they've done a pretty good job of colonizing us already.
- 28 NM: But fit within white queer culture, that's the place we only can fit, but then it's hard for us to
29 create those spaces for ourselves to say, "This is what it means to exist in multiple
30 communities." At the end of the day, I'm still a person of color, I'm still a sexual minority, I'm
31 still in poverty, I'm still struggling with my own trauma and historical stuff. But, creating that
32 space . . . it's a unique space. I always think it's interesting whenever I travel out east or out

- 1 west, I enjoy those spaces but I can really appreciate having the numbers. I recently was in
2 Vegas, at Black Pride in Vegas, and it was weird to be there. To be in a room full of a few
3 hundred African American folks who were proud about being out gay and lesbian.
- 4 AJ: Yeah.
- 5 NM: You don't have that space here in Minnesota.
- 6 AJ: We just don't. We had a few attempts at it, but nothing sustainable – nothing sustained.
- 7 NM: And one of the things too is because we, I think a lot of us . . . one of the things I think is a lot of
8 our barriers around class and privilege, we really haven't figured that space out for ourselves.
- 9 AJ: Yeah, wow.
- 10 NM: Because we exist outside of a lot of the systems. And people that want to hold the space, exist
11 in jobs that really don't honor that space and so we have to figure out how to do our regular
12 work, our 9-5 jobs, and still have time and energy to create spaces for people who are like us.
- 13 AJ: Wow, so insightful. Tell me about where you grew up, Nick? Where did you grow up?
- 14 NM: Born and raised in Rosebud Reservation in South Dakota.
- 15 AJ: Rosebud? Wow.
- 16 NM: South Central South Dakota.
- 17 AJ: So that's pretty much . . .
- 18 NM: Very rural.
- 19 AJ: Very rural – is that near the monuments and the . . .?
- 20 NM: No, south of Pierre about two hours – the central part of South Dakota, right next to Pine Ridge.
- 21 AJ: Oh really, OK. And what was that like?
- 22 NM: Oh, very isolating. If it wasn't for my mother and my female cousins, I think I would have lost
23 my mind just because it was so remote and always feeling so different and wanting to sort of
24 like . . . why was I born in this body when I know I'm something different? I felt like, you know,
25 "There's got to be other people like me in the world." And that's one of the things I read about a
26 lot . . . when I finally met other people like me, I was always like, "Wow, I'm not alone."
- 27 AJ: Right. Did you grow up with both your parents?
- 28 NM: Both my parents, up until I was 14 and then they divorced. Then my father remarried and had
29 six more kids.
- 30 AJ: Oh wow. So you have the six half siblings and how many prior to that?
- 31 NM: My parents had four biological and they adopted four, so in total there are 14 of us.
- 32 AJ: Oh my goodness, wow - that's a big family.

- 1 NM: Yes.
- 2 AJ: Oh, man. Did you guys get along? Were you bullied as a child – you would hang out with all
3 girls?
- 4 NM: Yes, I was very bullied. One of the things . . . yes, throughout grade school . . . I mean, I had this
5 sort of friend who was very effeminate like me, we hung out a lot. I think my biggest transition
6 was when I went from the Indian school to the public school on the reservation. That was the
7 hardest transition for me because that's when I began to understand there was not that space
8 and I needed to figure out where to fit. And so, really figured out how to behave more quietly
9 so people didn't pay attention to me, but still found bullies who loved to harass me. So, usually
10 it was the bigger girls, the chubby girls, and the ones who loved to fight who were my friends –
11 who were my protectors.
- 12 AJ: Oh really, they protected you?
- 13 NM: Yes.
- 14 AJ: That was sweet. What was high school like?
- 15 NM: Horrible, it was horrible. It was one of those times of your life – for me, I just got through, and
16 then once I . . . I remember walking off the stage and I was done. I knew that college was going
17 to be next and I always said once I went to college, that's when I actually began to figure out
18 what my sexual identity was and I would say, 1994, going to the University of South Dakota,
19 there was not a . . . there was a gay student group, but you had to go through the student . . .
20 through the psychology department, it was one of the psych professors who was the . . .
- 21 AJ: Coordinator or facilitator or programmer.
- 22 NM: Yes, and so you had to be interviewed by them to find out where the location was.
- 23 AJ: Oh wow.
- 24 NM: So, you know, really I always say I came out as a gay man first before I came out as an Indian.
- 25 AJ: OK.
- 26 NM: Because there was a lot of sort of internalized racism that I had to sort of figure out, but didn't
27 come to that until finally in my senior year when I became the President of the Gay Student
28 Association that . . . it was the first year we actually, at the University of South Dakota . . . small
29 college town in southeast South Dakota where we had gotten into the parade, first time in the
30 Homecoming parade, that I began to sort of realize that I'm going to be . . . I needed to find a
31 space where I could be Native and I could be gay.
- 32 AJ: Yes.
- 33 NM: And what did that mean to find that space? And that's when I met Richard LaFortune.
- 34 AJ: Oh really.
- 35 NM: Anguksuar.

- 1 AJ: At South Dakota?
- 2 NM: No, actually I met him through a mutual friend of mine, Yako Myers. Yako Myers was actually
3 down there for a women's conference; I was helping coordinate a women's conference down
4 there.
- 5 AJ: I'm going to have to get you to write these names down – Anguksuar and Yako.
- 6 NM: Yeah, Yako Myers, she was from a tribe out east and came to speak in South Dakota, wanted to
7 come to Minnesota because I always wanted to move to Minnesota because this is where AIM
8 started.
- 9 AJ: Right.
- 10 NM: The human rights amendments.
- 11 AJ: The American Indian Movement – yeah.
- 12 NM: Yes, and this is where they passed the first amendment to protect gay and lesbian folks, the
13 human rights amendment. I was like, "That's where I want to be, because that's where
14 organizers are happening."
- 15 AJ: Right.
- 16 NM: And so, moved here, met Richard, got a real sense when I first moved here in 1994, was when I
17 started really doing more two spirit organizing. At the time, the American Gay and Lesbian
18 Office had just closed, because they had an office for a few years with gay and lesbian
19 community action council, GLCAC.
- 20 AJ: Yeah, yeah.
- 21 NM: Yeah, GLCAC.
- 22 AJ: The former OutFront . . . what has now become OutFront, right?
- 23 NM: Yes. So they had just closed their office, I had read in an article somewhere, in *Advocate* or
24 something, about their office, and met Richard, met Deb Williams, met a lot of . . . like Sharon
25 Day and a lot of folks here. So they were just closing their office and so here I was, you know, 22
26 and wanting to change the world and bringing people together again.
- 27 AJ: Wow, you have been a leader pretty much all of your adult life then if you were the President of
28 the . . .
- 29 NM: The Gay Student Association.
- 30 AJ: The Gay Student Association in college and . . .
- 31 NM: Yes, and I got involved in HIV at the time and started doing the awareness on campus and . . .
- 32 AJ: Is that right? Yeah, because the AIDS epidemic was going full blast.
- 33 NM: Yes, and one of my first jobs here in Minnesota was actually doing . . . I was a case manager for
34 folks living with HIV.

- 1 AJ: Oh wow.
- 2 NM: For the first three years of my work I actually was helping folks pass and die. I loved the work,
3 loved the work – it was hard work, but great work.
- 4 AJ: Yeah, that's very challenging work. So when is the first time that you realized that your gender
5 was different from when you were assigned male at birth?
- 6 NM: Oh, as long as I could remember because I always never wanted to wear boy's clothes.
- 7 AJ: Really?
- 8 NM: Because they were odd, they didn't fit . . . I didn't feel pretty, I didn't feel what was inside of me,
9 but yet there was a lot of sort of gender conformity that had to happen in order for me to fit in
10 the world.
- 11 AJ: Wow – so always?
- 12 NM: Always, yeah. And as an adult when I started doing drag, you know – I enjoyed it, loved it, but
13 one of the things I had a tough time with was . . . my sense of safety was gone. Presenting in
14 women's clothes, you lose your sense of safety. And men assume that they can touch you, they
15 assume that you don't know anything, they assume . . . just little things like having the door
16 opened for you. It's like, "Oh, well thank you, that's really nice." But then as I'm walking
17 through the door, "You're not allowed to touch me."
- 18 AJ: That is not OK.
- 19 NM: Yeah. And even talking. Often times you'd be talked over, that you didn't know what you were
20 talking about and somehow you were stupid. And I was like . . . it was confusing to me because
21 it was like, "Well, I was just presenting in men's clothes, but now that I'm in women's clothes
22 you're treating me very different." And it was a really hard place to be because there are
23 enormous amounts of male privilege that you get.
- 24 AJ: Oh my goodness, yeah. Where did you do drag performance?
- 25 NM: Wow, Afro Elegance was one of them. I used to . . . you probably can get the film from Howard
26 Ellis.
- 27 AJ: OK. What's Afro Elegance?
- 28 NM: Afro Elegance was a fund raiser that Howard and a few of his buddies pulled together every year
29 for raising money for HIV awareness in the African American community. That was one place.
30 Did The Town House, there was a gay Latin club over northeast . . . I forgot the name of it now
31 but it closed, I did there. I would hang out at the 90s a lot and would just do benefits here and
32 there.
- 33 AJ: Sure, wow. How long would you say you . . .?
- 34 NM: Oh, I did it up until . . . let's see, my son was about five when I quit doing it. It was more out of
35 necessity because, you know, at the time Men of Color had closed and it was just not important
36 to me because . . . it's very expensive.

- 1 AJ: Yes.
- 2 NM: Very spendy.
- 3 AJ: Yeah, the dresses and the sequins and the wigs and the heels.
- 4 NM: And my son, it was always so funny, whenever I would get dressed up he would call it my time
5 to get pretty.
- 6 AJ: Oh, wow – that’s sweet.
- 7 NM: He would always . . . it was interesting, when it would be time to leave my house for the show,
8 he would be screaming. There was a few times I took him to a show with me and he just loved
9 it, he would just always be around it. Everybody was always big and glamorous and they were
10 loud personalities.
- 11 AJ: So, speaking of drag performance, how do you see drag under the transgender umbrella? What
12 is your thoughts around that?
- 13 NM: Well, one of the things I’ve learned about the trans community is there is very much a caste
14 system.
- 15 AJ: Yes.
- 16 NM: There’s passable, passing, very critical community because we’re continually judging one
17 another about space and access. The first time I heard the term passable, our clockable, I was
18 like, “What does that mean?” I understood it as, you know, you could get by and nobody would
19 know that you were dressed up. And, I would see the place for drag queens as sort of . . . it’s a
20 place where trans women actually made money. That’s one of the sort of few places that
21 women can go and make those few dollars that they can. Often times, for me seeing a lot of the
22 girls working along the sides doing prostitution and . . .
- 23 AJ: Sex work, yes.
- 24 NM: To make ends meet – that was that sort of place that they got celebrated.
- 25 AJ: Right, wow. That’s true. It’s just . . . I ask this question because in recent years . . . you
26 mentioned this caste system, drag performances have almost been sort of eliminated from the
27 transgender umbrella, if you will. RuPaul has been under attack and taken a lot of heat for using
28 terms like tranny and shemale. Thoughts? What do you think about . . . what do you think
29 about the word tranny?
- 30 NM: I’m fine with it, or even kind of like a tranny chaser.
- 31 AJ: Yeah.
- 32 NM: Guys who like trannys. I’m fine with it, but one of the things I’ve seen that’s happening now is
33 the trans community is actually getting an opportunity to create space for themselves in a very
34 sort of public and . . .
- 35 AJ: In a political kind of way.

- 1 NM: Yup. And it's great to see, it's been a long time coming. I'm interested to see how . . . that we're
2 not just creating another boys and girls club amongst trans folks, you know, that I see
3 happening. It's hard to watch from the . . . sort of peripherally because I'm really not in the
4 middle of all of the community in the same way, but the trans community and sort of how if
5 you're presenting as a guy you're doing really well, if you're kind of experimenting and you're
6 sort of trying it on to see if it really fits, and then if you've gotten surgery . . . it seems like there
7 is this system like somehow the sort of pinnacle is that you have the total surgery in order to be
8 considered trans. And that's really not the case, it's like there's different shades of it and it's
9 really a sort of . . . I want to say stages or . . . I wouldn't say stages, but sort of different levels of
10 expression – folks get to express themselves in different ways.
- 11 AJ: Absolutely.
- 12 NM: And how people chose and . . . I know too many girls who have ended up doing sex work just so
13 they can get breasts or do the total operation or doing under . . . you know, the Black market
14 hormones just so that they can fit in. But yet, always my biggest fear is what are you doing to
15 get your emotional needs met? There's a process here – just adding breasts onto your body is
16 just not the end all and be all, there are some emotional sort of stuff that you really need to
17 nurture and figure out your place and how is that for you? Because we're talking about major
18 change to your body.
- 19 AJ: Absolutely. And you said . . . you mentioned earlier that you actually did do some of that work
20 in terms of . . .
- 21 NM: First few years.
- 22 AJ: And so that helped you become comfortable with your body as it is?
- 23 NM: Now, yes. One of the things that was really difficult for me to sort of understand is like my son .
24 . . I've had him since he was born, ever since he could speak he's always called me mom even
25 though I've always insisted he call me dad. I'm like, "Why is this the case?" The world has
26 always sort of treated me in getting ma'am or Ms. when I was younger. One of the things . . .
- 27 AJ: Some people would die for that, I'm just saying – Nicola.
- 28 NM: Yes, and the part that sort of frightens me is the fact . . . you know, having been sexually
29 assaulted has really sort of pushed me back in my development, I think, because experiencing
30 trauma around . . . somebody who actively pursued me because I was this fetish for him and was
31 really hard to be. So for me, just figured that it's safer for me to present as a man . . .
- 32 AJ: Yes.
- 33 NM: And safer for my kids that I sort of stay in this body right now. Once they leave, then probably a
34 different kind of conversation because I'm not worried about their safety. Whenever you get
35 harassed in public places and you have people stare at you and gawk at you, and publicly make
36 fun of you, it's hard.
- 37 AJ: Which is the experience of many, many, many transgender people – particularly women.

- 1 NM: And to go to the Mall of America and kids are pointing at you and laughing at you and trying to
2 help your kids understand, you know, "They come from a small town and they're not really
3 appreciative of diversity." You have to figure out where you can be in that with your kids, so
4 you try to figure out the best and safest way to sort of get them to be healthy, functioning
5 adults.
- 6 AJ: Sure. It's a choice that we all have to come to if there are children involved, for sure.
- 7 NM: When I was involved with you with the All Gender Health seminars, loved it. I mean, I really did
8 love it because I was with older women, older trans women, who . . . well into their 60s were
9 still discovering themselves. Sure, they looked odd from the outside but this is who they were.
- 10 AJ: Right.
- 11 NM: And I thought to myself when I was involved with you, it was like maybe someday my time will
12 come.
- 13 AJ: Yeah.
- 14 NM: But right now, this is just not my time and that's OK.
- 15 AJ: That's OK.
- 16 NM: That's OK and that's what life is about.
- 17 AJ: Wow, you just took me down a whole memory lane that I didn't necessarily forget about, but
18 it's been a while. The All Gender Health seminars, which happened at the Program in Human
19 Sexuality at the University of Minnesota, and we did that for like 10 years.
- 20 NM: Yeah.
- 21 AJ: Yeah.
- 22 NM: I was there doing Man to Man.
- 23 AJ: Right, exactly.
- 24 NM: And helped out when I could.
- 25 AJ: You were the program manager for Man to Man, right?
- 26 NM: Yeah.
- 27 AJ: So you've had an amazing career in sort of LGBT professional work. You're one of the few
28 people that I know who have been able to almost predominantly have a career in providing
29 services or research or something related to the LGBT community.
- 30 NM: Yes.
- 31 AJ: List off some of the jobs that you've had.
- 32 NM: Oh wow. I worked at Indigenous People's Task Force as a case manager and most of my cases
33 were Native folks, Native men living with HIV. I enjoyed that work – loved that work, and that's

- 1 really where I started doing two spirit organizing. And then went on to Men of Color and
2 starting doing men of color work. And then amazingly from there, that created lots of
3 opportunities to serve on different . . . the Gay and Lesbian Fund.
- 4 AJ: Yeah, exactly.
- 5 NM: Created a lot more opportunities to speak more publicly, did lots of consulting work, worked
6 with the Trans Health Coalition and some other grant writing, worked at Man to Man for a few
7 years.
- 8 AJ: At the University of Minnesota.
- 9 NM: University of Minnesota – yeah. And then when I went back to the University, I went back and
10 went to Midwest AIDS Training and Education Center, worked there for a few years, landed up
11 at DHS within the Program HH, which is . . .
- 12 AJ: Program . . . ?
- 13 NM: HH, which was the Ryan White program.
- 14 AJ: Care Act, yeah.
- 15 NM: And it was always sort of interesting because I was involved in service to the gay and lesbian
16 community and found it incredible, so this is the first professional job . . . I'll be 44 this year, my
17 first job that I've really not been involved in the community professionally in some type of
18 service.
- 19 AJ: So your job now is . . . ?
- 20 NM: I'm a principal planning analyst for Hennepin County doing evaluation for a project that
21 Hennepin County has a partnership with Little Earth Community, which is a Native American
22 public housing project in south Minneapolis.
- 23 AJ: So there's no LGBT component, per se?
- 24 NM: No, nothing.
- 25 AJ: But you still . . . as a planning analyst and doing evaluation, you have to talk to the community
26 involved?
- 27 NM: Yes.
- 28 AJ: So you're still involved in community, just not the LGBT community?
- 29 NM: Yes, working in the Native community now.
- 30 AJ: Got it. OK.
- 31 NM: One of the things that, for me, has been . . . it's not an urgency as it used to be when I was
32 younger sort of around having folks needing to sort of know who I was. Now, it's like – OK, I'm
33 an adult and I need to . . . there's different parts of me that I sort of want to understand around
34 . . . I mean my intellectual pursuits, my poetry, that stuff is much more interesting than . . . I

- 1 don't feel like I need to create the same kind of space, all I need to do is be in the background
2 and help mentor folks to continue to sort of . . . that fills their urgency. My friend, Lenny Hayes,
3 who is doing the two spirit work and Justin, sort of saying, "Keep doing it, you have to hold a
4 space and it's difficult space to hold and this is what I've learned over the years. Take what I've
5 learned, if you don't need it, let it go and do what you need to do."
- 6 AJ: So there is a . . . so the International Two Spirit Society started right here in Minnesota, right?
- 7 NM: Yes.
- 8 AJ: What year?
- 9 NM: Let's see, next year will be 30 years – it will be 30 years ago, in 1987 it would have started.
- 10 AJ: Oh my goodness, wow.
- 11 NM: And the first time it was called Basket and Bows, I remember. 1987, it was held over at the
12 American Indian Center, it was a few-day event, and ever since then over the years it has gone
13 on and been hosted between Canada and the U.S.
- 14 AJ: Alternating every year.
- 15 NM: Yes, and so now you have two spirit societies in lots and lots of places, which is great. Earlier
16 this year I went to speak in Sioux Falls to their Two Spirit Society, which was amazing for me
17 because I came out south of Sioux Falls in Vermillion to go talk to them and they were like,
18 "Oooo." And it's like, "Wow, you guys are here, I would have never have known you were
19 here." It was great.
- 20 AJ: Do you know . . . I know you didn't do this all by yourself, but you guys started a movement and
21 sort of really reclaimed that whole language and history and culture that had been sort of
22 colonized away – and put shape around it and put a foundation under it. That is just so amazing,
23 Nick.
- 24 NM: Yes. And one of the things too, right now I just . . . we just came back from a board meeting
25 down in the Southwest Indigenous Women's Coalition, which is a domestic violence and sexual
26 assault coalition – they created an advisory board for two spirit folks, so now we're doing work
27 around helping them create programming. So the coalition is a coalition, I believe, of seven or
28 eight different tribes within Arizona, working around sexual violence and sexual assault . . . no,
29 domestic violence and sexual assault, that's what they're working on.
- 30 AJ: OK.
- 31 NM: So all these different tribes, which is amazing.
- 32 AJ: And they're recognizing and they're incorporating two spirit identity into their analysis and their
33 outreach in their work.
- 34 NM: Yes, which for me was kind of interesting because it's like I got to tell my story – I told my story
35 to all these women, about being a survivor of both domestic violence and sexual assault. They
36 bore witness to it and to hear how much we have in common around that sort of experience.

- 1 AJ: Intersections – that’s what I always think about. My struggle is also your struggle – yeah. So,
2 Nick, I know that you actually presented a Ted Talk.
- 3 NM: Yes.
- 4 AJ: What was that experience like? What did you talk about? What has been the reaction since
5 then?
- 6 NM: Oh wow, it’s been wild – wild. I had spoke at the University around gender non-conformity.
- 7 AJ: The University of Minnesota?
- 8 NM: Yup, the University of Minnesota, and one of the students there had seen me speak and invited
9 me to do a Ted. It was an amazing experience. There was about four people, two specifically
10 who worked with me in developing my talk because it had to be between 11 and 14 minutes.
- 11 AJ: Right.
- 12 NM: But for a few months, to just narrow it down to what I needed to tell and practice and do all
13 that.
- 14 AJ: So it was a tough process.
- 15 NM: It was a tough process because, you know, you have to just steal glimpses of your life and tell
16 the story that you . . . for me, it was about the need to have gender fluidity. There needs to be a
17 space in the world for gender fluidity, for folks to be able to move wherever they want to move
18 and not to have so much conformity – and more for my own sort of experience and sort of
19 saying these are the choices that I’ve made as an adult. I’ve chosen to present as a male, even
20 though my experience is more trans in sort of reality, but because . . . more for safety, my own
21 personal safety, and for the safety of my kids.
- 22 AJ: Yeah.
- 23 NM: And those are choices for trans folks make all the time.
- 24 AJ: All the time.
- 25 NM: And this is not the time and place that I’m going to do this, so we sneak off and we do our own
26 stuff on the side. I’m kind of lucky that I have created a community around me that is
27 supportive of me and where I’m at right now. But the Ted Talk was incredible. The reaction . . .
28 it’s just amazing. It’s been viewed over 10,000 times and I’m like, “Who has watched this
29 thing?”
- 30 AJ: Ten thousand views?
- 31 NM: Yup.
- 32 AJ: That’s incredible.
- 33 NM: And then to have people be like, “It’s your life, this is your story,” and people are watching your
34 story and it was featured a few times in South Dakota around film festivals and I’m still being

- 1 asked if they can include it in a film festival. I'm like, "Really, my story?" But it creates a
2 conversation and I've learned to just . . . if it helps you understand the world better, then use it.
- 3 AJ: Yes, wow. Congratulations, that's amazing to be able to inspire so many people and you don't
4 even have to be there.
- 5 NM: Exactly.
- 6 AJ: They can push play and there's Nick.
- 7 NM: Exactly.
- 8 AJ: What challenges have you faced since your decision to really . . . or, I don't even know if this is a
9 decision, actually, but just living your life as a two spirit person, are there challenges that are
10 presented with that?
- 11 NM: Not particularly. I don't . . . I'm trying to think about it, I really have been deliberate about who
12 is in my life, my personal life and my space. I mean, the biggest thing for me, often times, is just
13 to remember that it's really not a safe world out there – I tend to forget that. Recently, having
14 gone through flying to Phoenix and having TSA look at you twice and saying, "What are you?"
15 And then the woman sort of going forward and, "No, I think this is yours."
- 16 AJ: Oh wow.
- 17 NM: And then I'm like, "Somebody just get through this. I don't care who feels up my body, at this
18 point I just want to get on the plane."
- 19 AJ: Funny. Oh man.
- 20 NM: But then those are the moments that I'm reminded that the world really isn't that accepting and
21 that the world really does have a really . . . that regulates itself according to men and women
22 and if you don't fit into . . .
- 23 AJ: Deeply.
- 24 NM: And if you don't fit into either, you're made fun of and you're pretty much alienated.
- 25 AJ: Yeah. What have been some of the joys of living a two spirit life?
- 26 NM: Access to communities, you can be in those spaces. I can be with my trans sisters and brothers
27 and just be with them and can appreciate that experience. But also, can be amongst women
28 and not be seen as a threat and enjoy the space of women. Men spaces and women's spaces
29 are very different but it's fun to be in them and to watch them sort of be themselves. There's a
30 lot of stuff that they don't talk about and there's a lot of crude jokes and there's a lot of laughter
31 and I'm like, "Wow, I get to be in these spaces and I have access to them," and knowing that if I
32 presented in a particular way that I would not have access to them in the same way.
- 33 AJ: Wow. Has there been like a specific person that has influenced your life as a two spirit warrior?
- 34 NM: Lots of people – yourself, definitely yourself.
- 35 AJ: Oh.

- 1 NM: Living out in the world and being who you are always gives me hope that if one day I do
2 transition that there is a place for me, that I won't wind up having to do prostitution just to
3 survive. Those are the role models we need to see in the world.
- 4 AJ: Sure.
- 5 NM: Because we see all the other role models and we don't . . . the girls survive really tough lives and
6 we need more of them. Even watching *I am Cait*, it's sort of interesting to watch that and
7 looking at the academic trans woman who is a scholar and . . .
- 8 AJ: Jenny Boylan, I think her name is – yeah.
- 9 NM: Yes, love her – love her, brilliant. But knowing that there is space out there but yet we get to be
10 together and it's hard to find those spaces.
- 11 AJ: Yes, very difficult.
- 12 NM: And especially when you're working with . . . I always think whenever we get together we
13 inadvertently traumatize each other, we experience our own trauma because we're safe, we
14 feel safe all of a sudden. And so like, "OK, I can be myself," but yet something has come out
15 inadvertently. "So and so said this to me," that's hurt that you're carrying but you don't know
16 where to put. I think watching Roxanne grow and become himself – it's fun to watch. When I
17 was working at . . . the brief time I was over at Reclaim watching young people, it was fun to be
18 there to watch the young people and watching all these young trans folks really . . . they really
19 glommed on to me and . . .
- 20 AJ: I'm sure, absolutely - you're so amazing.
- 21 NM: They were like, "Well, da-da-da-da." And the part of just having kids and they were like . . . and I
22 see them in community and to see them sort of really be themselves, and some of them have
23 transitioned and some who are just finding their way.
- 24 AJ: Right.
- 25 NM: Small stories. And one of the things I always say, if you want to . . . because we're such a
26 minority within a minority within a minority, it's hard to find that one person, so I always take
27 the pieces from everybody that helps inspire me.
- 28 AJ: That's great. And we, sort of a new thing. What is your interaction . . . you mentioned TSA,
29 what is your interactions with the medical community or the other institutions in our society –
30 like schools? I know you went back and got a masters degree – or the police department and all
31 of these kinds of institutions.
- 32 NM: Oh, yeah . . . well, the funny one . . .
- 33 AJ: The funny ones, the happy ones, the sad ones.
- 34 NM: Yeah, yeah – it's kind of interesting because one of the times I took one of my boys to go get . . .
35 it was a physical or something, and this medical assistant who . . . you know how you fill out

- 1 your forms and you fill out your kid's forms, and they brought me a questionnaire that was
2 specifically for women around how was my pregnancy and . . .
- 3 AJ: Right. When was the last time you had a Pap smear?
- 4 NM: Exactly, those were the kind of questions. "Well, why do I have this? What am I doing with
5 this?"
- 6 AJ: "Mom, do you want to come back for a mammogram?"
- 7 NM: Exactly, exactly. And then I was teasing my son. I was like, "Well, we have to answer these
8 questions, so how are we going to them?" We had to make fun of it because . . .
- 9 AJ: Oh wow.
- 10 NM: It was an innocent mistake and I think the person wasn't spending a lot of time looking and sort
11 of understanding our family.
- 12 AJ: Yeah, so you passed.
- 13 NM: I passed. Or even . . . I remember one of the boys had broken their arm and I had stepped out of
14 the room and I came in and he was looking at me really weird and I was like . . . the technician
15 was working on his arm and my son, I'd come back in the room, and my son looked at me really
16 weird and I was like, "Are you OK, babe?" And he said, "I'm OK, I'm OK." And so I was like –
17 something's up. And so later I asked my son what happened and he was like, "The guy was
18 asking me if you had a boyfriend, he was saying you were very pretty."
- 19 AJ: Oh wow.
- 20 NM: I said, "So what did you say?" He said, "I didn't know what to say." And he kept saying, "Who's
21 she married to?" And I was like, "Well, sweetheart, you don't ever have to . . ." And for me,
22 having to sort of coach him and saying, "Sweetie, you never have to answer those questions,
23 those are adult questions and those are for me and so just say, 'I'm not comfortable with this
24 conversation.'"
- 25 AJ: Yeah.
- 26 NM: But understanding that that is male privilege too.
- 27 AJ: Right, to try to get all of this information from . . .
- 28 NM: My son.
- 29 AJ: Yeah.
- 30 NM: And so it was, for me, just sort of understanding that they experience the world too in the same
31 way and me presenting as I am, and sometimes I try . . . I always say I have my "sir" days and my
32 "ma'am" days and sometimes it gets really difficult when I'm thinking I'm presenting as sir and I
33 hear ma'am and I'm like, "That's not what I was headed for."
- 34 AJ: Yes. Oh wow. So did you ever have to come out to your family and friends?

- 1 NM: All the time.
- 2 AJ: Or you just were always . . .
- 3 NM: All the time. I think they've just sort of let me be who I am – very supportive family, very
4 supportive family. They've always seen me for who I was, so there was never really . . . my sister
5 teasing me being her sister and so it's not a big deal. My brother teased me whenever I was
6 doing drag – like how pretty I was.
- 7 AJ: But you never had to say, "Mom, I'm gay," or, "Mom, I'm trans."
- 8 NM: Eventually I did and they were like, "And . . .? We've known this since you were little." "Well,
9 thanks for telling me." "You were the one with a problem, not us."
- 10 AJ: Talk to me about love and relationships. Are you in a relationship?
- 11 NM: No, single.
- 12 AJ: Single.
- 13 NM: Single.
- 14 AJ: Do you date men, do you date women?
- 15 NM: Typically, bisexual men.
- 16 AJ: Bisexual men.
- 17 NM: I would swear . . . I was trying to remember the other . . . my friends were asking me and it's like
18 I don't remember the last time I dated a gay man. It's been many years since I've dated a gay
19 man.
- 20 AJ: OK.
- 21 NM: Not because . . . I hang out in the gay men's community, but gay men have this sort of notion
22 about butch and femme and femme boys don't ever date other femme boys. When you're sort
23 of just open to however people identify themselves, it's hard to find somebody who is
24 intellectually much more mature and understand gender is not simply one or the other.
- 25 AJ: Or what's between your legs, per se.
- 26 NM: Exactly. And that's only . . . for me it's always safe to remind folks that that's such a small part
27 of a relationship – an important part, but a small part of a relationship. Can we talk? Do we
28 have the same sort of interests? Do we have the same aspirations in life? Where have you
29 come from? Where are you at in your healing journey? Are you a spiritual person? There is so
30 much more to a relationship than just sex.
- 31 AJ: Right, right.
- 32 NM: So, I mean, always looking. I say one day God will put them in my life if that's going to be for
33 me, but I don't feel like . . . I've made myself available to the wrong kind of men, men who have
34 exploited my . . . there is vulnerability in being gender non-conforming.

- 1 AJ: Yes.
- 2 NM: And they believe they have access to you and access to your life and control of your lives in ways
3 that . . . it's like no, just because I'm different doesn't make . . . you don't have the power in this
4 relationship.
- 5 AJ: Right, exactly. I'm different, but I'm still a human being and I demand the respect as a human
6 being. Yeah. What do you think the relationship is between the L, the G, the B, and the T, which
7 also stands for two spirit?
- 8 NM: I think they're all different movements.
- 9 AJ: OK.
- 10 NM: I think they're all different movements. I'd like to say we get along all kumbaya, but my
11 experience is like no. Gay men and lesbians don't organize in the same space sometimes,
12 sometimes women just want women only spaces and needing to respect that; and bi folks
13 having a voice. I mean, the biphobia within the community – you know, "Why don't you just
14 make a decision?"
- 15 AJ: Right, yes.
- 16 NM: Why do people have to decide. There's not a lot of folks who come out as bi and say, "I'm
17 bisexual." So that's still . . . I think that community is still growing and the trans community, I
18 see it as a community in development and just forming. I see more visible and public dialogue
19 about what it means to be trans.
- 20 AJ: Yeah, than ever in my life – and probably in history . . . we have libraries and we can read.
- 21 NM: One of the things that frightens me the most, and I was talking about this when I was down in
22 Phoenix, the gay and lesbian movement began with trans folks.
- 23 AJ: Yes.
- 24 NM: And that narrative is getting re-written and that makes me sad because there was power there
25 and suddenly now this narrative is being re-written; suddenly it's white gay men who were
26 there, who threw the first brick.
- 27 AJ: Right.
- 28 NM: And it's like, "No, no – that's . . ." Let's recognize and honor what the real history was. But
29 then, I always say, unless people write that history down and capture the stories like you're
30 doing now, it will get re-written by the person who is in control. White gay men have continued
31 to drive this movement in whatever direction they've wanted it. I mean, gay marriage was not
32 the top of my list.
- 33 AJ: Nor was it mine.
- 34 NM: I think it's incredible, I think it's important and, yay. But for me, it was just trying to get jobs,
35 health care . . .

- 1 AJ: Safe housing, health care.
- 2 NM: All for communities. That was where I see it. But then it's sad to see . . . I mean, the part for me
3 – even within the Twin Cities, we don't even have a gay and lesbian center.
- 4 AJ: I know. Why do you think that is?
- 5 NM: I think it's about control. It's always about control and about access. I always think to myself, I
6 think South Side Café is going incredible work but then it's like unless you get the movers and
7 shakers with money, and often times they're white men and white women with money, to sort
8 of back it, it's not going to be sustainable. And to have the sort of long-term longevity . . .
- 9 AJ: I know, I worry about Anna working so hard and just . . .
- 10 NM: They struggle month to month and I'm like, "Sweethearts, what can I do and how can I help?"
11 They're so busy just doing . . .
- 12 AJ: Yeah, they don't even have time to think about what . . .
- 13 NM: How to move you into a place . . . so . . .
- 14 AJ: Yeah, I have my own theories around why there is no LGBT center in Minneapolis, a city with
15 probably more gay, lesbian and queer community than almost any place in the country.
16 Milwaukee has two LGBT centers.
- 17 NM: And Duluth has one.
- 18 AJ: Yeah. So, it's interesting. That's an interesting phenomenon that you brought up. So, if you're
19 saying that they're all separate communities, which in many, many, many ways I agree with you,
20 what do you think is the agenda for the transgender community?
- 21 NM: Recognition. Recognition and acknowledgement of voice. That's, from my perspective, what
22 I'm sort of seeing happening. It's like we're defining our voice and saying this is who we are.
23 I've read many of your sort of stuff, and when I . . . some of the articles are more titillating and
24 sort of telling from the reporter's perspective, because this is a novelty and it's like, "Dude,
25 really? That's not even what this is about."
- 26 AJ: Yeah, exactly.
- 27 NM: "And you took it in a whole different direction. There's a kernel of truth and I know Andrea
28 enough to know that that's not what she's telling you, and you took it like, 'Oh, well, here's a
29 novelty.'" And it's like, "Dude, no." And I think the more voices, like yours, that will be out in
30 the community will continue to help define and create visibility and more voice.
- 31 AJ: Sure. I certainly think this project is a part of it and it's because of the voices like yours that are
32 a part of that and really highlighting and identifying these individual journeys that people are on,
33 as you stated when we first sat down, this is your particular journey and certainly you can't
34 speak for every two spirit person and nor can I speak for every trans woman of color, but the
35 more of us that do speak, we begin to create a broader narrative of what it means to be
36 transgender, gender non-conforming, two spirit in a way that people can see our humanity.

- 1 NM: Even with your questionnaire when you asked about sexual orientation and dating, I'll date
2 whoever can love me and however you define yourself is your journey.
- 3 AJ: Yeah.
- 4 NM: It might end up being a straight woman.
- 5 AJ: Say that again?
- 6 NM: It might end up being a straight woman – you know what I'm saying?
- 7 AJ: Yes.
- 8 NM: It's always more about the person and then the experience than it is about the label. It's like
9 I've existed so long in the gay men's community and realize that I'm so not part of that
10 community, but yet this is where I fit the easiest.
- 11 AJ: Yeah, there is some acceptance there albeit small.
- 12 NM: Yes, with the trans community it's such a small, small community.
- 13 AJ: Yes, it is. Well, Nick, it has been truly a joy to sit and talk with you for the past hour and 10
14 minutes.
- 15 NM: Oh wow.
- 16 AJ: Is there anything that you want to say that I have not asked you about?
- 17 NM: No, I think we'll look back at this time, and my hope is that we'll look back at this moment in our
18 history and realize and recognize all of the sort of work that it has taken and people just living in
19 their truth. It's taken a lot of courage to live in that truth. From the moment that Stonewall
20 started . . . there were trans folks living here long before that.
- 21 AJ: Oh my goodness, yes.
- 22 NM: Looking at Wewa, looking at travel communities, this is not something unique, we've existed.
- 23 AJ: You said a word though, I missed it. Looking at we . . .?
- 24 NM: Wewa. Wewa is one of the more famous two spirit people.
- 25 AJ: Oh really. W-a . . .?
- 26 NM: W-e-w-a. Wewa.
- 27 AJ: W-e-w-a.
- 28 NM: She was a Pueblo two spirit person who lived her life as female. I think it was Grover Cleveland,
29 she went to visit Grover Cleveland and they assumed . . .
- 30 AJ: In the White House?
- 31 NM: Yes. And because she was such a good craftsperson and they assumed she was female, and it
32 was not discovered that she was male bodied until she died.

- 1 AJ: Oh wow.
- 2 NM: And community always lived like that. The stories about two spirit folks who were living
3 different lives, I mean one of the things . . . we were hidden because the missionaries in
4 colonizing Native communities saw us as being weird and we were often the ones who were
5 killed first.
- 6 AJ: Oh no.
- 7 NM: Because we were the ones that were sort of seen, we were visible.
- 8 AJ: Yeah, and they didn't know what to do with . . .
- 9 NM: I remember one elder saying, "We didn't talk about you because we wanted to keep you safe."
- 10 AJ: Oh.
- 11 NM: Because if we talked about you, they wouldn't know who you were.
- 12 AJ: Wow, that is powerful.
- 13 NM: Yes.
- 14 AJ: Oh boy, I just got hit and I'm thinking that's a beautiful place to leave this conversation.
- 15 NM: Yes, thank you.
- 16 AJ: Thank you so much, Nick.
- 17 NM: Thank you.