

Two-Spirit People:

Sex, Gender & Sexuality in Historic and Contemporary Native America



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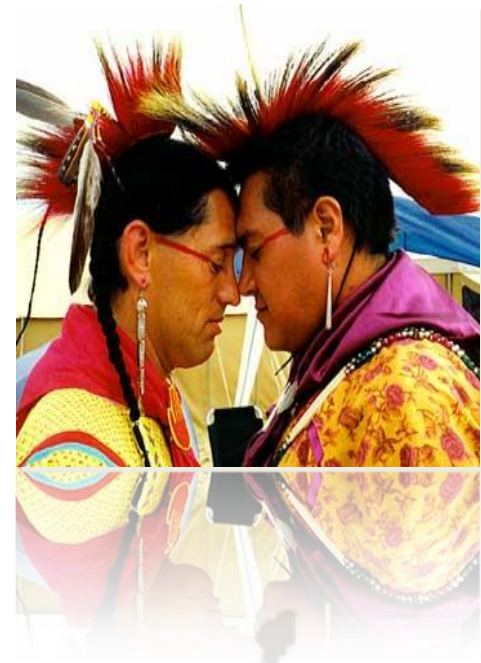


Concept of Two-Spirit

- The term/identity of two-spirit does not make sense unless it is contextualized within a Native American frame
- Two-Spirit within a traditional setting was a gender analysis and not a sexual orientation
- Today, most people associate the term with LGBT Natives; however, the work of the two-spirit organizations is more akin with the traditional understanding

Two-Spirit

- Upto Contact - *Our Own Words*
- 1492 to 1990 - *berdache*
- 1990 to Present - *Two-Spirit*



Roles of the Two-Spirit



- Mediators
- Social Workers
- Name Giving
- Love Potions / Match Maker
- Sun Dance
- Holy people, told the future and brought good luck
- Boy's & Girl's Puberty Ceremony
- Peace-Makers for the Tribe
- Joined war parties
- Doctors/medicine people

Some Two-Spirit Names

Nation	Term	"Loose" translation
Acoma	Male-assigned: Kokwi'ma	
Aleut	Male-assigned: Ayagigux' Female-assigned: Tayagigux'	"man transformed into a woman" "woman transformed into a man"
Arapaho	Male-assigned: Haxu'xan (singular), Hoxuxuno (plural)	"rotten bone"
Arikara	Male-assigned: Kuxa't	
Assiniboine	Male-assigned: Winktan	
Blackfoot (Southern Peigan)	Male-assigned: Aakí'iskassi Female-assigned: Saahkómaapi'aakíikoan	"acts like a woman" "boy-girl"
Cherokee	Male-assigned: nudale asgaya Female-assigned: nudale agehya All term: asegi	different man different woman Both male and female assigned
Cheyenne	Male-assigned: He'eman (singular), He'eman'e'o (plural) (hee = "woman") Female-assigned: Hetaneman (singular), Hatane'mane'o (plural) (hetan = "man")	
Chickasaw, Choctaw	Male-assigned: Hatukiklanna Female-assigned: hatukholba	

Nation	Term	“Loose” translation
Chumash	Male-assigned: Agi	
Cocopa	Male-assigned: Elha ("coward") Female-assigned: Warrhameh	
Cree	Male-assigned: napêw iskwêwisêhot Female-assigned: iskwêw ka napêwayat Male-assigned: ayahkwêw Female-assigned: înahpîkasoht Male-assigned: Iskwêhkân Female-assigned: napêhkân	a man who dresses as a woman a woman dressed as a man a man dressed/living/accepted as a woman a woman dressed/living/accepted as a man literally ‘fake woman’ – not negative literally ‘fake man’ – not negative
Crow	Male-assigned: Bote/Bate/Bade	"not man, not woman"
Dakota (Santee Sioux)	Male-assigned: Winkta	
Flathead (Interior Salish)	Male-assigned: Ma'kali	
Gros Ventre	Male-assigned: Athuth	
Hidatsa	Male-assigned: Miati	"to be impelled against one's will to act the woman," "woman compelled"
Hopi	Male-assigned: Ho'va	
Illinois	Male-assigned: Ikoueta Female-assigned: Ickoue ne kioussa	"hunting women"
Ingalik	Male-assigned: Nok'olhanxodeleane Female-assigned: Chelxodeleane	"woman pretenders" "man pretenders"

Nation	Term	“Loose” translation
Inuit	Female-assigned: Sipiniq	"infant whose sex changes at birth"
Juaneno	Male-assigned: Kwit	
Karankawa	Male-assigned: Monaguia	
Klamath	Male-/Female-assigned: Tw!inna'ek	
Kutenai	Male-assigned: Kapatke'tek Female-assigned: Titqattek	"to imitate a woman" "pretending to be a man"
Laguna	Male-assigned: Kok'we'ma	
Lakota (Teton Sioux)	Male-assigned: Winkte Female-assigned: Bloka egla wa ke	"['wants' or 'wishes'] to be [like] [a] woman." A contraction of winyanktehca "thinks she can act like a man"
Luiseno San Juan Capistrano Mountain	Male-assigned: Cuit Male-assigned: Uluqui	
Mandan	Male-assigned: Mihdacka	mih-ha = "woman"
Maricopa	Male-assigned: Ilyaxai' Female-assigned: Kwiraxame	"girlish"

Nation	Term	“Loose” translation
Mescalero Apache	Male-assigned: Nde'isdzan	"man-woman"
Micmac	Male-assigned: Geenumu gesallagee	"he loves men," perhaps correctly spelt ji'nmue'sm gesalatl
Miwok	Male-assigned: Osabu	osa = "woman"
Mohave	Male-assigned: Alyha Female-assigned: Hwame	"coward"
Western Mono	Male-assigned: Tai'up	
Navajo	Male-/female-/intersexed-assigned: Nadleeh or nadle (gender class/category), nadleehi (singular), nadleehe (plural)	"one in a constant state of change," "one who changes," "being transformed"
Nisenan (Southern Maidu)	Male-assigned: Osa'pu	
Ojibwa (Chippewa)	Male-assigned: Agokwa Female-assigned: Okitcitakwe	"man-woman" "warrior woman"
Omaha, Osage, Ponca	Male-assigned: Mixu'ga	"instructed by the moon," "moon instructed"
Otoe, Kansa (Kaw)	Male-assigned: Mixo'ge	"instructed by the moon," "moon instructed"
Papago (Tohono O'odham), Pima (Akimel O'odham)	Male-assigned: Wik'ovat	"like a girl"

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Paiute Northern Southern	Male-assigned: Tudayapi Male-assigned: Tuwasawuts	"dress like other sex"
Pawnee	Male-assigned: Ku'saat	
Potawatomi	Male-assigned: M'netokwe	"supernatural, extraordinary," Manito plus female suffix
Salinan	Male-assigned: Coya	

Nation	Term	“Loose” translation
Sauk (Sac), Fox	Male-assigned: I-coo-coo-a	"man-woman"
Shoshone Bannock Lemhi	Male-assigned: Tuva'sa ("sterile") Male/Female-assigned: Tubasa Female-assigned: Waipu sungwe	"woman-half"
Gosiute	Male-assigned: Tuvasa	
Promontory Point	Male-assigned: Tubasa waip Female-assigned: Waipu sungwe	"sterile woman" "woman-half"
Nevada	Male-assigned: Tainna wa'ippe Female-assigned: Nuwuducka	"man-woman" "female hunter"
Takelma	Male-assigned: Xa'wisa	
Tewa	Male-/Female-assigned: Kwido	
Isleta Tiwa	Male-assigned: Lhunide	

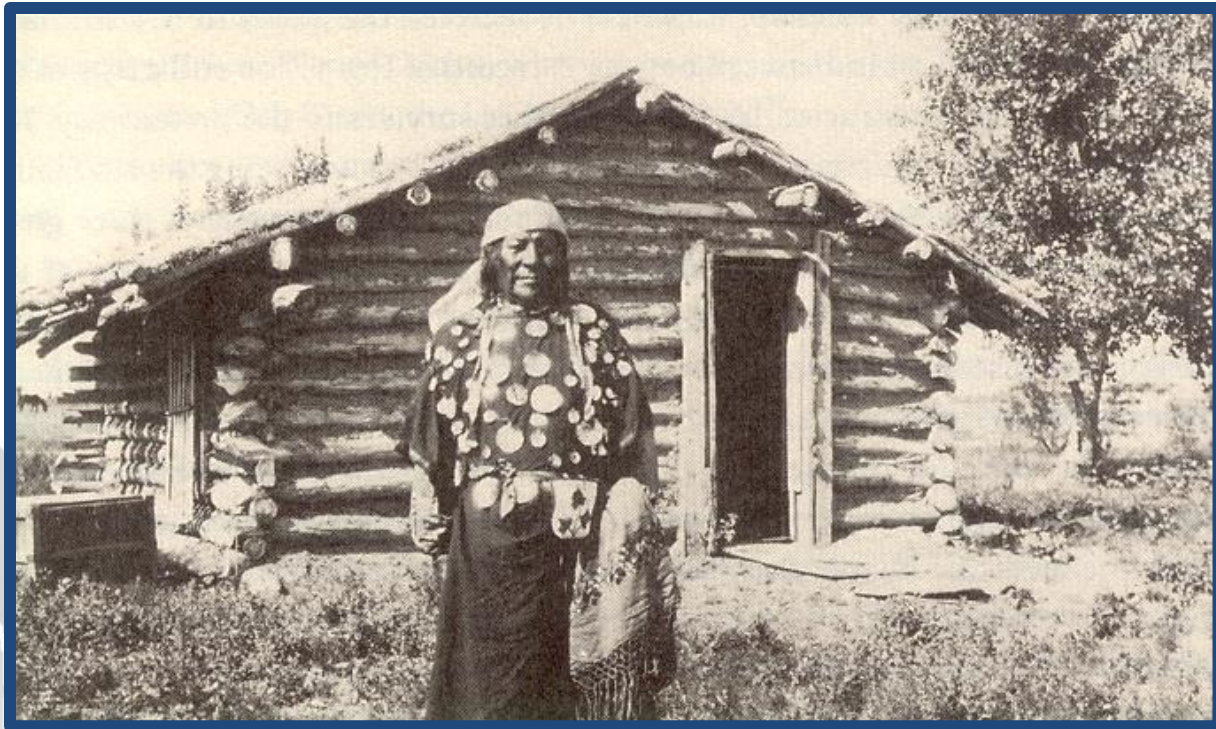
Nation	Term	“Loose” translation
Kumeyaay Tipai, Kamia	Female-assigned: Warharmi	
Tlingit	Male-assigned: Gatxan	"coward"
Southern Ute	Male-assigned: Tuwasawits	
Winnebago (Ho-Chunk)	Male-assigned: Shiange	"unmanly man"
Wishram	Male-assigned: Ikle'laskait	
Yuma (Quechan)	Male-assigned: Elxa' Female-assigned: Kwe'rhame	"coward"
Yup'ik Chugach/Pacific (Alutiiq, Southern Alaskan) St. Lawrence Island (Siberian Yup'ik, Western Alaskan)	Male-assigned: Aranu'tiq Male-assigned: Anasik Female-assigned: Uktasik	"man-woman"

Nation	Term	“Loose” translation
Kuskokwim River (Central Alaskan)	Male-assigned: Aranaruaq Female-assigned: Angutnguaq	"woman-like" "man-like"
Zapotec	Male-assigned: Muxe	
Zuni	Male-assigned: Lha'mana Female-assigned: Katotse	"behave like a woman" "boy-girl"

Dance to the "Berdache" (Saukie)



Who Were Some of the Two Spirit People from Years Ago?



Osh-Tisch (Crow) in funeral dress, 1928

Two men from Moose Mountain



We-Wha (Zuni Nation)



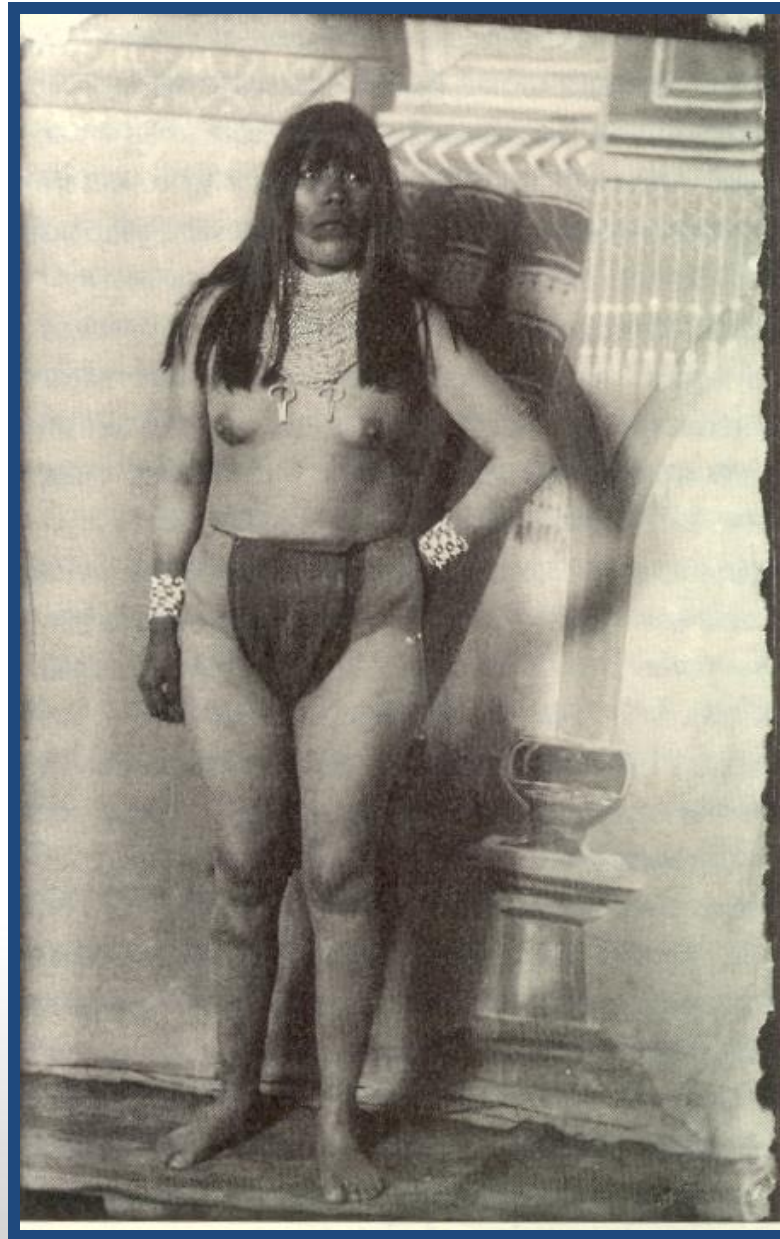
Hastiin Klah, Navajo



Ozaawindib ("Yellow Head"), Ojibwe



Quechan kew'rhome (Quechan), 1890



Chief Barcheeampe (1850) or Pine Leaf



Lozen and Dahtetse (Chiricahua Apache), 1886



DOYALD. Photographer.

38 St. Charles St., New Orleans.

Two Lakota Females (in their 90s) who lived together until death, 1890



Balboa's dogs killing our Two-Spirit People



Indian life for the Two-Spirit during the reservation system

- European and Native beliefs clashed.
- Missionaries fed the Two-Spirit people to the dogs.
- Christian beliefs forced upon Native people.
- Native Children placed in government schools.
- Indian agents incarcerated the two-spirit
- Cut the Two-Spirit male's hair and forced them to dress in men's clothing and girls to wear dresses
- Intimidation and out-right violence of the Churches and Government Agents, many Chiefs were reluctant to defend their Two-Spirit people.
- Out love and respect, Two-Spirit were asked to go under ground in order to protect them.



Defining Characteristics of Two-Spirit & Native Peoples

- Historical trauma;
- Intergenerational trauma;
- Band/Tribal membership;
- Half-truths, misconceptions, stereotypes pervade all aspects our Indian life and history; and
- We are small population; however, precisely because our number are so small AND we are indigenous our community should be declared a top priority – **once we are gone – we are gone.**

What is historical trauma?

A combination of immense losses and traumatic events that are perpetrated upon an entire culture through policy and upheld by the judicial system. For Native Peoples, these losses include:

- Culture
- Language
- Land
- People (deaths due to diseases and war)
- Way of life
- Economic Systems
- Ceremonies
- Family structure (forced into boarding schools)

Two-Spirit Orgs/Groups

UNITED STATES

Bay Area American Indian Two-Spirits (San Francisco, CA)

Central Oklahoma Two-Spirit Society (Oklahoma City, OK)

City of Los Angeles Two-Spirit Society, (Los Angeles, CA)

Indigenous Peoples Task Force (Minneapolis, MN)

Montana Two-Spirit Society (Browning, MT)

Nations of the 4 Directions (San Diego, CA)

NativeOUT (Phoenix, AZ)

NorthEast Two-Spirit Society (New York, NY)

Northwest Two-Spirit Society (Seattle, WA)

Sacramento Valley Two-Spirit Society. (Sacramento, CA)

Two-Spirit Society of Denver (Denver, CO)

Two-Spirit Society of Indian Canyon (Hollister, CA)

Two-Spirit Society of Washington, DC (Washington, DC)

Tulsa Two-Spirit Society (Tulsa, OK)

CANADA

2Spirits of Toronto (Toronto, Ont)

Edmonton Two-Spirit Society (Edmonton, AB)

Four Feathers Society (Vancouver, BC)

Regina Two-Spirited Society (Regina, Sask)

Tribal Equity Toolkit, Tribal Resolutions and Codes to Support Two Spirit and LGBTQ Justice in Indian Country



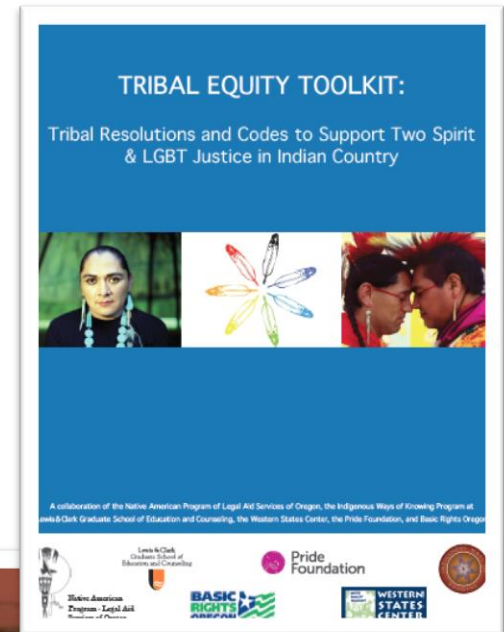
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Tribes

- Blackfeet, Suquamish
- Cayuse
- Chautomish, Chocktaw, Oklahoma, Yakama
- Coeur d'Alene, Walla Walla
- Confederated Tribes of Grand Ronde
- Confederated Tribes of Siletz Indians (2)
- Cayuse, Walla Walla
- Hoh Tribe
- Nez Perce (7)
- Nez Perce, Cayuse
- Nez Perce – Mother of descendants (White)
- Makah
- Ojibwa, Oglala Lakota
- Suquamish
- Umatilla (5)
- Wahpeton
- Wasco, Navajo, Hopi
- Wasco, Paiute, Warm Springs, Nez Perce

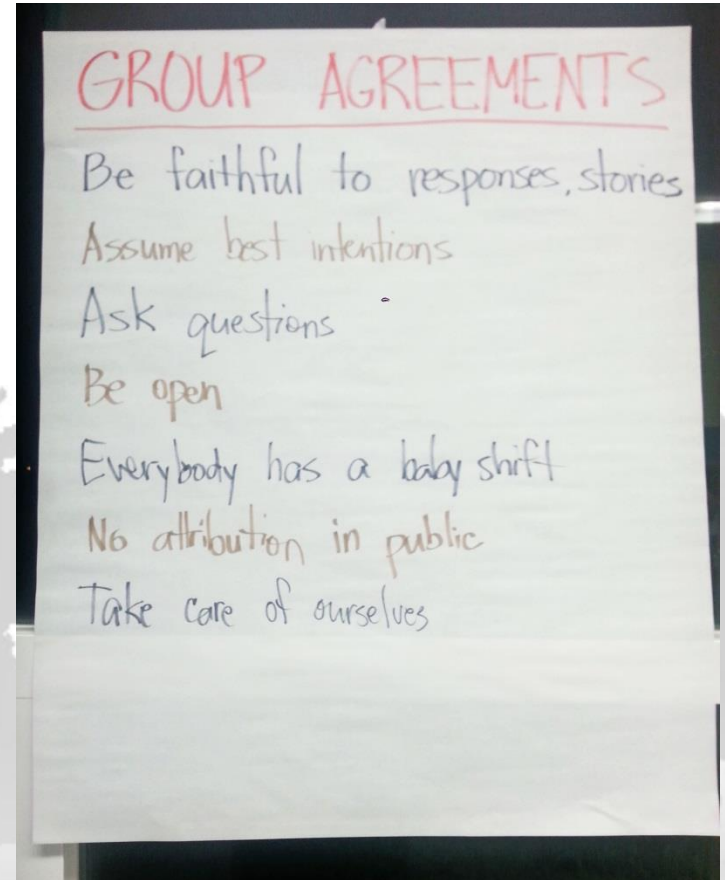
History & Background

- Announced Tribal Equity Toolkit publication at ATNI, Sep. 26, 2012
- Published Tribal Equity Toolkit, Nov. 1, 2012
- Produced Our Families: Two Spirit with Basic Rights Oregon, Nov. 12, 2012
- Published Tribal Equity Toolkit 2.0, November 1, 2013



Tribal Community Scan 2013

Goal: To assess the climate of Indian Country in the NW in its readiness to implement the *Tribal Equity Toolkit: Tribal Resolutions & Codes to Support Two Spirit & LGBT Justice in Indian Country*



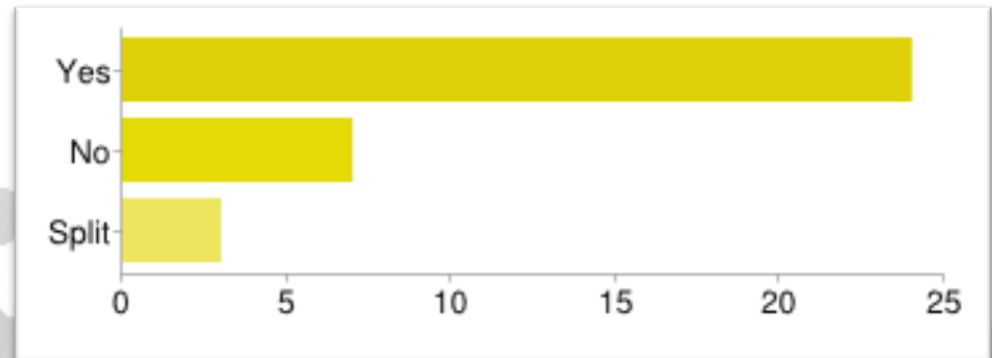
Tribal Community Scan 2013



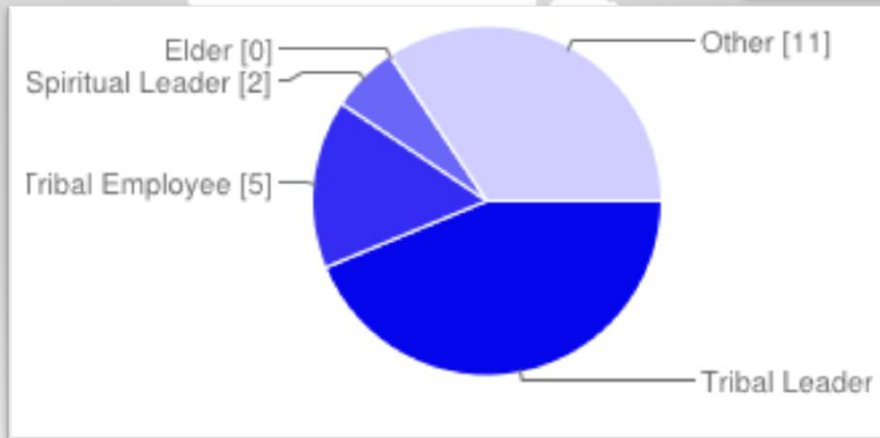
- Interviewed 31 Tribal Leaders, Executive Tribal Employees and Cultural Leaders/ Elders
- Questions addressed:
 - Personal Connection & Understanding of Two Spirit/ LGBT Native Issues
 - Tribal Historical Perspectives
 - Policy Initiatives
- Over 40 hours of interviews transcribed
- Analysis of themes, needs and challenges led by a team of 9 individuals over 30 hours.

About our respondents...

Live on Reservation

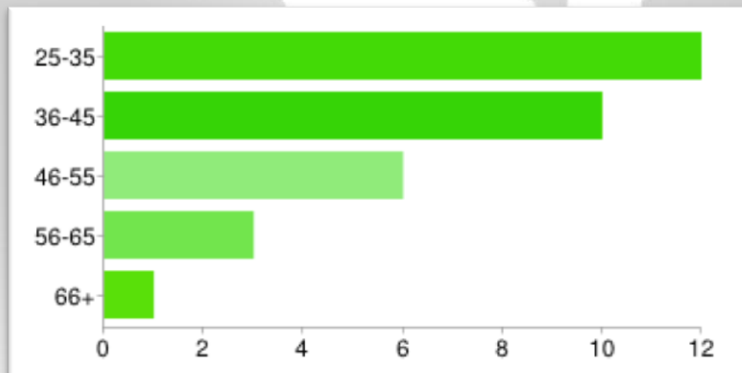
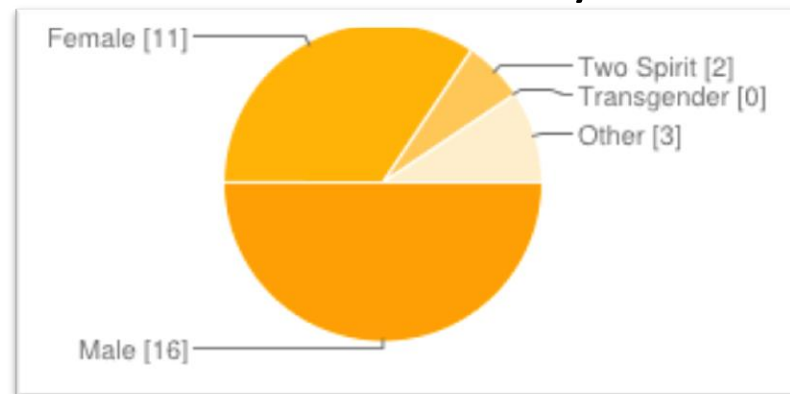


Role in Tribal Community

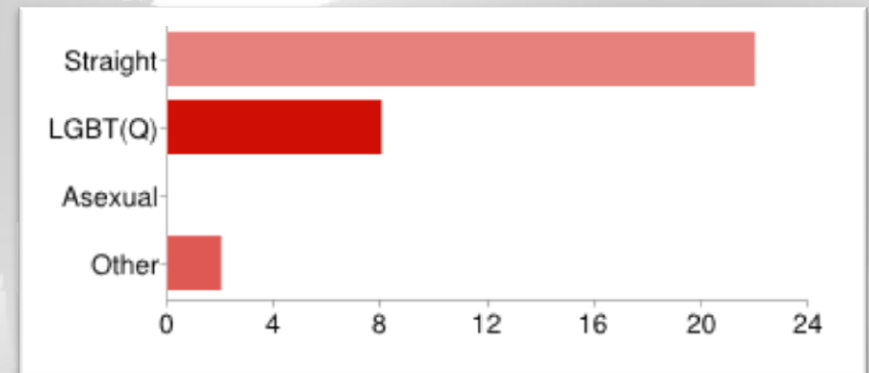


More about our respondents...

Gender Identity



Age



Sexual Identity

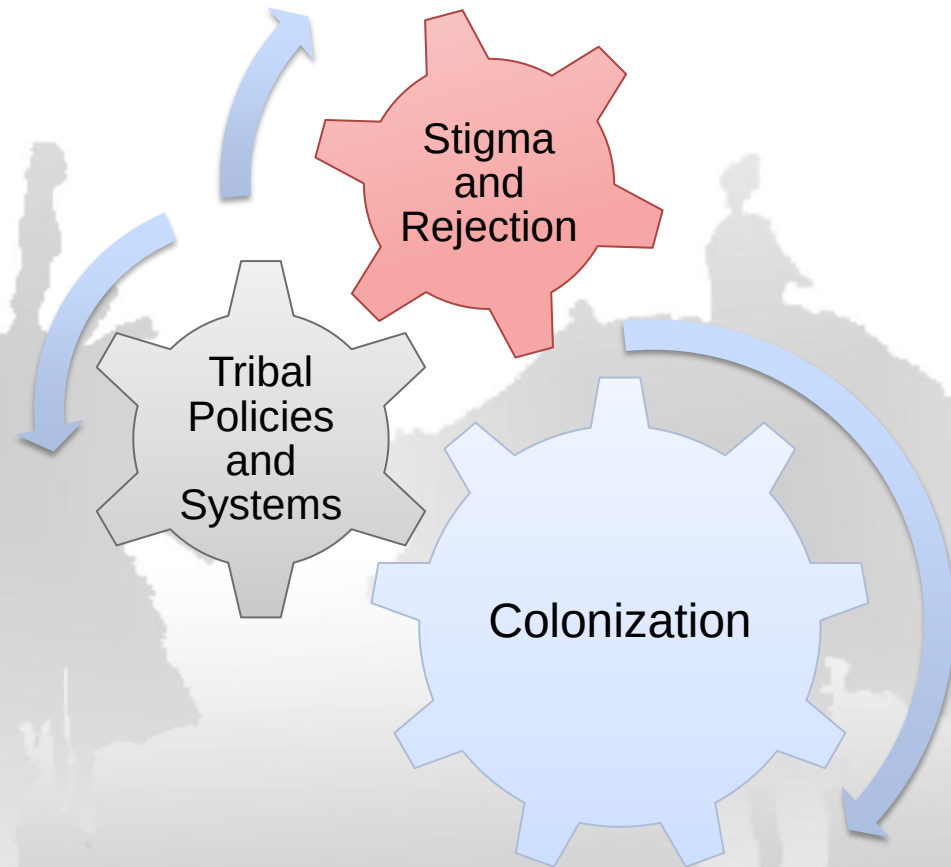
Emergent Themes

- Colonization
- Tribal Institutional Policy Change
- Individual & Interpersonal
- Cultural Narrative
- Hopes & Aspirations



Tribal Community Scan 2013: *Colonization*

- Individual and interpersonal experiences are influenced by cultural narratives and institutional policies.
- Cultural narratives and Institutional policies of Tribal Governments have been heavily impacted by colonization which reinforced stigma, scapegoating and rejection of Two Spirit & LGBT Tribal People.



Tribal Community Scan 2013: *Colonization*

“Colonization has eliminated our ability to assume the roles that once existed: hunter, healer, warrior. What's left? Bodies. All those pieces were important in a spiritual sense, and left hollow people. The government filled that with alcohol and other things. We're in this time where we really need to start healing.”

-Respondent 1

“...unfortunately for my cousin who died...it seemed like his life wasn't supported and we weren't allowed to talk about it. And then he died, silently. He never ever admitted to anybody that he had AIDS, and wouldn't talk about it and so it was a lonely death.”

-Respondent 20

Tribal Community Scan 2013: *Tribal Institutional Policy Change*

- Marriage, Domestic Partnership or Civil Union is the issue most Tribes have confronted, if they have confronted an issue.
- For 2S respondents, definition and protection of family and health services are paramount (all 2S respondents identified basic needs as an issue).
- Institutionalized policies have profound effect on the quality of life and lived experience of 2S Tribal Citizens.

Tribal Community Scan 2013: ***Tribal Institutional Policy Change***

“We have our own community, but we’re not a community, we are a community within a community that nobody talks about, nobody knows about and nobody cares about...I was brought up with a mom and dad and older brothers, and people that supported me, not everybody has that though.”

-Respondent 11

“...you, as a nation, can say a whole lot just by passing one resolution supporting this movement.”

-Respondent 21

Tribal Community Scan 2013:

Individual & Interpersonal

Significant Issues Facing 2S people:

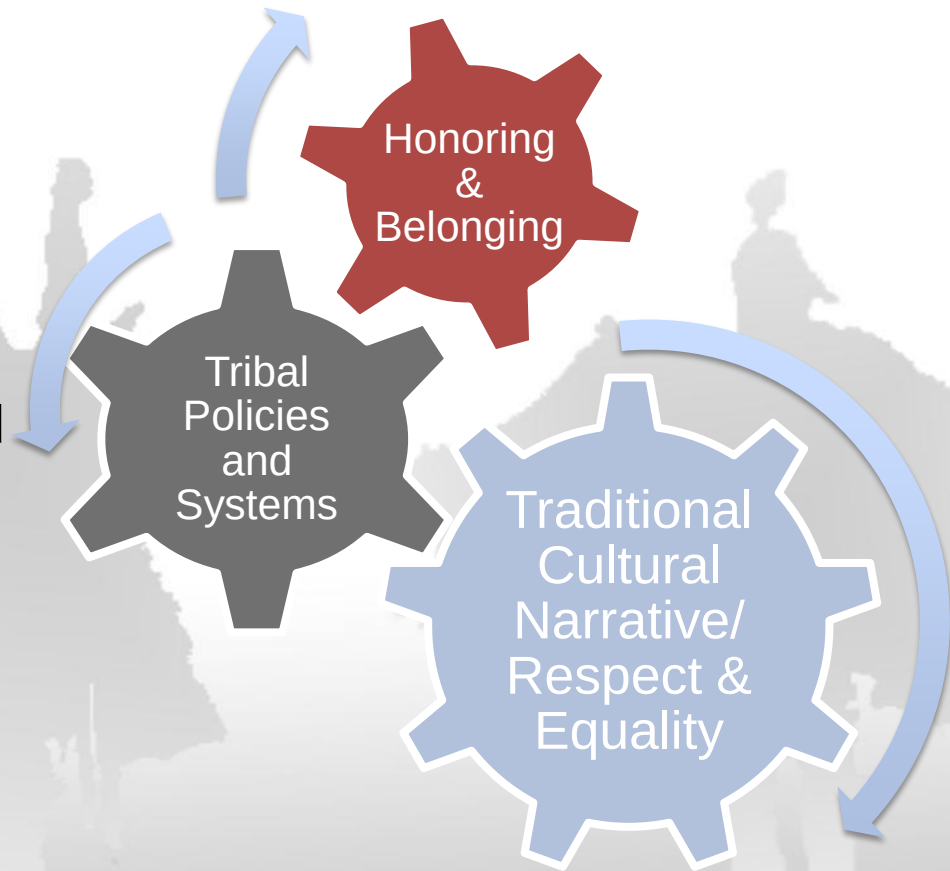
“One is, especially with the U.N. proclamation...and something that's not talked about, at least at the institutional level that that violence also occurs disproportionately for indigenous two-spirited people, too. That goes for youth, for young people, for elders: we're just uniquely vulnerable to violence. So I think that institutional silence or invisibility are one of the primary issues, because we're disproportionately vulnerable to those kinds of things: violence, STIs, health problems, and also that general acceptance in your community.”

-Respondent 13

Tribal Community Scan 2013:

Cultural Narrative

- Words and stories are powerful.
- Our stories communicate messages to our children and families about our beliefs.
- Growing shift toward systems and narratives that reflect traditional cultural principles of respect and equality will result in communities where all are honored and feel belonging.

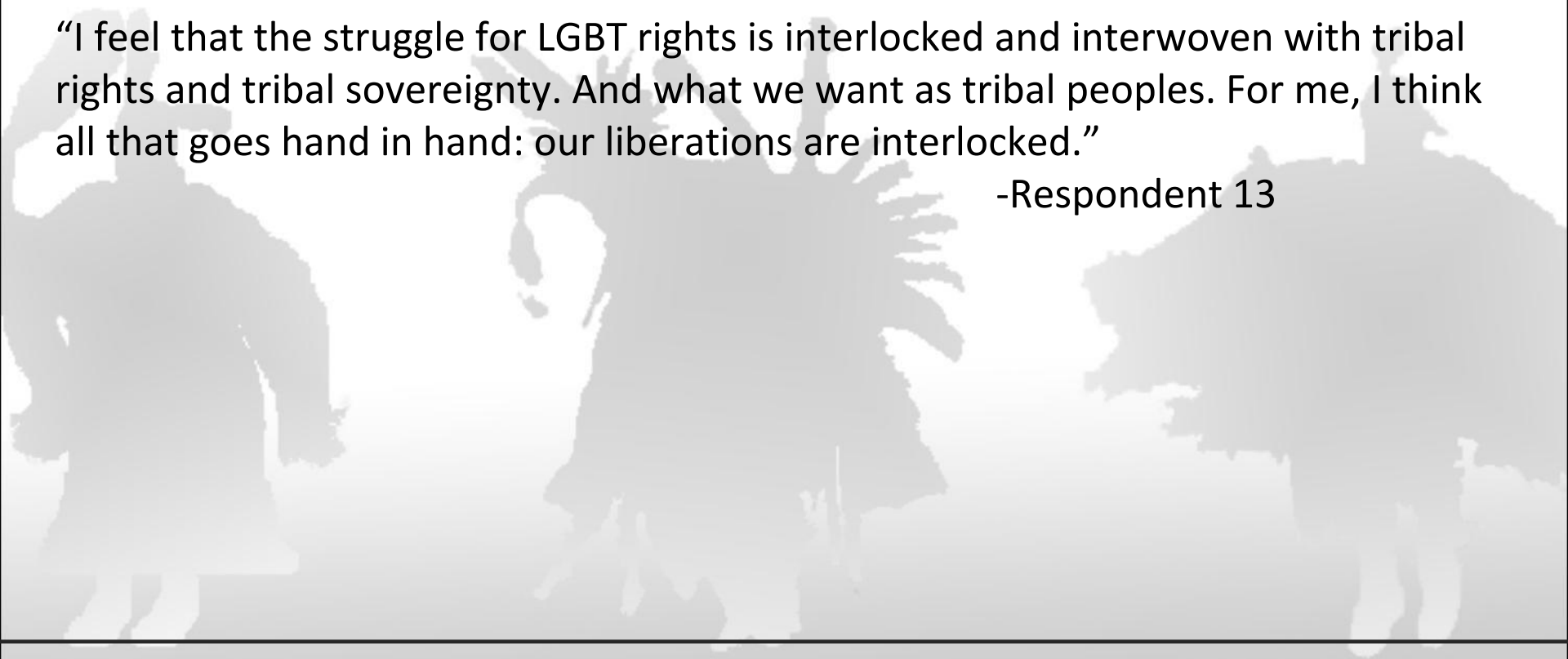


Tribal Community Scan 2013:

Hopes & Aspirations

“I feel that the struggle for LGBT rights is interlocked and interwoven with tribal rights and tribal sovereignty. And what we want as tribal peoples. For me, I think all that goes hand in hand: our liberations are interlocked.”

-Respondent 13



Tribal Equity Toolkit: Contents

Family - Marriage, Domestic Partnership, Children, Adoption, Child Custody and Visitation, Child Welfare

Employment – Benefits, Non-Discrimination Policies

Housing, Real Property, Public Accommodations & Public Services

Education

Health Care; End of Life

Bias-Motivated (Hate) Crimes

Jury Service

Law Enforcement & Corrections

Identity Documents & Name Changes

Glossary of Two Spirit & LGBT Definitions

Endnotes

Community Education + Policy Change

- Culture, Traditional Knowledge & History as the center of community movement & change
- Builds momentum, shared ownership & leadership for the work
- Raises up the voices of Two-Spirit individuals and families
- Ensures Traditional Values are carried forward into policy
- Becomes public statement for embracing equity
- Reinforces values of inclusion for future generations
- Provides legal protection

The Next Big Thing

NW Tribal Strategic Cohort 2015-2016

Questions?



Thank You



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