

# *LGBTQ2 Well-Being Education*

February 14,  
2014

*“Two-Spirit People: Then & Now”*

Harlan Pruden, Community Organizer  
Beverly Gorman, UNM CRCBH

# Two-Spirit Then and Now: Sex, Gender and Sexuality in Historical & Contemporary Native America



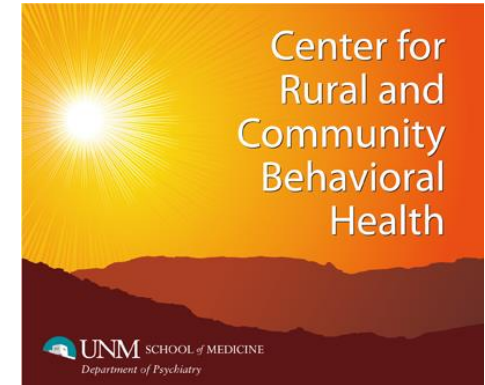
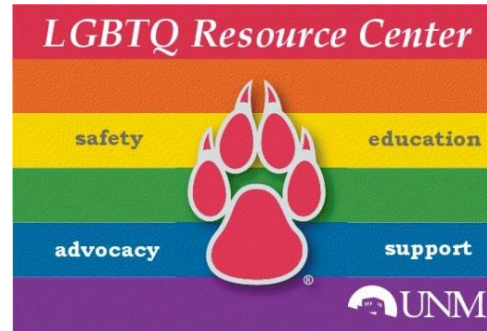
Presented by  
**Harlan Pruden** (Nehiyawewin/First Nations Cree),  
NorthEast Two-Spirit Society

# LGBTQ2 Well-Being Education Series

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

# LGBTQ2 Well-being Series Educators

- ❖ **Adrien Lawyer**, Director, Transgender Resource Center of New Mexico
- ❖ **Alaina George** (Diné), Tele-Health Coordinator, Albuquerque IHS
- ❖ **Alma Rose Silva-Bañuelos**, Director, UNM LGBTQ Resource Center
- ❖ **Avron Kriechman**, MD, Assistant Professor, Child, Adolescent & Family Psychiatrist, UNM CRCBH
- ❖ **Beverly Gorman** (Diné), MCSW/MBA, Researcher & Program Manager, UNM CRCBH
- ❖ **Chris Fore** (Choctaw), PhD, Albuquerque HIS
- ❖ **Harlan Pruden** (First Nations Cree), Co-Founder North East Two Spirit Society (NE2SS)
- ❖ **Jason Jones** (Mestizo), LISW, Five Sandoval Indian Pueblos Inc. Behavioral Health
- ❖ **Louva Hartwell** (Diné), Director NativeOUT
- ❖ **Nathaniel Sharon**, MD, Child & Adolescent Psychiatry Fellow, UNM Department of Psychiatry
- ❖ **Terra Matthews-Hartwell** (Tsimshian/Carrier), NativeOUT



# Objectives

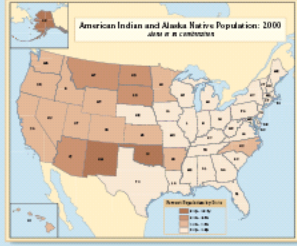
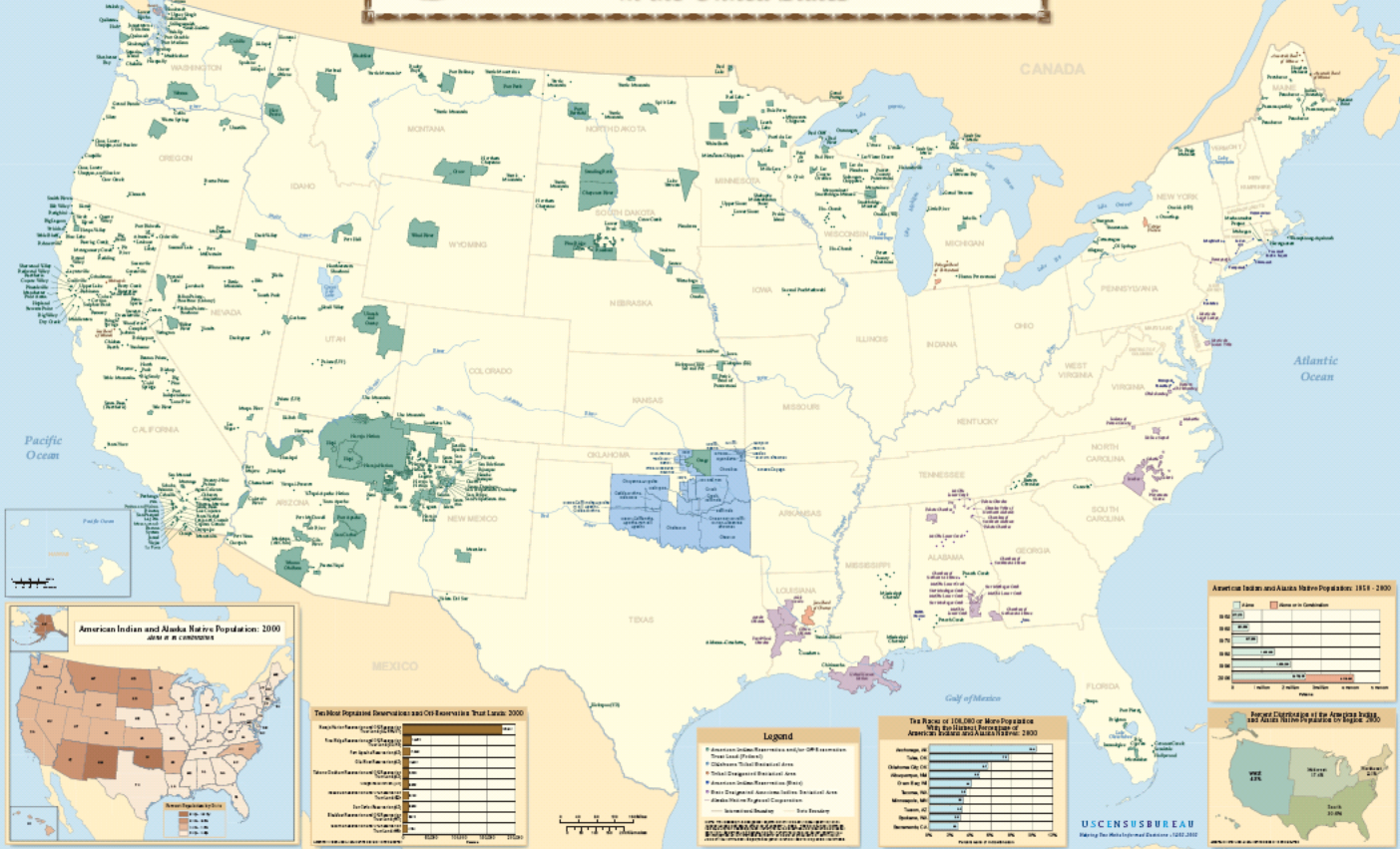
- **Objective #1** - Gain knowledge of current data on the Native and Two-Spirit subpopulations.
- **Objective #2** - Increase familiarity history of Two-Spirit people and tradition.
- **Objective #3** - Gain access to more resources for additional learning and referrals.

# Pre-Contact Culture Areas



Map by Paula Giese  
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# American Indians and Alaska Natives in the United States



**Technical Population Distribution and City Excesses: Total Levels: 2000**

State	Population	City Excess
Alaska	100	0
Arizona	10	0
California	15	0
Colorado	10	0
Florida	5	0
Georgia	5	0
Illinois	5	0
Indiana	5	0
Iowa	5	0
Kansas	5	0
Michigan	5	0
Minnesota	10	0
Mississippi	5	0
Missouri	5	0
Montana	10	0
Nebraska	5	0
North Carolina	5	0
North Dakota	10	0
Ohio	5	0
Oklahoma	10	0
Oregon	5	0
South Carolina	5	0
Tennessee	5	0
Texas	5	0
Utah	5	0
Virginia	5	0
Washington	5	0
West Virginia	5	0
Wisconsin	5	0
Wyoming	10	0

**Legend**

- American Indian Reservations and/or OPIs (American Indian Tribal Lands)
- Oklahoma Tribal Reservations
- Cherokee Eastern Band Reservations
- American Indian Reservations (AIAs)
- Bureau of Land Management Reservations
- Alaska Native Regional Corporations
- Unincorporated Areas
- State Capitals

**The Ratio of 100,000 or More Population to the Native Population of American Indians and Alaska Natives: 2000**

State	Ratio
Alabama	100
Alaska	100
California	100
Colorado	100
Florida	100
Georgia	100
Illinois	100
Indiana	100
Iowa	100
Kansas	100
Michigan	100
Minnesota	100
Mississippi	100
Missouri	100
Montana	100
Nebraska	100
North Carolina	100
North Dakota	100
Ohio	100
Oklahoma	100
Oregon	100
South Carolina	100
Tennessee	100
Texas	100
Utah	100
Virginia	100
Washington	100
West Virginia	100
Wisconsin	100
Wyoming	100

**American Indian and Alaska Native Population: 1850 - 2000**

Year	Population
1850	250,000
1900	250,000
1950	250,000
2000	250,000



USCENSUSBUREAU  
Making the Most of the Census 2000

# States with Populations over 100,000

- Alaska
- Arizona
- California
- Florida
- New Mexico
- Texas
- **NEW YORK**
- North Carolina
- Michigan
- Oklahoma
- Washington



# Diversity of Native Peoples

There are more than 5.6 million indigenous Americans in the United States and another 1.3 million in Canada divided into more than 1,162 recognized Native governments:

- 630 First Nations governments or bands spread across Canada,
- 596 in the United States, and hundreds more in various stages of the recognition process.
- Approximately 225 Native languages are spoken in the United States and another 50 in Canada. A far greater number of North American indigenous languages are extinct or are no longer spoken fluently.
  - These languages are divided into fifty language families, many as different from each other as Romance (e.g. Italian) from Sino-Tibetan.

# Gender vs. Sexual Orientation

- Sexual orientation refers to an enduring emotional, romantic, sexual, or affectional attraction toward others, usually conceived as classifiable according to the sex of the persons whom the individual finds sexually attractive.
- Gender is socially defined and dictates one place and role with one's community.



# 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

- Beginning of Time – First Contact
- 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
- Were Holy people, told the future and brought good luck
- Boy's & Girl's Puberty Ceremony
- Peace-Makers for the Tribe
- Joined war parties
- Were doctors/medicine people

# Dance to the Wingkté



# Some Two-Spirit Names

Nation	Term	"Loose" translation
Acoma	Male-bodied: Kokwi'ma	
Aleut	Male-bodied: Ayagigux' Female-bodied: Tayagigux'	"man transformed into a woman" "woman transformed into a man"
Arapaho	Male-bodied: Haxu'xan (singular), Hoxuxuno (plural)	"rotten bone"
Arikara	Male-bodied: Kuxa't	
Assiniboine	Male-bodied: Winktan	
Atsegewi	Male-bodied: Yaawa: Female-bodied: Brumaiwi	
Blackfoot/Blackfeet	<p><b>Siksika</b> Male-bodied: Aakí'skassi or Aawoowa'kii</p> <p><b>Southern Peigan</b> Male-bodied: Aakí'skassi Female-bodied: Saahkómaapi'aakíikoan</p>	<p>"acts like a woman"</p> <p>"acts like a woman" "boy-girl"</p>
Cheyenne	Male-bodied: He'eman (singular), He'emane'o (plural) (hee = "woman") Female-bodied: Hetaneman (singular), Hatane'mane'o (plural) (hetan = "man")	
Chickasaw, Choctaw	Male-bodied: Hatukiklanna Female-bodied: hatukholba	

Nation	Term	“Loose” translation
Chumash	<b>Ineseño</b> Male-bodied: agí <b>Ventureño</b> Male-bodied: aqi or axi	
Cocopa	Male-bodied: Elha ("coward") Female-bodied: Warrhameh	
Cree	Male-bodied: napêw iskwêwisêhot Female-bodied: iskwêw ka napêwayat Male-bodied: ayahkwêw Female-bodied: înahpîkasoh Male-bodied: Iskwêhkân Female-bodied: 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-bodied: Bote/Bate/Bade	"not man, not woman"
Dakota	Santee Sioux Male-bodied: Winkta	
Flathead	<b>Interior Salish</b> Male-bodied: Ma'kali	
Gros Ventre	Male-bodied: Athuth	
Gosiute	Male-bodied: Tuvasa	
Hidatsa	Male-bodied: Miati	"to be impelled against one's will to act the woman," "woman compelled"
Hopi	<b>Pueblo</b> Male-bodied: Ho'va	



Nation	Term	“Loose” translation
Huchnom	Male-bodied: Iwap kuti	
Illinois	Male-bodied: Ikoueta Female-bodied: Ickoue ne kioussa	"hunting women"
Inca	Male-bodied: Quariwarmi	
Ingalik (Deg Hit'an)	Male-bodied: Nok'olhanxodeleane Female-bodied: Chelxodeleane	"woman pretenders" "man pretenders"
Inuit	Male-bodied: Sipiniq	"infant whose sex changes at birth"
Juaneno	Male-bodied: Kwit	
Karankawa	Male-bodied: Monaguia	
Kawaiisu	Male-bodied: Hu'yupǐz	
Keresá (Pueblo)	<b>Acoma</b> Male-bodied: Kokwi'ma <b>Laguna</b> Male-bodied: Kok'we'ma	
Klamath	Male-/Female-bodied: Tw!inna'ek	
Kootenai (Kutenai)	Male-bodied: Kapatke'tek Female-bodied: Titqattek	"to imitate a woman" "pretending to be a man"
Kumeyaay (Diegueno) Tipai, Kamia	Female-bodied: Warharmi	

Nation	Term	“Loose” translation
Laguna	Male-bodied: Kok'we'ma	
Lakota	<b>Teton Sioux</b> Male-bodied: Winkte Female-bodied: Bloka egla wa ke	["wants' or 'wishes'] to be [like] [a] woman." A contraction of winyanktehca "thinks she can act like a man"
Luiseno	<b>San Juan Capistrano</b> Male-bodied: Cuit <b>Mountain</b> Male-bodied: Uluqui	
Maidu	<b>Mountain (Northeastern)</b> Male-/Female-bodied: Suku <b>Nisenan (Southern)</b> Male-bodied: Osa'pu (osa = "woman")	
Mandan	Male-bodied: Mihdacka	mih-ha = "woman"
Maricopa	Male-bodied: Ilyaxai' Female-bodied: Kwiraxame	"girlish"
Miami	Male-bodied: Waupeengwoatar	"the white face," possibly the name of a particular person who was two-spirit
Mescalero Apache	Male-bodied: Nde'isdzan	"man-woman"
Mi'kmaq (Micmac)	Male-bodied: Geenumu gesallagee	"he loves men," perhaps correctly spelt ji'nmue'sm gesalatl
Miwok	Male-bodied: Osabu	osa = "woman"
Mohave	Maled-bodied: Alyha Female-bodied: Hwame	"coward"

Nation	Term	“Loose” translation
Mono (Monache, Western Mono)	Male-bodied: Tai'up	
Nomlaki	Male-bodied: Walusa	"hermaphrodite"), tôhkêt ("boy who goes around with the women all the time"
Nuxálk (Bella Coola)	Male-bodied: Sx'ínts	"hermaphrodite"
Diné, Bi la' Á'shglá'ii (Five Fingered Beings) (Navajo)	Male-/female-/intersexed-bodied: Nad'ée' or nadleeh (gender class/category), nad'ée'i (singular), nad'ée'hé (plural) Female-bodied: Bá (suffix, singular), or bah, i.e. Dilbá	"one in a constant state of change," "one who changes," "being transformed" "warrior/protector of"
Ojibwa (Chippewa)	Male-bodied: Agokwa Female-bodied: Okitcitakwe	"man-woman" "warrior woman"
Omaha, Osage, Ponca	Male-bodied: Mixu'ga	"instructed by the moon," "moon instructed"
Otoe, Kansa (Kaw)	Male-bodied: Mixo'ge	"instructed by the moon," "moon instructed"
Papago	<b>Tohono O'odham &amp; Akimel O'odham (Pima)</b> Male-bodied: Wik'ovat	"like a girl"
Paiute	<b>Northern</b> Male-bodied: Tüdayapi Female-bodied: Moroni noho Tüvasa <b>Owens Valley (Eastern Mono)</b> Male-bodied: Tüdayap' <b>Southern</b> Male-bodied: Tüwasawuts orMa:ai'pots	"dress like other sex" "dress like other sex"
Patwin	Male-bodied: Panaro bobum pi	"he has two [sexes]"

Nation	Term	“Loose” translation
Pawnee	Male-bodied: Ku'saat	
Pomo (Kalekau, Kulanapa)	<b>Northern</b> Male-bodied: Das (Da = "woman") <b>Southern</b> Male-bodied: T!un	
Potawatomi	Male-bodied: M'netokwe	"supernatural, extraordinary," Manito plus female suffix
Quinault	Male-bodied: Keknatsa'nxwix <sup>w</sup> Female-bodied: Tawkxwa'nsix <sup>w</sup>	"part woman" "man-acting"
Salinan	Male-bodied: Coya	
Sanpoil	Male-bodied: St'a'mia	"hermaphrodite"
Sauk (Sac), Fox	Male-bodied: I-coo-coo-a or Äyä'kwä´	"man-woman"
Shoshone	<b>Bannock</b> Male-bodied: Tuva'sa <b>Lemhi</b> Male-/Female-bodied: Tübasa Male-bodied: Taikwahni tainnapa' Female-bodied: Waip:ü suŋwe or taikwahni wa'ippena' <b>Gosiute</b> Male-bodied: Tuvasa <b>Promontory Point</b> Male-bodied: Tubasa waip: <b>Nevada</b> Male-bodied: Tainna'wa'ippe or waip: siŋwa Female-bodied: Nüwüdücka	"sterile" "woman-half" "sterile woman" "man-woman" or "half woman" "female hunter"
Ute	<b>Southern</b> Male-bodied: Tuwasawits	
Takelma	Male-bodied: Xa'wisa	

Nation	Term	“Loose” translation
Tenino (Warm Springs)	Male-bodied: Waxlha	
Tewa (Pueblo)	Male-/Female-bodied: Kwido	
Tiwa (Pueblo)	<b>Isleta</b> Male-bodied: Lhunide	
Tlingit	Male-bodied: Gatxan Male-bodied: W <sup>n</sup> citc	"coward" "boy whose sex changes at birth"
Tsimshian	Male-bodied: Kanâ'ts' or Maḥana'ax Female-bodied: Mi'yuuta	"effeminate man" "mannish woman"
Tübatulabal	Male-bodied: Huiy	
Wailaki	Male-bodied: Clele	
Wappo	Male-bodied: Wós	
Winnebago (Ho-Chunk)	Male-bodied: Shiange	"unmanly man"
Wishram	Male-bodied: Ikle'laskait	
Yana	Male-bodied: Lô'ya	
Yokuts (Mariposa)	<b>Kochejali</b> Male-bodied: Tonoo'tcim <b>Paleuyami</b> Male-bodied: Tono'cim <b>Tachi (Tulare)</b> Male-bodied: Tonochim or Lokowitnono <b>Michahai</b> Male-bodied: Tono'cim <b>Yaudanchi</b> Male-bodied: Tongochim <b>Waksachi</b> Male-bodied: Tai'yap	"undertaker"

Nation	Term	“Loose” translation
Yuma (Quechan)	Male-bodied: Elxa' Female-bodied: Kwe'rhame	"coward"
Yup'ik	<p><b>Alutiiq (Sugpiaq, Pacific Eskimo, Southern Alaskan Yup'ik)</b>  <b>Chugach</b>  Male-bodied: Aranu:tiq  Female-bodied: Tyakutyi</p> <p><b>Koniag (Koniagmiut)</b>  Male-bodied: Akhnuchik</p> <p><b>Siberian Yup'ik (St. Lawrence Island, Yuit, Western Alaskan Yup'ik)</b>  Male-bodied: Anasik or Yuk allakuyaaq  Female-bodied: Uktasik</p> <p><b>Kusquqvagmiut (Kuskowagamiut, Kuskokwim river, Central Alaskan Yup'ik)</b>  Male-bodied: Aranaruaq  Female-bodied: Angut<sup>n</sup>guaq</p>	<p>"man-woman"  "what kind of people are those two"  "man-woman," perhaps spelt the same as the Chugach  "different, distinct person"  "woman-like"  "man-like"</p>
Yurok	Male-bodied: Wergern	
Zapotec	Male-bodied: Muxe	
Zuni	Male-bodied: Lha'mana Female-bodied: Katotse	<p>"behave like a woman"  "boy-girl"</p>

# Other cultures outside of North America with Gender Diversity

## ASIA

Korea

*mudang*

Siberian Chukchis

Male-bodied: *Yirka'-la'ul* ("soft man")

Female-bodied: *Qa'cikicheca* ("similar to a man")

Thailand

*kathoey*

Philippines

*bantut*

India

*hijra*

## INDONESIA

Borneo

*basir* (among the Ngaju of Kalimantan)

*manang bali* (among the Iban)

Sulawesi

*basaja* (among the Toradjas)

*bissu* (among the Makasserese)

## POLYNESIA

Hawaii

*mahu*

Tahiti

*mahu*

Samoa

*fa'afafine*

Tonga

*fakafefine/fakaleiti*

Tuvalu

*pinapinaaine*

## MALAYSIA

Singapore

*mak nyah*

## AFRICA

Lugbara

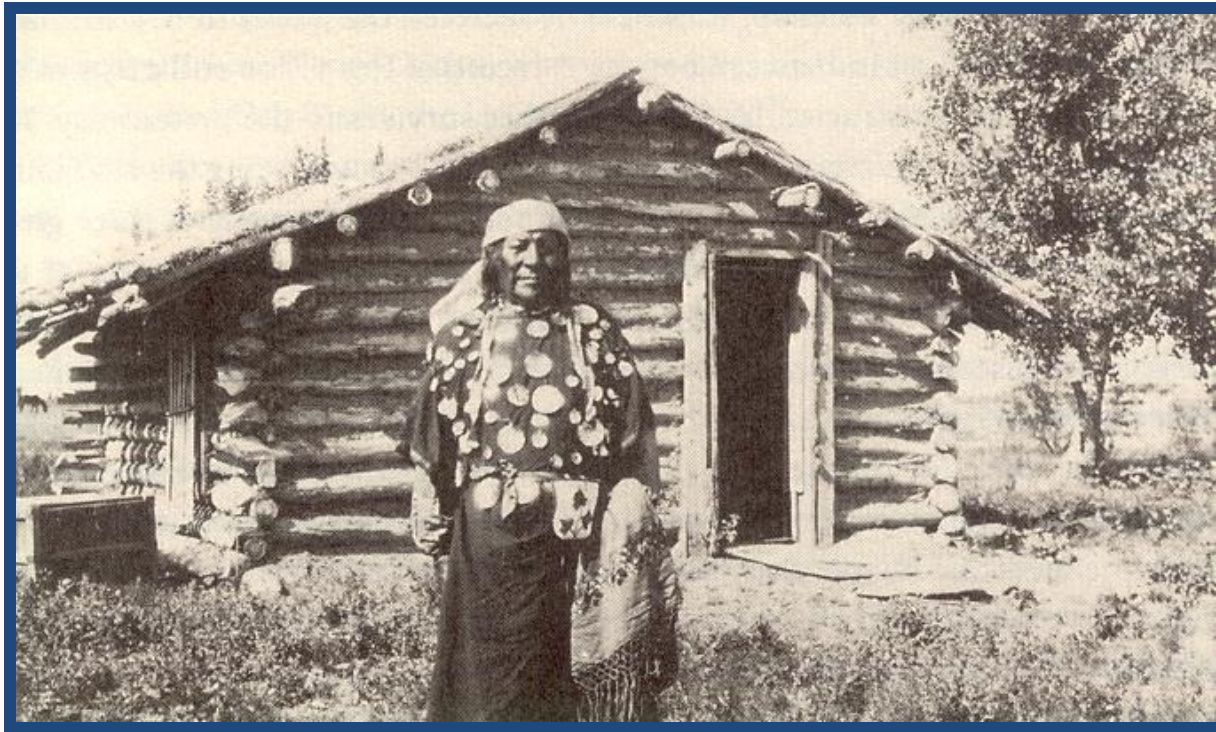
*okule* (male-bodied)

*agule* (female-bodied)

Zulu

*isangoma*

# 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)



# Ozaawindib ("Yellow Head"), Ojibwe



# Ozaawindib/Ojibwe

The Ojibwe share a fascinating system of beliefs. One such belief is that the two genders are not male and female, but animate and inanimate. This allowed the Ojibwe to develop a complex society in which "traditional" gender roles were not important. Members of the tribe contributed to their communities and families in whichever way they felt was best. They were the career moms and stay-at-home dads centuries before these terms became popular. In fact, many Ojibwe warriors were transgendered. Known as egwakweg, these transsexuals were honored and revered because they were "two-spirited", or niizh manidoowag. It boggles the mind to think that these so-called "primitive" people were so many centuries ahead of their time, because even in the 21st century most "civilized" societies have yet to come to terms with transgender issues.

While some people may smirk at the thought of transgendered warriors, history shows that the Ojibwe were skilled tacticians when it came to art of war. In 1745, armed with British guns, the Ojibwe defeated the Sioux and drove them out of their southern territories to the Dakotas. They defeated the Lakota and Meskwaki (Fox), driving the Fox out of northern Wisconsin. Allied with the French during the Seven Years' War, the Ojibwe fought against the powerful Iroquois Confederacy and the British. They lost, of course, but the Ojibwe didn't give a hoot about adversity or the odds stacked against them. They fought against the United States during the War of 1812, siding with the British. Although historians conclude that the War of 1812 ended in a draw, it could have been a decisive American victory if not for the Ojibwe, who were determined to prevent American settlers from stealing their territorial lands.

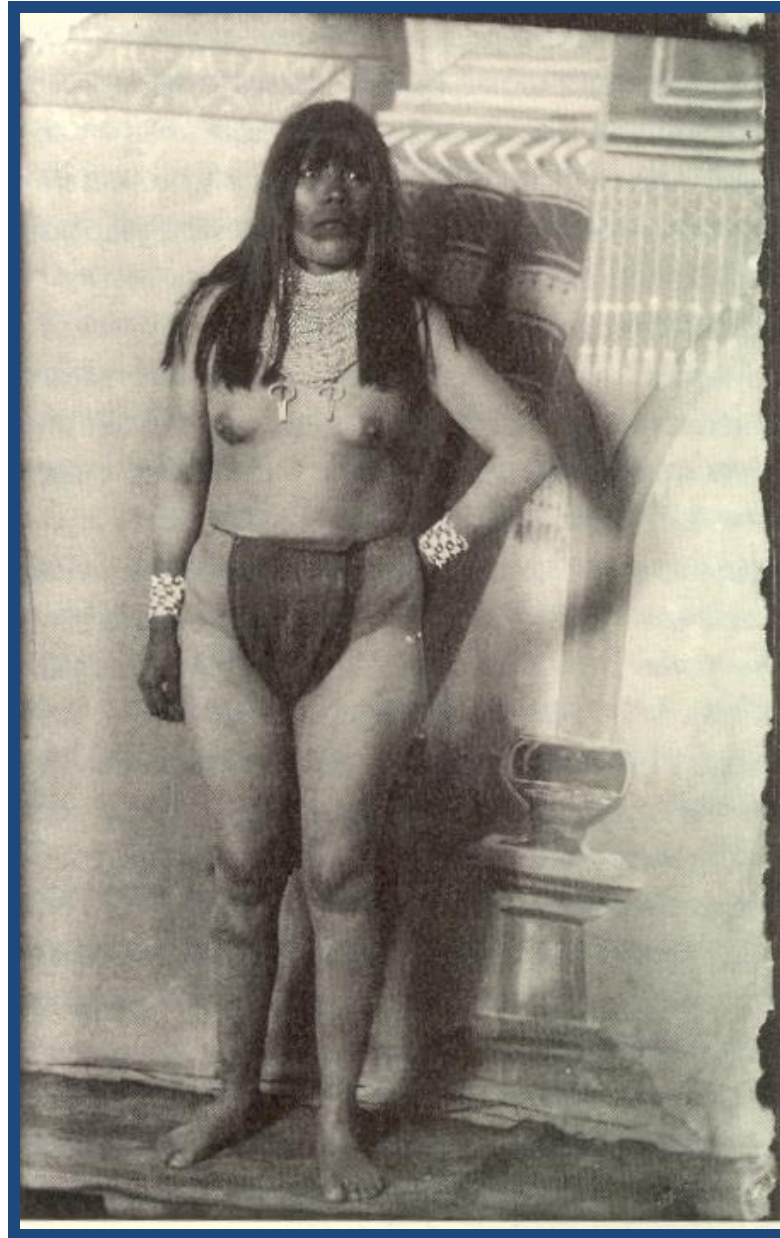
The most well-known of these transgendered warriors was Ozaawindib, whom the Europeans called "Yellow Head". John Tanner, an interpreter who lived among the Native Americans for thirty years, was raised by the Ojibwe in the late 18th century. In his 1830 book, Tanner describes Ozaawindib: "This man was one of those who make themselves women, and are called women by the Indians." Tanner also recalled that he was once the center of Ozaawindib's affections. The warrior, who already had several husbands (polygamy was a common practice among certain tribes), made numerous advances toward Tanner. However, the Ojibwe egwakweg lost interest in Tanner when he became the third wife of Chief Wenji-Dotaagan.

History records Ozaawindib as being a courageous warrior. His position within the tribe was that of Makandwewiniwag, known as a "pillager". These Ojibwe pillagers were much like the modern-era Marine Corps; the first to arrive on the scene of battle. The pillagers served as an advance guard, leading the invasion of Dakota territory. Today, the legacy of this transgendered warrior can be seen in place names around Minnesota. Lake Itasca's Yellow Head Point was named in his honor.

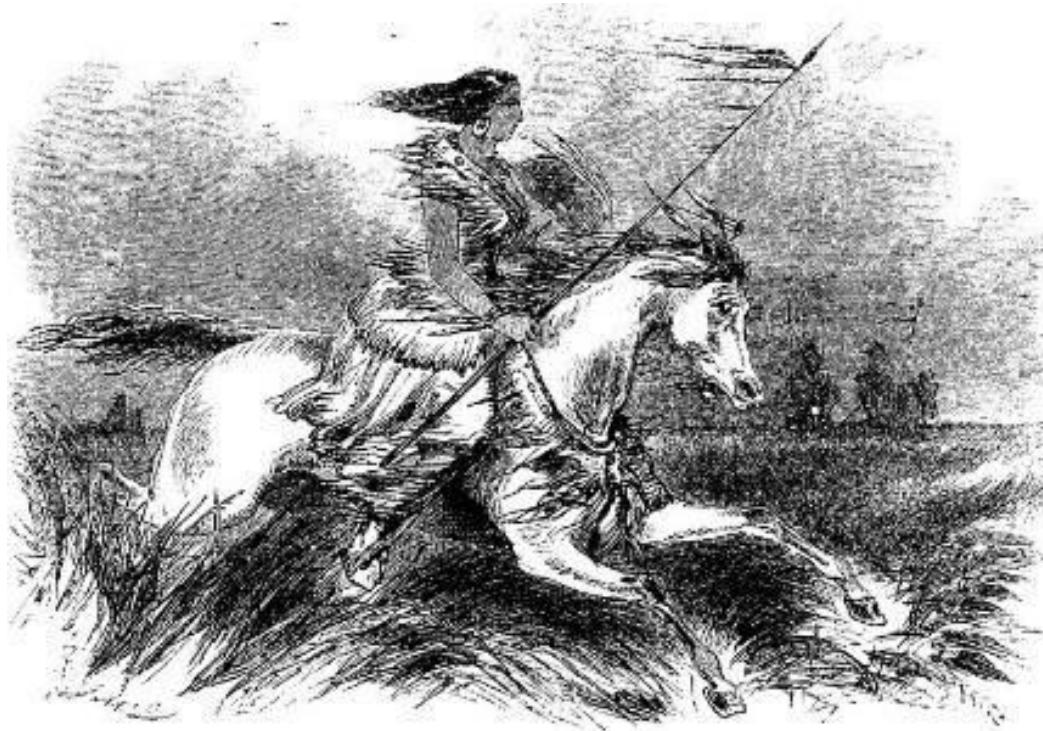
# Charlie The Weaver (right) and friend, 1895



# Quechan kew'rhome (Quechan), 1890

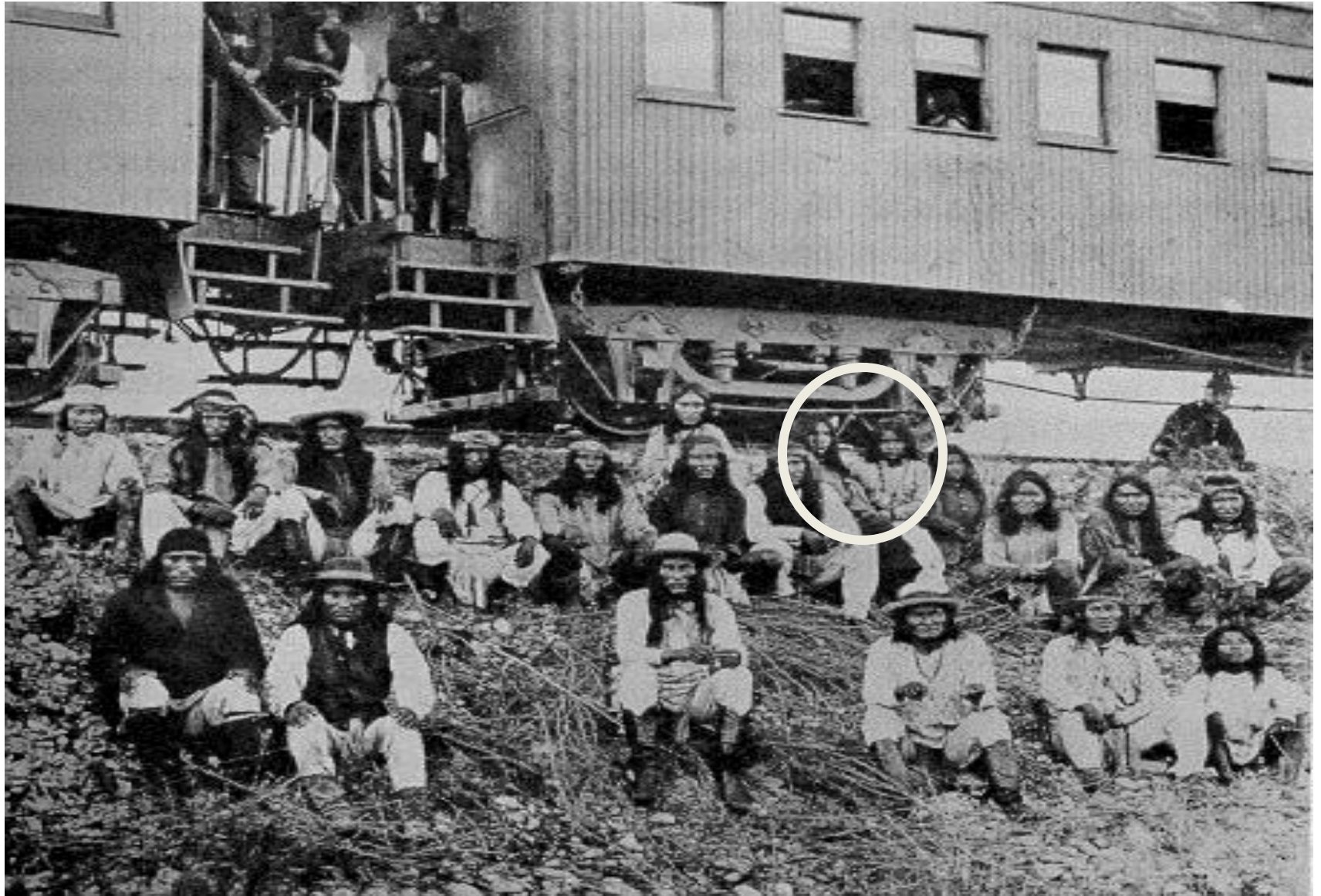


# Chief Barcheeampe (1850) or Pine Leaf



Chief Barcheeampe (1850) or Pine Leaf - While always dressing in female clothing, she was learned in horse keeping, hunting and warfare, mostly against the Blackfoot. She had at least four female wives and earned a strong voice in the tribes council, ranking the third person in the whole tribe of 160 lodges. In 1854 she was killed by Gros Ventres Indians near Fort Union.

# Lozen and Dahtetse (Chiricahua Apache) from Geronimo's Band, 1886





# Lozen and Dahtetse

Lozen was a Chiricahua Apache warrior born in the late 1840s. The younger sister to the famous leader Victorio and a leader in her own right, she began riding horses at age seven. Lozen learned the Apache art of war as taught to her by her brother, and fought with other Apache warriors in skirmishes in the states of New Mexico, Arizona, and Chihuahua. Throughout her life, she was never interested in the traditional roles of Apache women, never married a man, and was described as being more masculine than other men within the tribe. When she was not accompanying the men in raiding parties, she would engage in the rough games of the men and earned their respect as an athlete. Victorio described her as “my right hand” and “a shield to her people.”

Lozen was a renowned medicine woman, possessing extensive knowledge of the medicinal properties of plants and minerals. She was also famous for her ability to detect her enemies by means of a ritual in which she sang, extending her arms, and turned in a circle until the palms of her hands tingled, letting her know from which direction they were approaching. Upon Victorio’s death, she went on to join the famed Native American resistance leader Geronimo (Apache name: Goyatla, “One Who Is Yawning”). She eluded her capture many times until she was finally surrounded along side Geronimo in 1886. She died as a prisoner of war at Mount Vernon in Mobile, Alabama of tuberculosis at age 50, never to see her homeland in the Southwestern USA ever again.

Dahteste was a Mescalero Apache woman and companion of Lozen. Unlike the masculine description of Lozen, Dahteste was a well-groomed, beautiful woman who took pride in her appearance and dressed in feminine attire. Although she rode and fought just as well as Lozen, she was described as carrying herself with more sophistication. Dahteste was fluent in English and acted as translator for the Apache people. She also became a mediator and trusted scout for the U.S. Cavalry. Her dual loyalties to the Apache people and the US Army did not keep her from being arrested alongside Geronimo in 1886. She was taken as a prisoner of war and shipped off to St. Augustine, Florida where she remained for eight years. While in Florida she managed to survive pneumonia and tuberculosis.

Later on, she was shipped to Fort Sill, Oklahoma where she remained for another nineteen years before given permission to join the Mescalero Apache in New Mexico. Dahteste was able to live out the rest of her life among her people until she died of old age. Eve Ball, who interviewed Dahteste in New Mexico, said, “I could hardly believe my good fortune in being permitted to know this courageous woman,” and “Dahteste to the end of her life mourned Lozen.”

There is one surviving picture of Dahteste and Lozen. They are sitting close together, along with Geronimo and other warriors in front of the train that is taking them away in cattle cars to exile in Florida. The physical proximity of the two women, however, is often disrupted by biographers, despite evidence of their companionship in battle and during their exile. Their images are isolated into two separate pictures, just as their biographies tend to downplay their emotional closeness to each other. Members of the Two-Spirit community have reintegrated the visual and biographical images of Lozen and Dahteste so that they are once again united.

# Hastiin Klah, Navajo



# An Unidentified Navajo



# Balboa's dogs killing our Two-Spirit People



Painting of the story of Captain Vasco Núñez de Balboa, the Spanish conquistador who in 1513, during the course of his journeys, discovered a group of indigenous men in Panama who had engaged in homosexual relations. Taking the men to a nearby mountain clearing, Balboa had the men stripped naked, then set his dogs on them, allowing the animals to tear the men to shreds. Various chronicles of the Spanish conquest of the Americas provide accounts of homosexuality among several of the indigenous peoples inhabiting the region -- an element which, together with others, served to provide "moral" justification for the genocide which marked the conquest.

# 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.
- 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 underground in order to protect them.



A photo of Carlisle Indian Industrial School, (1879 - 1918), was an Indian Boarding School in Carlisle, Pennsylvania. Founded in 1879 by Captain Richard Henry Pratt at a disused barracks in Carlisle, Pennsylvania. The so-called “noble experiment” was a failed attempt to forcibly assimilate Native American children into the culture of the United States. The United States Army War College now occupies the site of the former school.

"It seems curious that church people, humanitarians, and idealists should fall so much in love with Pratt. He was a quite ordinary army officer who had developed a marked ability for knocking the spirit out of the Indians and turning them into docile students who would obey all orders. Pratt was a domineering man who knew only one method for dealing with anyone who opposed his will. He bullied them into submission."

250 million Indigenous people died after contact with the Europeans. By 1920, 99% of the Native Peoples were wiped out. 1920 is two-years after the closing of Carlisle Indian Industrial School.







# 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 it is precisely because our number are so small that our community should be declared a top priority – once we are gone – we are gone.

# What is Historical Trauma?

- ***Historical trauma***

is ***cumulative emotional and psychological wounding*** over the lifespan and across generations, emanating from massive group trauma

***cumulative exposure of traumatic events*** that affect an individual and continues to affect subsequent generations

- The trauma is held personally and transmitted over generations; thus, even ***family members who have not directly experienced the trauma can feel the effects of the event generations later***

- ***Historical trauma response***

- is a ***collection of features in reaction to*** massive group trauma (genocide experienced by the Native American people in the US)

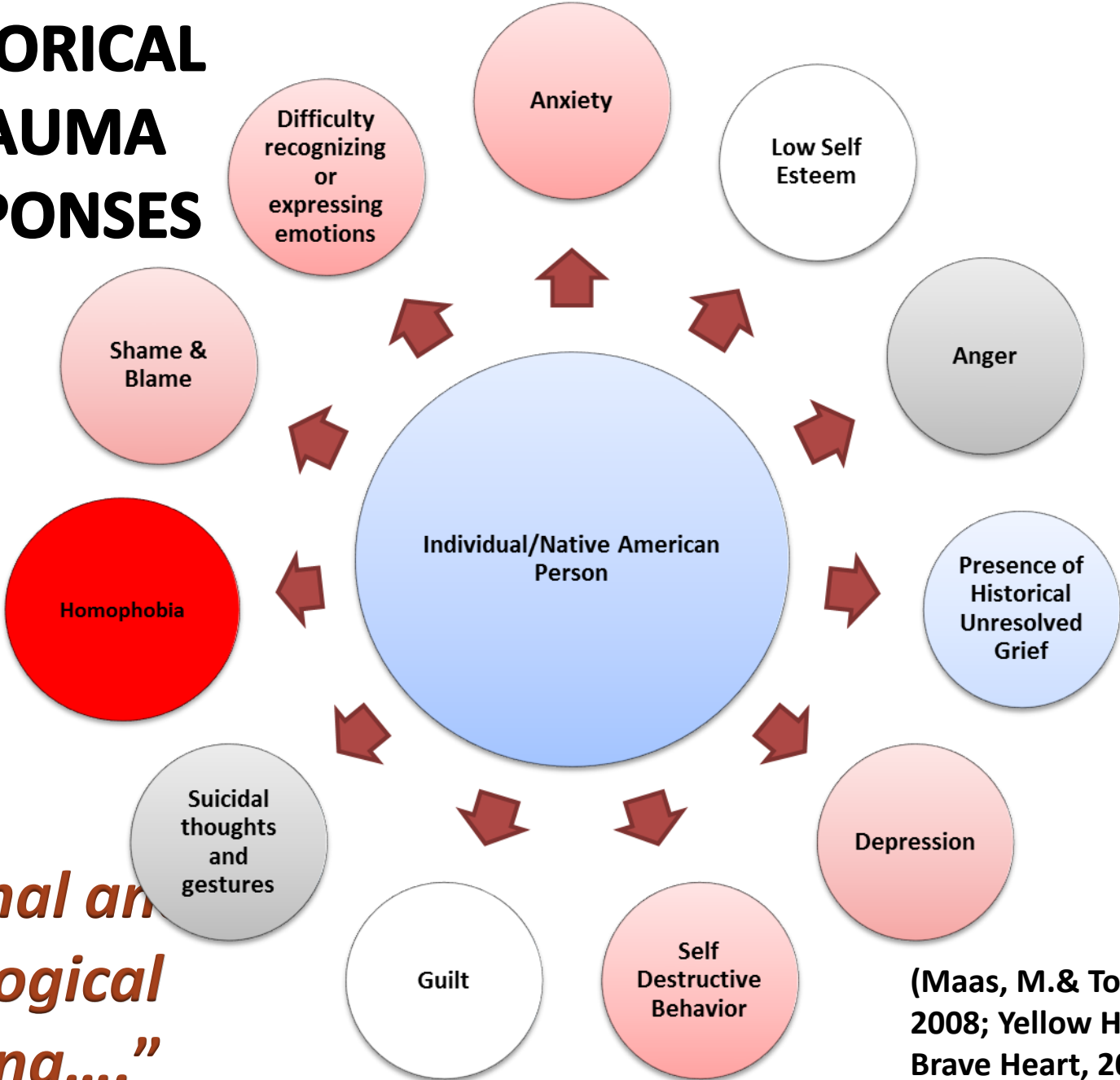
(Brave Heart, 1995,1998, 1999, 2000)

# 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
- Ceremonies
- Family structure (forced into boarding schools)

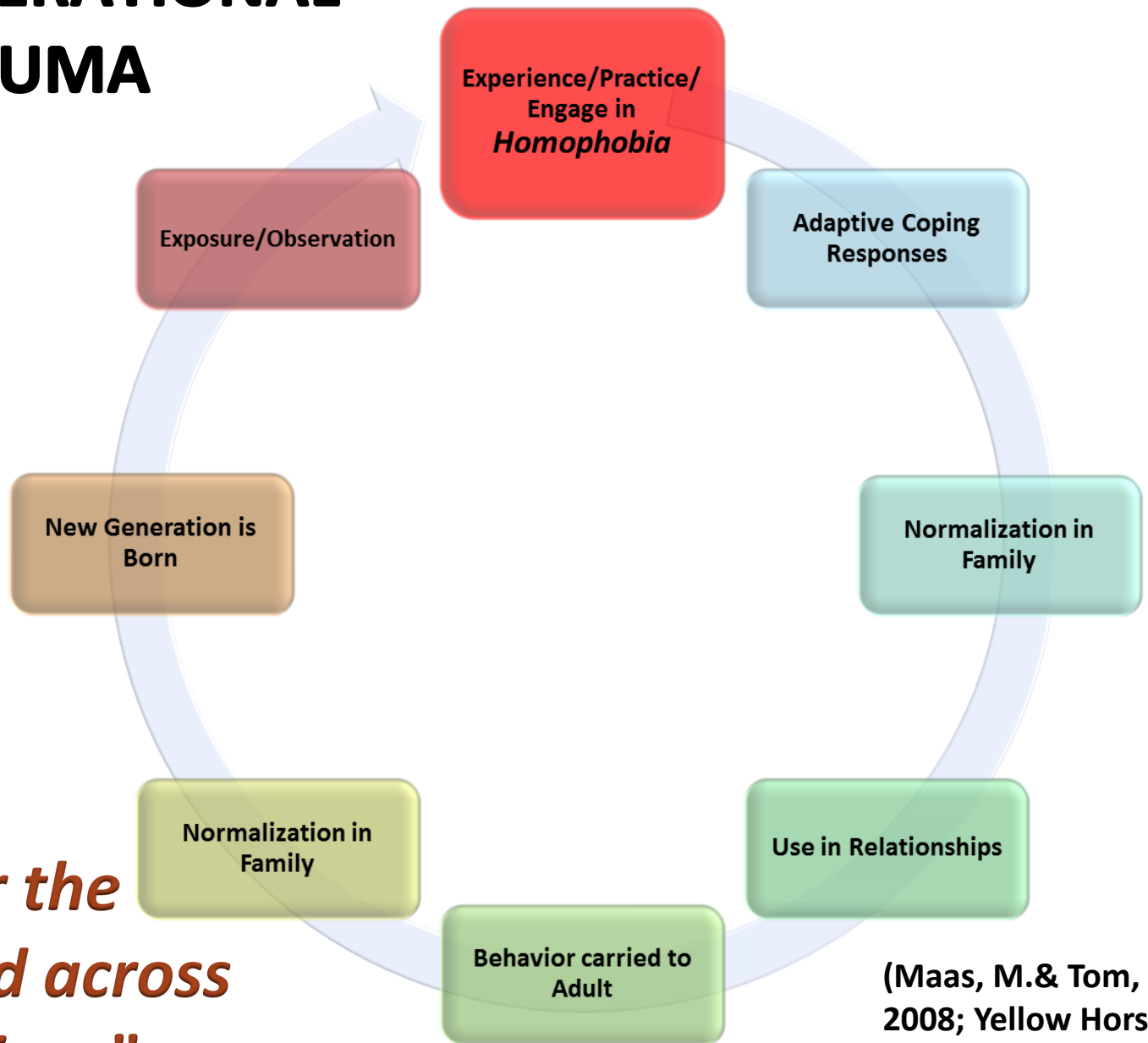
# HISTORICAL TRAUMA RESPONSES



*“Emotional and psychological wounding....”*

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

# INTERGENERATIONAL TRAUMA



*“...over the  
lifespan and across  
generations”*

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

# **HISTORICAL TRAUMA INTERVENTION: FOUR MAJOR INTERVENTION COMPONENTS**

1. Confronting historical trauma
2. Understanding the trauma
3. Releasing our pain
4. Transcending the trauma

# SPIRITUAL



# MENTAL



**Confronting Historical Trauma**

- ▣ Confront the Trauma
- ▣ Education
- ▣ Understanding & embracing our History

**Transcending the Trauma**

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

**Understanding Historical Trauma**

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

**Releasing the Pain**

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



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

# EMOTIONAL

# PHYSICAL

# Two Spirit Society Healing Process

A couple of examples of the healing work in the Two-Spirit Community:

- NE2SS weekly Dance Lessons
- Two-Spirit Gatherings
- Two-Spirit Pow-Wows
- Two-Spirit Drum Groups
- Restoring of Ceremonies:
  - Naming Ceremony
  - Sun Dance



# Resources

- Two-Spirit Resource Directory – [www.ne2ss.org](http://www.ne2ss.org)
- Healing Circle Consultant Booklet Resource Guide, 2<sup>nd</sup> Ed., 2013  
[http://issuu.com/nativeamericanhealthcenter/docs/healing\\_circle\\_consultant\\_guide\\_second\\_edition/20](http://issuu.com/nativeamericanhealthcenter/docs/healing_circle_consultant_guide_second_edition/20)
- We R Native [www.wernative.org](http://www.wernative.org)
- Northwest Portland Area Indian Health Board – We R Proud, Logos, Media, PSAs, etc.  
[http://www.npaihb.org/epicenter/project/prt\\_reports\\_publications\\_media\\_campaigns#STD/HIV\\_PowerPoint\\_Slides](http://www.npaihb.org/epicenter/project/prt_reports_publications_media_campaigns#STD/HIV_PowerPoint_Slides)
- NativeOUT <http://nativeout.com>
- Native Stand <http://www.nativestand.com/>



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