

Two Spirit People Native American Gender Identity Sexuality And Spirituality

The Oxford Handbook of Sexual and Gender Minority Mental Health - Esther D. Rothblum 2020

Rothblum 2020

"The Oxford Handbook of Sexual and Gender Minority Mental Health provides an overview of the current research on the mental health of sexual and gender minority (SGM) populations. It is aimed at researchers conducting studies on the mental health of SGM populations, clinicians and researchers interested in psychiatric disorders that affect SGM populations, clinicians using evidence-based practice in the treatment of SGM patients/clients, students in mental health programs (clinical psychology, psychiatry, clinical social work, and psychiatric nursing), and

policymakers. This chapter defines some terms and provides an overview of current and past SGM research methods"--

Becoming Two-spirit - Brian Joseph Gilley 2006-10-01

An intimate glimpse of how Two-Spirit (gay) Native men in Colorado and Oklahoma work to build cross-tribal networks of support as they search for acceptance within their own communities.

Reclaiming Two-Spirits - Gregory D. Smithers 2022-04-26

A sweeping history of Indigenous traditions of gender, sexuality, and resistance that reveals how, despite centuries of colonialism, Two-Spirit people are reclaiming their place in

Native nations. Reclaiming Two-Spirits decolonizes the history of gender and sexuality in Native North America. It honors the generations of Indigenous people who had the foresight to take essential aspects of their cultural life and spiritual beliefs underground in order to save them. Before 1492, hundreds of Indigenous communities across North America included people who identified as neither male nor female, but both. They went by aakí'skassi, miati, okitcitakwe or one of hundreds of other tribally specific identities. After European colonizers invaded Indian Country, centuries of violence and systematic persecution followed, imperiling the existence of people who today call themselves Two-Spirits, an umbrella term denoting feminine and masculine qualities in one person. Drawing on written sources, archaeological evidence, art, and oral storytelling, Reclaiming Two-Spirits spans the centuries from Spanish invasion to the present, tracing

massacres and inquisitions and revealing how the authors of colonialism's written archives used language to both denigrate and erase Two-Spirit people from history. But as Gregory Smithers shows, the colonizers failed—and Indigenous resistance is core to this story. Reclaiming Two-Spirits amplifies their voices, reconnecting their history to Native nations in the 21st century.

Two Spirits - Walter L. Williams 2006

Twenty years after publishing his groundbreaking "The Spirit and the Flesh," anthropologist Williams teams up with award-winning writer Johnson to produce a work of historical fiction that is striking in its evocation of Navajo philosophy and spirituality.

Two Spirit People - Lester B Brown 2014-01-02

Two Spirit People is the first-ever look at social science research exploration into the lives of American Indian lesbian women and gay men. Editor Lester B. Brown posits six gender styles in traditional

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American Indian culture: men and women, not-men and not-women (persons of one biological sex assuming the identity of the opposite sex in some form), and gays and lesbians. He brings together chapters that emphasize American Indian spirituality, present new perspectives, and provide readers with a beginning understanding of the place of lesbian, gay, and bisexual Indians within American Indian culture and within American society. This beginning will help you understand these unique people and the special challenges and multiple prejudices they face. Traditionally, American Indian cultures showed great respect and honor for alternative gender styles, since these were believed to be part of the sacred web of life. If the Great Spirit chose to create alternative sexualities or gender roles, who was bold enough to oppose such power? If one's spiritual quest revealed one's identity to be that of not-woman, not-man, gay, or

lesbian, who should defy their calling? The interpretation of contemporary American Indian religions that gay American Indians retain sacred rights within Indian cultures, and that they can share this gift with others, have implications for therapy, identity formation, social movements, and general human relations. Social workers and other human service professionals, American Indian studies students, sociologists, anthropologists, and lesbian and gay scholars will find Two Spirit People enlightening and a significant contribution to the development of professional interventions for oppressed groups that is ethnically and culturally sensitive. Only by understanding the belief systems from which these oppressed groups come will you begin to really help them achieve positive change. You will become better equipped to specifically help gay and lesbian American Indians as you gain insight into: American Indian alternative gender styles social service issues for

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American Indian lesbians and gay men American Indian not-men and not-women and their choosing ceremonies American Indian lesbian and gay identity development American Indian lesbian and gay literature AIDS and American Indians Two Spirit People helps you see that family and community acceptance of lesbians and gays is possible. The families of American Indian lesbians and gays do not usually abandon them, thus helping them face a generally unaccepting American milieu. Looking to this book and the American Indian perspective of alternative sexuality/gender styles, American society as a whole can begin to take a new approach to the treatment and understanding of other groups traditionally held to the "outside" of American mainstream society.

Spaces Between Us - Scott Lauria Morgensen 2011
Explores the intimate relationship of non-Native and Native sexual politics in the United States

Living the Spirit - Will Roscoe

1988-08-15

A groundbreaking collection of essays and stories by, about, and selected by gay American Indians from over twenty North American tribes. From the preface by Randy Burns (Northern Paiute): Gay American Indians are active members of both the American Indian and gay communities. But our voices have not been heard. To end this silence, GAI is publishing *Living the Spirit: A Gay American Indian Anthology*. *Living the Spirit* honors the past and present life of gay American Indians. This book is not just about gay American Indians, it is by gay Indians. Over twenty different American Indian writers, men and women, represent tribes from every part of North America. *Living the Spirit* tells our story---the story of our history and traditions, as well as the realities and challenges of the present. As Paula Gunn Allen writes, "Some like Indians endure." The themes of change and continuity are a part of every contribution in this book---in the contemporary

coyote tales by Daniel-Harry Steward and Beth Brant--in the reservation experiences of Jerry, a Hupa Indian--in the painful memories of cruelty and injustice that Beth Brant, Chrystos, and others evoke. Our pain, but also our joy, our love, and our sexuality, are all here, in these pages. M. Owlfeather writes, "If traditions have been lost, then new ones should be borrowed from other tribes," and he uses the example of the Indian powwow--Indian, yet contemporary and pantribal. One of our traditional roles was that of the "go-between"--- individuals who could help different groups communicate with each other. This is the role GAI hopes to play today. We are advocates for not only gay but American Indian concerns, as well. We are turning double oppression into double continuity---the chance to build bridges between communities, to create a place for gay Indians in both of the worlds we live in, to honor our past and secure our future. Published by Stonewall Inn

Editions in partnership with St. Martin's Press, 1988.

Asegi Stories - Qwo-Li Driskill
2016-04-07

Drawing on oral histories and archival research, this book develops the concept of asegi stories. Asegi translates as "strange," and it is also used by some Cherokees as a term similar to "Queer." This book provides a LGBTQ2 lens to interpret the Cherokee past, understand the present, and imagine decolonial futures.

Men as Women, Women as Men - Sabine Lang 2010-01-01

As contemporary Native and non-Native Americans explore various forms of "gender bending" and gay and lesbian identities, interest has grown in "berdaches," the womanly men and manly women who existed in many Native American tribal cultures. Yet attempts to find current role models in these historical figures sometimes distort and oversimplify the historical realities. This book provides an objective, comprehensive study of Native American women-men and men-women across

many tribal cultures and an extended time span. Sabine Lang explores such topics as their religious and secular roles; the relation of the roles of women-men and men-women to the roles of women and men in their respective societies; the ways in which gender-role change was carried out, legitimized, and explained in Native American cultures; the widely differing attitudes toward women-men and men-women in tribal cultures; and the role of these figures in Native mythology. Lang's findings challenge the apparent gender equality of the "berdache" institution, as well as the supposed universality of concepts such as homosexuality.

Urban Indigenous Youth Reframing Two-Spirit - Marie Laing 2021-03-15

This book offers insights from young trans, queer, and two-spirit Indigenous people in Toronto who examine the breadth and depth of meanings that two-spirit holds. Tracing the refusals and desires of these youth and their

communities, Urban Indigenous Youth Reframing Two-Spirit expands critical conversations on queerness, Indigeneity, and community and simultaneously troubles the idea that articulating a definition of two-spirit is a worthwhile undertaking. Beyond the expansion of these conversations, this book also seeks to empower community members, educators, and young people — both Indigenous and non-Indigenous — to better support the self-determination of trans, queer, and two-spirit Indigenous youth. By including a research zine and community discussion guidelines, Laing demonstrates the possibility of powerful change that comes from Indigenous people creating spaces to share knowledge with one another.

The Spirit and the Flesh - Walter L. Williams 1992-04-01
Winner of the: Gay Book of the Year Award, American Library Association; Ruth Benedict Award, Society of Lesbian and Gay Anthropologists; Award for Outstanding Scholarship,

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World Congress for Sexology
Author's note: Shortly after the second revised edition this book was published in 1992, the term "Two-Spirit Person" became more popular among native people than the older anthropological term "berdache." When I learned of this new term, I began strongly supporting the use of this newer term. I believe that people should be able to call themselves whatever they wish, and scholars should respect and acknowledge their change of terminology. I went on record early on in convincing other anthropologists to shift away from use of the word berdache and in favor of using Two-Spirit. Nevertheless, because this book continues to be sold with the use of berdache, many people have assumed that I am resisting the newer term. Nothing could be further from the truth. Unless continued sales of this book will justify the publication of a third revised edition in the future, it is not possible to rewrite what is already printed, Therefore, I

urge readers of this book, as well as activists who are working to gain more respect for gender variance, mentally to substitute the term "Two-Spirit" in the place of "berdache" when reading this text. -- Walter L. Williams, Los Angeles, 2006

Two-spirit People - Sue-Ellen Jacobs 1997

This landmark book combines the voices of Native Americans and non-Indians, anthropologists and others, in an exploration of gender and sexuality issues as they relate to lesbian, gay, transgendered, and other "marked" Native Americans. Focusing on the concept of two-spirit people-- individuals not necessarily gay or lesbian, transvestite or bisexual, but whose behaviors or beliefs may sometimes be interpreted by others as uncharacteristic of their sex-- this book is the first to provide an intimate look at how many two-spirit people feel about themselves, how other Native Americans treat them, and how anthropologists and other scholars interpret them and

their cultures. 1997 Winner of the Ruth Benedict Prize for an edited book given by the Society of Lesbian and Gay Anthropologists.

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Ethnic and Cultural Diversity Among Lesbians and Gay Men - Beverly Greene

1997-04-17

Ethnicity, culture, and sexual orientation are salient aspects of human identity. While diversity adds richness to the threads of our human tapestry, minorities often feel vulnerable with open disclosure and retreat from exposures they fear could leave them in jeopardy. This is especially so with the lesbian and gay community. Under the skilled editorship of Beverly Greene, *Ethnic and Cultural Diversity Among Lesbians and Gay Men* explores a broad range of culture-related topics specific to the experience of this population and is courageously presented by an outstanding, diverse group of contributors. Along with empirical, clinical, and theoretical discussions, the inclusion of personal narrative offers poignant insight into additional complexities, pressures, and losses that lesbians and gay men must cope with in a world that often handles diversity with the closed fist of bigotry. Academics, researchers, students, and the interested lay

reader will find Ethnic and Cultural Diversity Among Lesbians and Gay Men both accessible and engaging. The volume is ideal for courses in psychology, social psychology, gender studies, sociology, human services, interpersonal violence, and ethnic studies. Sovereign Erotics - Qwo-Li Driskill 2011-10-01 Two-Spirit people, identified by many different tribally specific names and standings within their communities, have been living, loving, and creating art since time immemorial. It wasn't until the 1970s, however, that contemporary queer Native literature gained any public notice. Even now, only a handful of books address it specifically, most notably the 1988 collection *Living the Spirit: A Gay American Indian Anthology*. Since that book's publication twenty-three years ago, there has not been another collection published that focuses explicitly on the writing and art of Indigenous Two-Spirit and Queer people. This landmark collection strives to reflect the complexity

of identities within Native Gay, Lesbian, Bisexual, Transgender, Queer, and Two-Spirit (GLBTQ2) communities. Gathering together the work of established writers and talented new voices, this anthology spans genres (fiction, nonfiction, poetry, and essay) and themes (memory, history, sexuality, indigeneity, friendship, family, love, and loss) and represents a watershed moment in Native American and Indigenous literatures, Queer studies, and the intersections between the two. Collaboratively, the pieces in *Sovereign Erotics* demonstrate not only the radical diversity among the voices of today's Indigenous GLBTQ2 writers but also the beauty, strength, and resilience of Indigenous GLBTQ2 people in the twenty-first century. Contributors: Indira Allegra, Louise Esme Cruz, Paula Gunn Allen, Qwo-Li Driskill, Laura Furlan, Janice Gould, Carrie House, Daniel Heath Justice, Maurice Kenny, Michael Koby, M. Carmen Lane, Jaynie Lara, Chip Livingston, Luna Maia,

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Janet McAdams, Deborah Miranda, Daniel David Moses, D. M. O'Brien, Malea Powell, Cheryl Savageau, Kim Shuck, Sarah Tsigeyu Sharp, James Thomas Stevens, Dan Taulapapa McMullin, William Raymond Taylor, Joel Waters, and Craig Womack
Changing Ones - William Roscoe 2000-06-16
The term 'berdache' is a little-known, rarely discussed reference to Native American individuals who embodied both genders - what some might classify as 'the third sex.' Berdaches were known to combine male and female social roles with traits unique to their status as a third gender, defying and redefining traditional notions of gender-specific behavior. In *Changing Ones*, William Roscoe opens up and explores the world of berdaches, revealing meaningful differences between Native American culture and contemporary North American culture. Roscoe reveals that rather than being ostracized or forced into obscurity, berdaches were

embraced by some 150 tribes, serving as artists, medicine people, religious experts, and tribal leaders. Indeed, Roscoe points out, berdaches sometimes even occupied a holy status within the tribal community. Roscoe begins with case studies of male and female berdaches, blending biography and ethnohistory, and he builds toward theoretical insights into the nature of gender diversity in North America. What results is highly engaging, readable, and illuminating. *Changing Ones* combines the fields of anthropology, sociology, queer theory, gay and lesbian studies, and gender studies to challenge conventional schools of thought and to expand every reader's horizons.

The Spirit and the Flesh -
Walter L. Williams 1988

Affirmative Counseling with LGBTQI+ People - Misty M. Ginicola 2017-02-08
This current and comprehensive handbook will guide educators, students, and clinicians in developing the

awareness, knowledge, and skills necessary to work effectively with LGBTQI+ populations. Twenty-five chapters written by experts in the field provide direction for working with clients in an authentic, ethical, and affirmative manner that is tailored to their individual strengths, needs, and identity. The book is divided into four sections, which explore the science behind gender and affectional orientation; developmental issues across the life span and treatment issues; the specialized needs of nine distinct populations; and the intersectionality of ethnicity and overlapping identities, the role of religion, and counselor advocacy. To further a deeper understanding of the content, each chapter contains an "Awareness of Attitudes and Beliefs Self-Check," a case narrative relating to the material covered, questions for discussion, and a list of online resources. The book concludes with an extensive glossary of terms, both preferred and

problematic, which counselors working with these communities should understand and use appropriately. *Requests for digital versions from the ACA can be found on wiley.com. *To request print copies, please visit the ACA website here.

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[A Two-Spirit Journey](#) - Ma-Nee Chacaby 2016-05-03

A compelling, harrowing, but ultimately uplifting story of resilience and self-discovery. "A Two-Spirit Journey" is Ma-Nee Chacaby's extraordinary account of her life as an Ojibwa-Cree lesbian. From her early, often harrowing memories of life and abuse in a remote Ojibwa community riven by poverty and alcoholism, Chacaby's story is one of enduring and ultimately overcoming the social, economic, and health legacies of colonialism. As a child, Chacaby learned spiritual and cultural traditions from her Cree grandmother and

trapping, hunting, and bush survival skills from her Ojibwa stepfather. She also suffered physical and sexual abuse by different adults, and in her teen years became alcoholic herself. At twenty, Chacaby moved to Thunder Bay with her children to escape an abusive marriage. Abuse, compounded by racism, continued, but Chacaby found supports to help herself and others. Over the following decades, she achieved sobriety; trained and worked as an alcoholism counsellor; raised her children and fostered many others; learned to live with visual impairment; and came out as a lesbian. In 2013, Chacaby led the first gay pride parade in Thunder Bay. Ma-Nee Chacaby has emerged from hardship grounded in faith, compassion, humour, and resilience. Her memoir provides unprecedented insights into the challenges still faced by many Indigenous people.

Queer Indigenous Studies -

Qwo-Li Driskill 2011-03-15

ÒThis book is an imagining.Ó

So begins this collection

examining critical, Indigenous-centered approaches to understanding gay, lesbian, bisexual, transgender, queer, and Two-Spirit (GLBTQ2) lives and communities and the creative implications of queer theory in Native studies. This book is not so much a manifesto as it is a dialogueÑa Òwriting in conversationÓÑamong a luminous group of scholar-activists revisiting the history of gay and lesbian studies in Indigenous communities while forging a path for Indigenouscentered theories and methodologies. The bold opening to Queer Indigenous Studies invites new dialogues in Native American and Indigenous studies about the directions and implications of queer Indigenous studies. The collection notably engages Indigenous GLBTQ2 movements as alliances that also call for allies beyond their bounds, which the co-editors and contributors model by crossing their varied identities, including Native, trans, straight, non-Native, feminist,

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Two-Spirit, mixed blood, and queer, to name just a few. Rooted in the Indigenous Americas and the Pacific, and drawing on disciplines ranging from literature to anthropology, contributors to Queer Indigenous Studies call Indigenous GLBTQ2 movements and allies to center an analysis that critiques the relationship between colonialism and heteropatriarchy. By answering critical turns in Indigenous scholarship that center Indigenous epistemologies and

methodologies, contributors join in reshaping Native studies, queer studies, transgender studies, and Indigenous feminisms. Based on the reality that queer Indigenous people experience multilayered oppression that profoundly impacts our safety, health, and survival, this book is at once an imagining and an invitation to the reader to join in the discussion of decolonizing queer Indigenous research and theory and, by doing so, to partake in allied resistance working toward positive change.

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