

According to Diné (Navajo) legend, passed down through oral tradition:

In the beginning, humans existed as one being, until there came much turmoil and confusion inside of them.

The Holy People decided to separate the one into two separate beings to lessen the confusion and turmoil within.

A TWO-SPIRIT (INDIGENOUS QUEER) PERSPECTIVE

STORY: CRISOSTO APACHE ART: MOE BUTTERFLY

One would be First Woman, who would be responsible for two genders: Female with feminine expressions, and female with masculine expressions.

The second would be First Man, who would be responsible for two genders: male with masculine expressions, and male with feminine expressions.

This established the four basic genders with the hope of creating balance in mankind. The story of First Woman, First Man, and "two-spirit", has survived through centuries of oral retellings.

Now, Two-Spirit refers to people from many indigenous tribes that have spiritual connections to masculine and feminine energies.

Two-Spirit are accepted and respected in their communities, cultures, and traditions, and they have been seen as sacred or holy people throughout history.

As settlers arrived in North America, they began to introduce new ways of life for indigenous people.

Despite attempts to bury Two-Spirit views and traditions, these identities and stories remain alive.



Lozen and Dahteste were female warriors. They helped Geronimo escape the United States Cavalry.



Hastiin Klah was a medicine person and a rug weaver. The Wheelwright Museum in Santa Fe, New Mexico holds some of his weavings.




We 'Wah from the Zuni Pueblo was a male person who expressed a feminine role in her community. She was a delegate to Washington for her people.




When We 'Wah died, both her female and male genders were honored.



Osh Tisch is from the Black Feet tribe in Montana. She was known for creating a haven for other Black Feet "two-spirit" people from her tribe in exile.



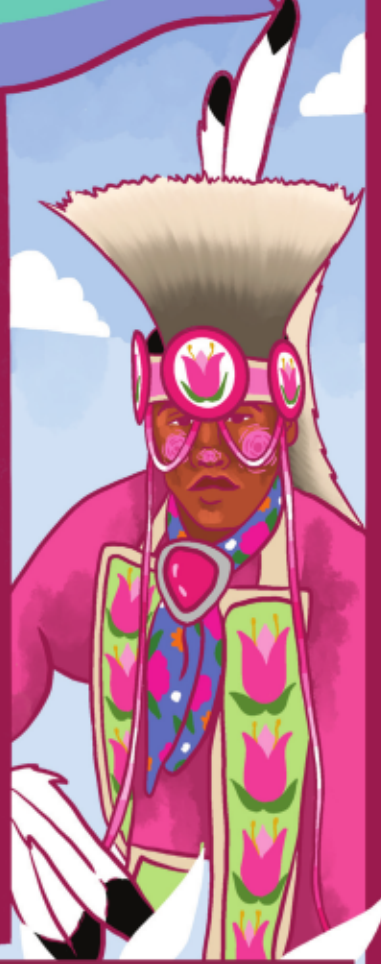
In the 1970s an organization called the Gay American Indians (GAI) was founded by Randy Burns and Barbara May Cameron.




Randy Burns lead the first parades full of gay indigenous people, creating visibility.



Barbara May Cameron spoke to groups, explaining the Two-Spirit identity.



In 1989, the third annual Native American/First Nations Gay and Lesbian Conference took place in Winnipeg, Canada where the term Two-Spirit became official. This gathering became known as the Two-Spirit International Gathering to celebrate their identity.



The "Bow and the Basket" had now become a symbol representing the Two-Spirit community.

BEADING GROUP GROUP (ALL WELCOME)

So much work has been done to ensure traditions and cultures survive for Two-Spirit communities. Organizations now hold events to support Two-Spirit communities, and the many ways in which Two-Spirit people express themselves. Two-Spirit people are an important part of indigenous and American history, tradition, identity, and culture.



What can present-day America learn from indigenous and Two-Spirit communities?



END.

ENDNOTES

PAGE 1

Panel 1: The concept of the Moon and Sun revolving around the Earth is an idea that Diné (Navajo) tries to mimic with a sense of balance. The Moon symbolizes the feminine, and the Sun symbolizes the masculine. Some stories in Diné tradition talk of the Moon and Sun's interaction as balance revolving in the sky; A duality working as one.

Caption 5: It was later that the biological aspects were created by the Holy Ones, which was a cowrie shell for the female gender and turquoise for the male gender. The Holy Ones did this to restore the balance of humankind.

Caption 6: Oral storytelling was a way to pass on information and cultural practices from generation to generation. Many of these stories are still told to this day as part of the cultural traditions within many indigenous communities. Many of the stories mention indigenous origin stories and stories of morality (such as the coyote stories).

Many indigenous cultures share a concept of people expressing more than one gender, such as the four basic genders in Diné culture: Masculine-Feminine, Masculine-Masculine, Feminine-Masculine, and Feminine-Feminine. These gender variations also have their names in the Diné language acknowledging and honoring the two-spirit existence. People with these gender variations are also seen as gifts or sacred people. The same concept exists in many tribal indigenous cultures where the people who possessed a variance of gender expressions were seen as sacred people and often had ceremonial duties. During this time, the "two-spirit" identity was not yet referred to as two-spirit people.

PAGE 2

Panel 1: Traditional cultural views encompassed all aspects of a people's identity and participation within the community, and they were a huge part of defining indigenous communities. Each person served as a functional participant within indigenous society. When North America became inhabited by foreigners in the latter part of the 1400s, settlers began influencing indigenous cultures, and traditional practices began to disappear.

Luckily, many beliefs and traditional practices survived, including some of the traditional beliefs regarding gender, sexuality, and human expressions. Anthropologists and ethnographers later discovered that many indigenous cultures had traditional names for identifying "two-spirit" people. They also learned that these identities were respected, and they learned how the "two-spirit" people participated in their communities. Many were healers, conducted ceremonies, assigned couples, separated couples, counseled the community, and took care of the elderly and orphaned children. "Two-spirit" people held a vital and respected role in these tribal communities.

These beliefs are highly valued, and some are beginning to revitalize them as part of a continued effort to preserve traditional and cultural identities.

Panel 2: Lozen (1840-1889) and Dahteste [pronounced Ta-DOT-se] (1860-1955) were two Chiricahua Apache women that fought alongside the legendary Native American freedom fighter Goyá'la (Geronimo). Geronimo was given his name by the Spanish and Mexicans. His traditional name is Goyá'la (Goi-yah-lay). Although the biographies of Lozen and Dahteste are sparse in detail, their friendship and relationship with each other elevated the couple to an iconic status in the "two-spirit" community.

Panel 3: Hastiin Klah (also spelled Hosteen Klah, 1867-1937), was a medicine man, singer, and weaver. In Diné tradition, males are usually allowed to sing, chant, and become medicine men, while women usually do the weaving. Hastiin Klah fulfilled both roles, becoming a well-respected medicine man and weaver. He dedicated his life to learning the complexity of Diné ceremonies and mastering the art of weaving. In later years, he worked with Mary Cabot Wheelwright to preserve many of his songs, sand paintings, and woven articles, along with various sacred objects he used in ceremonies. Wheelwright founded the Museum of Navajo Ceremonial Arts in 1937, which later became the Wheelwright Museum in Santa Fe, New Mexico.

Panel 4: We 'Wah (1849-1896) was from the Zuni Pueblo. Known as a Ihamana (a cultural name for their "two-spirit" people) was also a prominent figure in her community. Her physical strength, skills at weaving and producing baskets, temperate nature, and ceremonial influence made her beloved among her people. As a prominent figure in her community, she helped care for the elderly and children, and she became a representative in Washington for her people.

Panel 5: When We 'Wah died, her people respected her enough to honor and recognize both genders so she would pass into the next world as a whole person.

Panel 6: Osh-Tisch, "Finds Them and Kills Them", (1854-1929) was a badé (a cultural name for their "two-spirit" people) living amongst the Crow Nation as a woman who was anatomically male. During her lifetime, she was celebrated as a quilt maker and renowned for her beadwork and leather medicine bags. Osh-Tisch's role as badé was crucial during the Sundance — a ritual lasting for days in which participants dance around a tall pole in a sanctified outdoor location from sunrise to sunset. This is done to fulfill a vow or to help a person in need. Osh-Tisch was greatly revered by the Crow people.

PAGE 3

Panel 1: Gay American Indians (GAI)—established in San Francisco in 1975 by founders Randy Burns (Northern Paiute) & Barbara Cameron (Lakota Sioux) — gave hope to restoring traditions and recognizing traditional identities of orientation and gender expression in indigenous communities. After the establishment of GAI, the next few years were dedicated to grassroots organizing.

In 1988, a gathering in Minnesota called "The Bow & the Basket" aimed to address the damaging effects of chemical dependency and HIV. This meeting galvanized the GAI movement and its focus on better means of expressing identity and community.

Panel 4: In 1989, the third annual Native American/First Nations Gay and Lesbian Conference was held in Winnipeg, Canada. During the conference, "two-spirit" (translated from the Ojibwa-Anishinabek) was chosen as a new term to represent all Native LGBTQ people within each of the Nation's communities, but without displacing each Nation's unique terms for identity and gender expression. This was done so the identity could be understood from an English perspective. In later years, the conference would transform into the annual Two-Spirit International Gathering.

PAGE 4

Panel 1: As the two-spirit movement has grown over the years, organizations began to develop in urban areas, small towns, and reservations supporting Two-Spirit communities. Some examples of those organizations include the Bay Area American Indian Two-Spirits (BAAITS) in California, and the Montana Two-Spirit Society (M2SS). Every year events are held to support two-spirit communities. BAAITS sponsors an annual Two Spirit Pow Wow event held in

ENDNOTES

February, and the Montana Two-Spirit Society holds an annual Two-Spirit gathering. These organizations and community supports are just a few of the needed services to support Two-Spirit communities and identities.

After the Stonewall 'Awakening', historians began compiling more information concerning sexual orientation and gender expression of people and communities worldwide. While studies represented a growing and ever-diversifying LGBTQ+ community, they often did not include the cultural nuance within Native communities set aside for sexual orientation and gender expression. These cultural and traditional positions often had spiritual significance and ceremonial participation. There continues to be a need for sovereign expression and self-empowerment for indigenous communities.

Panel 2: The importance of a Two-Spirit identity that complements LGBTQ identities while remaining distinct from others should be understood. Indigenous communities continue to encourage the next generation to stay true to their culture and traditions. Although young people can often stray from their traditions for many reasons—including sexual orientation and gender expression—the Two-Spirit community offers a sense of belonging and participation in a community that celebrates tribal and cultural sovereignty of sexual orientation and gender expression.

In coming to terms with the complexities of indigenous identity, sexual orientation, and gender expression, it is not unusual for Two-Spirit people to have a double coming-out narrative: first coming out as LGBTQ+, then coming out as Two-Spirit. The designation of sexual orientation, gender expression, and a reconnection to an indigenous identity as Two-Spirit validates belonging to the Pan-Indigenous and the LGBTQ+ collective. Some LGBTQ+ organizations have been incorporating Two-Spirit into the acronym as LGBTTS or LGBT2S.

Colorful History is a project of Pop Culture Classroom, a Denver-based arts and education nonprofit organization dedicated to improving literacy and promoting a love of learning, creative self-expression, and diverse, inclusive communities using the tools of pop culture.

Visit PopCultureClassroom.org to learn more, download other **Colorful History comics, and subscribe to our emails so you never miss a new issue.**



Each issue of **Colorful History** and teaching guide costs around \$2,000 to script, draw, color, and letter.

Please help us make more issues of **Colorful History** — and support our other programs to inspire, educate, and connect students using comics, gaming, and other pop culture — with your tax-deductible donation.

Donate by scanning the QR code below, or visit PopCultureClassroom.org/donate





Teaching Guide

OVERVIEW

In the United States in 2023, by May, over 540 anti-LGBTQ+ bills had been introduced in state legislatures, with over 220 of those bills specifically targeting transgender and non-binary people. 45 anti-LGBTQ+ laws were enacted including laws banning gender affirming care for transgender youth, laws requiring or allowing misgendering of transgender students, laws targeting drag performances, laws creating a license to discriminate, and laws censoring school curriculum ([Human Rights Campaign](#)).

This is in stark contrast to the way that LGBTQ+ people were treated on the American continent pre-colonialism. When we look to the indigenous peoples of North America, we see that many LGBTQ+, especially many of those who would now identify as “Two-Spirit”, were accepted, respected, and often revered as sacred or holy.

This comic offers an indigenous queer perspective on sex, gender, and societal roles for LGBTQ+ people. It defines “Two-Spirit”, and explores the unique spiritual connections that Two-Spirit people are seen to have in different indigenous communities. Students will learn about the origins of the term Two-Spirit, its significance, notable Two-Spirit people throughout history, specific spiritual roles that Two-Spirit people might fill in their communities, and modern Two-Spirit gatherings. At the end of the comic, students are ultimately asked to consider, “What can present-day America learn from indigenous and Two-Spirit communities?”

Estimated [Lexile Levels](#):

Comic: 1010 - 1200

Endnotes: 1010 - 1200

Projects and discussion questions are aligned to Common Core standards for grades 8-10.

PRE-READING QUESTIONS

- How would you describe Masculine and Feminine qualities? In what ways do people express these qualities? Can a person express both? neither?
- What is the difference between gender and sex? What is the difference between the words “Man and Woman” and “Male and Female”?
- How might gender roles vary in different cultures?
- Has your understanding of your identity ever changed because of how other people see you or interact with you?
- How were the indigenous people of the Americas affected by the arrival of European explorers and settlers?
- What do you know about different tribes and cultures of the indigenous people of the Americas?
- What is the difference between myth and fact? What creation stories do you know? Do you consider them to be myth or fact? What influences that belief?

DISCUSSION QUESTIONS

Note on panel references: The first number refers to the page number, and the second number refers to the panel on that page. For example, 1.3 would refer to the third panel on the first page, 4.6 would refer to the sixth panel on the fourth page, and so on.

- The endnotes for panel 1.1 state that the sun symbolizes masculinity, and the moon symbolizes femininity. How do the sun and moon symbolize each? How do they represent balance? How does this introduce the themes of the comic?
- The beginning of the comic describes “turmoil and confusion” inside the first being. What does “turmoil” mean in this context? What turmoil and confusion do you think may have existed in this first being? Why do you think that?
- How does the image of the first human express the duality of masculinity and femininity?
- What is necessary for a story recounted through oral tradition to survive for centuries? How is a story told through oral tradition different than those told through other methods?
- After reading page two and its accompanying endnotes, consider the following: How does the treatment of Two-Spirit people within their communities compare to the way that people with connections to both masculine and feminine energies are treated in other cultures?
- What is the relationship between panel 2.1 and the rest of the information on the page?
- After reading page three and its accompanying endnotes, consider the following: What is the importance behind the “Two-Spirit” label? What is its purpose both within and outside of indigenous communities? How does it unite indigenous nations while still respecting each’s individual culture?
- What is the importance of organizations such as GAI, and gatherings such as “The Bow and the Basket” and the Native American/First Nations Gay and Lesbian Conference?
- How do the bow and the basket symbolize Two-Spirit people and the Two-Spirit community?
- How are Two-Spirit people “an important part of American history, tradition, identity, and culture”? How are they separate from “American” history, tradition, identity, and culture?
- What can present-day America learn from indigenous and Two-Spirit communities?
- How is the comic structured? How is each page different from one another?
- What is the author’s purpose of this text? What is their point of view? What evidence from the text leads you to this conclusion?



Teaching Guide

PROJECT IDEAS

Comparing Information – This comic, written by a Two-Spirit person, aims to give a brief overview of the Two-Spirit Identity. However, there are many other resources available for students to learn about the Two-Spirit people and their history, each containing different pieces of information and possible variations (Even the definition of Two-Spirit is often different between sources, because it encompasses so many identities from different tribal nations). In this project, students will view a video about Two-Spirit people, and they will find one other source from another media type for their own research. Then, they'll compare advantages and disadvantages of different media types, as well as the information conveyed in each source.

- First, as a class, watch the following video:
 - [What does Two-Spirit mean?](#) InQueery, 2018.
- Next, ask students to reflect on the following questions:
 - What are the advantages of learning about Two-Spirit people through a video format? What are the disadvantages?
 - What information was included that was also included in the comic?
 - What information was included in the video that was not included in the comic?
 - Where there any discrepancies between information provided in the video, and information provided in the comic?
- Next, ask students to conduct research and find another source with information about Two-Spirit people. This could be a news or internet article, an encyclopedia, a podcast, a book, etc.
- After students find their source, ask them to evaluate it, and consider the same questions that they considered for the video.
- Finally, ask students to write a short essay which explains which source they found to be the most compelling for learning about Two-Spirit people, and why.

Political Connections – As stated in this teaching guide's overview, an increasing number of bills are being introduced and laws are being passed across the United States targeting the LGBTQ+ community. In this project, students will analyze the bills and laws being introduced and passed in their own state or other states and how they affect different populations. Finally, students will determine the best course of action to address these political actions, such as protest or writing their politicians.

- First, instruct students to read the following report from the Human Rights Campaign:
 - [LGBTQ+ Americans Under Attack: A Report and Reflection on the 2023 State Legislative Session](#). Human Rights Campaign, 2023.
- Next, instruct students to research the laws being proposed or passed in their own state that might target LGBTQ+ people. If their state has not proposed any laws targeting the LGBTQ+ community, instruct students to look at nearby states, or they can research laws being crossed across the country.
- Once students have identified the proposed laws, ask them to select 1-3 specific proposals. For each, ask them to consider the following questions:
 - Who proposed this bill? Who do they represent?
 - What is the stated purpose of the bill?
 - Who does this bill affect?
 - How does this bill affect those people?
 - Will this bill have any positive effects? Who would it positively affect?
 - Will this bill have any damaging or negative effects? Who would it negatively affect?
 - Is this bill discriminatory? Why or why not?
 - Has this bill become law?
 - Should this bill or law be altered, removed, or remain as is? Why?
- Next, ask students to consider what action should be taken, if any, to change or remove the bill or law. For example, should their government representatives be contacted? Should awareness be spread about the bill or law? Should there be protests or demonstrations, and what form should those take?
- Finally, instruct students to create a plan for how best to take action.



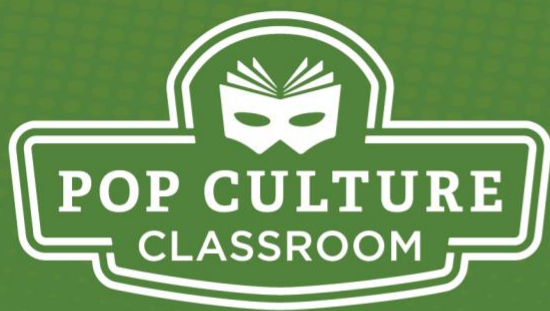
Teaching Guide

Breaking Gender Norms - This comic describes many Two Spirit people who assumed roles in their community reserved for one or another gender, such as becoming warriors, basket weaving, and medicine. In this project, students will watch a video of two Two-Spirit people who break gender norms through a dance that is traditionally reserved for male/female couples. Then, they will consider what activities are traditionally reserved for specific genders in their own cultures. Finally, students will create a piece of art, such as visual art, song, dance, poetry, etc., that provides a commentary on, or breaks those gender norms.

- First, as a class, watch and discuss this video about a Two-Spirit couple breaking barriers in their community.
 - [How a Two Spirit Couple is Breaking Barriers in their Native American Community](#). Matter of Fact, 2021
- Next, facilitate a class discussion about gender norms, and brainstorm activities within the students' communities that are reserved for specific genders. Discuss why those activities may have been exclusive to assigned genders, and what breaking those gender norms might mean.
- Ask students to generate an expressive art piece that comments on or breaks a gender norm from their culture. Art pieces might include visual art, digital media, song or dance, poetry, etc.
- Finally, ask students to present their art piece to the class. With their presentation, students should explain the following:
 - What does their piece represent?
 - What is the gender norm that is being commented on or broken with this piece?
 - What is the history of the gender norm being featured? Why/how did it originate?
 - How does the piece specifically comment on or break the norm? What is being said with the piece?

FURTHER PAIRINGS

- [What does Two-Spirit mean?](#) InQueery, 2018 (Video)
- [Making Our Circle Whole](#). Montana Two-Spirit Society, 2019 (Video)
- [How a Two Spirit Couple is Breaking Barriers in their Native American Community](#). Matter of Fact, 2021 (Video)
- [Third Gender: An Entrancing look at Mexico's Muxe](#). National Geographic, 2017 (Video)
- [India's Third Gender Movement](#). Huff Post, 2016 (Video)
- [Voices: Two Spirit](#). Frameline, 2021 (Documentary)
- [Two Spirit People](#). Frameline, 1990 (Documentary)
- [6 cultures that recognize more than 2 Genders](#). Encyclopaedia Britannica, 2023 (Article)
- [Gender Fluidity in the Gods](#). Neel Burton, Psychology Today, 2017. (Article)
- [Weekly Roundup of Anti-LGBTQ+ Legislation Advancing In States Across the Country](#). Human Rights Campaign, 2023. (Article)
- [LGBTQ+ Americans Under Attack: A Report and Reflection on the 2023 State Legislative Session](#). Human Rights Campaign, 2023. (Report)
- *Fine: A Comic About Gender* by Rhea Ewing. Liveright, 2022 (Graphic Novel)
- *Gender Queer: A Memoir* by Maia Kobabe. Oni Press, 2019 (Graphic Novel)
- *Living the Spirit: A Gay American Indian Anthology*. St. Martin's Press, 1988 (Book)
- *Love Me for Who I Am* by Kata Konayama. Seven Seas Entertainment, 2020 (Manga Series)



Teaching Guide

COMMON CORE CONNECTIONS

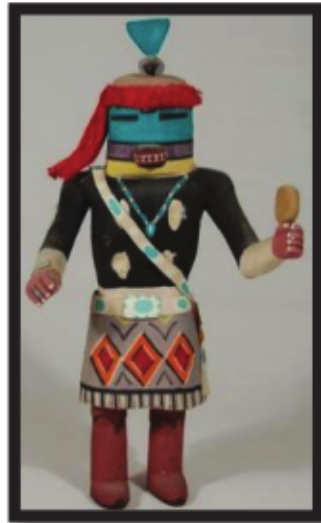
The reading of this comic in combination with a thoughtful analysis through writing, presentation, or discussion, (such as the projects and discussion questions within this guide) can promote the teaching or reinforcement of the following History/Social Studies, and Reading: Informational Text Common Core standards, as well as various Reading, Writing, Language, and Speaking & Listening Common Core standards.

Literacy in History/Social Studies Grades 6-8	Reading: Literacy in History/Social Studies Grades 9-10	Reading: Informational Text Grade 8	Reading: Informational Text Grades 9-10
<p><u>CCSS.ELA-LITERACY.RH.6-8.1</u> Cite specific textual evidence to support analysis of primary and secondary sources.</p> <p><u>CCSS.ELA-LITERACY.RH.6-8.2</u> Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.</p> <p><u>CCSS.ELA-LITERACY.RH.6-8.3</u> Identify key steps in a text’s description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).</p> <p><u>CCSS.ELA-LITERACY.RH.6-8.4</u> Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.</p> <p><u>CCSS.ELA-LITERACY.RH.6-8.5</u> Describe how a text presents information (e.g., sequentially, comparatively, causally).</p> <p><u>CCSS.ELA-LITERACY.RH.6-8.6</u> Identify aspects of a text that reveal an author’s point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).</p> <p><u>CCSS.ELA-LITERACY.RH.6-8.8</u> Distinguish among fact, opinion, and reasoned judgment in a text.</p> <p><u>CCSS.ELA-LITERACY.RH.6-8.10</u> By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.</p>	<p><u>CCSS.ELA-LITERACY.RH.9-10.3</u> Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.</p> <p><u>CCSS.ELA-LITERACY.RH.9-10.4</u> Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.</p> <p><u>CCSS.ELA-LITERACY.RH.9-10.5</u> Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.</p> <p><u>CCSS.ELA-LITERACY.RH.9-10.6</u> Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.</p> <p><u>CCSS.ELA-LITERACY.RH.9-10.7</u> Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text.</p> <p><u>CCSS.ELA-LITERACY.RH.9-10.9</u> Compare and contrast treatments of the same topic in several primary and secondary sources.</p>	<p><u>CCSS.ELA-LITERACY.RI.8.1</u> Cite the textual evidence that most strongly supports an analysis of what the text says explicitly as well as inferences drawn from the text.</p> <p><u>CCSS.ELA-LITERACY.RI.8.2</u> Determine a central idea of a text and analyze its development over the course of the text, including its relationship to supporting ideas; provide an objective summary of the text.</p> <p><u>CCSS.ELA-LITERACY.RI.8.3</u> Analyze how a text makes connections among and distinctions between individuals, ideas, or events (e.g., through comparisons, analogies, or categories).</p> <p><u>CCSS.ELA-LITERACY.RI.8.4</u> Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze the impact of specific word choices on meaning and tone, including analogies or allusions to other texts.</p> <p><u>CCSS.ELA-LITERACY.RI.8.5</u> Analyze in detail the structure of a specific paragraph in a text, including the role of particular sentences in developing and refining a key concept.</p> <p><u>CCSS.ELA-LITERACY.RI.8.6</u> Determine an author’s point of view or purpose in a text and analyze how the author acknowledges and responds to conflicting evidence or viewpoints.</p> <p><u>CCSS.ELA-LITERACY.RI.8.7</u> Evaluate the advantages and disadvantages of using different mediums (e.g., print or digital text, video, multimedia) to present a particular topic or idea.</p> <p><u>CCSS.ELA-LITERACY.RI.8.9</u> Analyze a case in which two or more texts provide conflicting information on the same topic and identify where the texts disagree on matters of fact or interpretation.</p>	<p><u>CCSS.ELA-LITERACY.RI.9-10.3</u> Analyze how the author unfolds an analysis or series of ideas or events, including the order in which the points are made, how they are introduced and developed, and the connections that are drawn between them.</p> <p><u>CCSS.ELA-LITERACY.RI.9-10.4</u> Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze the cumulative impact of specific word choices on meaning and tone (e.g., how the language of a court opinion differs from that of a newspaper).</p> <p><u>CCSS.ELA-LITERACY.RI.9-10.5</u> Analyze in detail how an author’s ideas or claims are developed and refined by particular sentences, paragraphs, or larger portions of a text (e.g., a section or chapter).</p> <p><u>CCSS.ELA-LITERACY.RI.9-10.6</u> Determine an author’s point of view or purpose in a text and analyze how an author uses rhetoric to advance that point of view or purpose.</p> <p><u>CCSS.ELA-LITERACY.RI.9-10.7</u> Analyze various accounts of a subject told in different mediums (e.g., a person’s life story in both print and multimedia), determining which details are emphasized in each account.</p> <p><u>CCSS.ELA-LITERACY.RI.9-10.9</u> Analyze seminal U.S. documents of historical and literary significance (e.g., Washington’s Farewell Address, the Gettysburg Address, Roosevelt’s Four Freedoms speech, King’s “Letter from Birmingham Jail”), including how they address related themes and concepts.</p>

Panel 1: Scene; Moon, night sky, and Sun; day sky with a mountain scene. Include space for Colorful History Logo and writer/artist credits

Title: A Two-Spirit (Indigenous Queer) Perspective

Panel 2: Mystical imagery-Cultural (Emergence). Creation Story, One Gender. A being with one side a tied-up hair bun (female) and the other side long hair (male). The being is holding a bow & arrow on the side with long hair (masculine) and a basket on the other side with the tied-up hair bun (feminine).



(conceptual reference)

Caption: According to Diné (Navajo) legend, passed down through oral tradition: In the beginning, humans existed as one being, until there came much turmoil and confusion inside of them. The Holy People decided to separate the one into two separate beings to lessen the confusion and turmoil within.

Panel 3: First Woman embracing the being. Who would be responsible for two genders Female with feminine expressions, and female with masculine expressions.

Caption: One would be First Woman, who would be responsible for two genders: Female with feminine expressions, and female with masculine expressions.

Panel 4: First Man embracing the being. Who would be responsible for two genders male with masculine expressions, and male with feminine expressions.

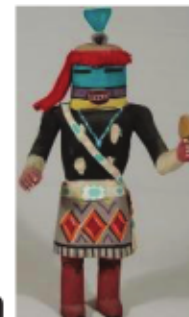
Caption: The second would be First Man, who would be responsible for two genders: male with masculine expressions, and male with feminine expressions.

Panel 5:

Scene: First Woman and First Man standing hand and hand with two versions of the being.



First Woman



First Man

Caption: This established the four basic genders with the hope of creating balance in mankind.

The story of First Woman, First Man, and “Two-Spirit”, has survived through centuries of oral retellings.

Page 1: Artwork should “flow” from top to bottom of page. Few, if any, closed panels.

Page 2: Can feature more open panels, or a combination of boxed-in panels and free-flowing imagery with captions

Framing text at top of page in caption box.

Now, “Two-Spirit” refers to people from many indigenous tribes that have spiritual connections to masculine and feminine energies. Two-Spirit are accepted and respected in their communities, cultures, and traditions, and they have been seen as sacred or holy people throughout history. As settlers arrived in North America, they began to introduce new ways of life for indigenous people. Despite attempts to bury Two-Spirit views and traditions, these identities and stories remain alive.

Panel 1: Portraits of Lozen and Dahteste

Caption: Lozen and Dahteste were female warriors. They helped Geronimo escape the United States Calvary.

Panel 2: Hastiin Klah’s weavings

Caption: Hastiin Klah was a medicine person and a rug weaver. The Wheelwright Museum in Santa Fe, New Mexico holds some of his weavings.

Panel 3: We ‘Wah as a delegate

Caption: We ‘Wah from the Zuni Pueblo was a male person who expressed a feminine role in her community. She was a delegate to Washington for her people.

Panel 4: We ‘Wah’s funeral

Caption: When We ‘Wah died, both her female and male genders was honored.

Panel 5: Show Osh-Tisch during Sundance ritual, possibly surrounded by beadwork/medicine bags

Caption: Osh Tisch is from the Black Feet tribe in Montana. She was known for creating a haven for other Black Feet two-spirit people from her tribe in exile.

Page 3:

Panel 1: *Open panel, shows a group of modern indigenous people in a parade*

Caption: In the 1970's an organization called the Gay American Indians (GAI) was founded by Randy Burns and Barbara May Cameron.

Panel 2 : *closed panel, Portrait of Randy Burns*

Caption: Randy Burns lead the first parades full of gay indigenous people, creating visibility.

Panel 3: *closed panel, Portrait of Barbara May Cameron*

Caption: Barbara May Cameron spoke to groups, explaining the two-spirit identity.

Panel 5: *Open panel, People gathering dancing (pow-wow dancing?)*

Caption: In 1989, the third annual Native American/First Nations Gay and Lesbian Conference took place in Winnipeg, Canada where the term "two-spirit" became official. This gathering became known as the Two-spirit International Gathering to celebrate their identity.

Scene:

Panel 6: *Inset panel, image of Bow and Basket*

Caption: The "Bow and the Basket" had now become a symbol representing the two-spirit community.

Page 4:

Panel 1: *Open panel taking up 2/3 of the page. people helping each other at a two-spirit community event, asking and saying their pronouns (x-GNC, they, them, two-spirit Indigiqueer, Gay Native American)*

Caption: So much work has been done to ensure traditions and cultures survive for two-spirit communities. Organizations now hold events to support two-spirit communities, and the many ways in which two-spirit people express themselves. Two-spirit people are an important part of indigenous and American history, tradition, identity, and culture.

Panel 2: *Evokes imagery from title panel*

Scene: Moon, night sky, and Sun; day sky with a mountain scene. With people gathered in front waving a rainbow flag with two feathers in the middle.

Caption: What can present-day America learn from indigenous and two-spirit communities?



(conceptual reference)



According to Diné (Navajo) legend passed down through oral tradition: In the beginning, humans existed as one being, until there came much turmoil and confusion inside of them. The Holy People decided to separate the one into two separate beings to lessen the confusion and turmoil within.

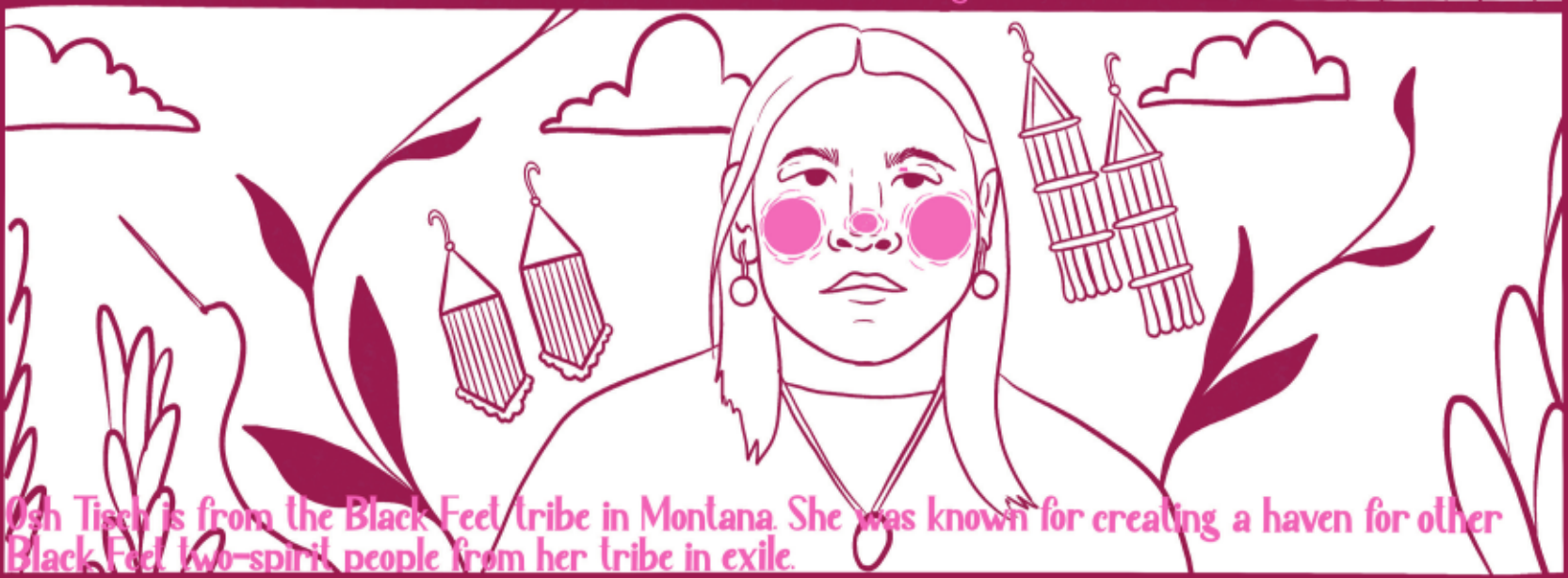
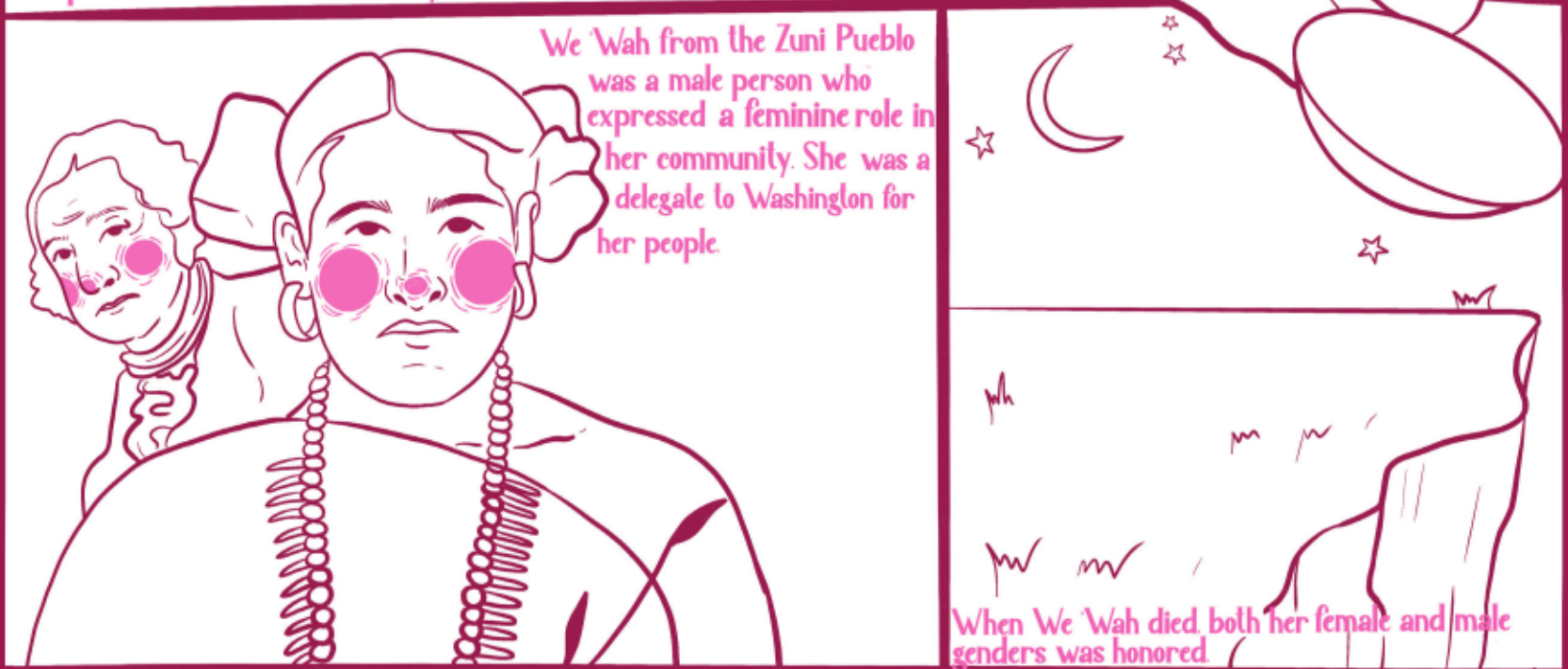
One would be First Woman, who would be responsible for two genders: Female with feminine expressions, and female with masculine expressions.

The second would be First Man, who would be responsible for two genders: male with masculine expressions, and male with feminine expressions.

This established the four basic genders with the hope of creating balance in mankind.

Now, 'Two-Spirit' refers to people from many indigenous tribes that have spiritual connections to masculine and feminine energies. Two-Spirit people are accepted and respected in their communities, cultures, and traditions, and they have been seen as sacred or holy people throughout history.

As settlers arrived in North America, they began to introduce new ways of life for Indigenous people. Despite attempts to bury Two-Spirit views and traditions, these identities and stories remain alive.



In the 1970's an organization called the Gay American Indians (GAI) was founded by Randy Burns and Barbara May Cameron.



Randy Burns lead the first parades full of gay indigenous people, creating visibility.



Barbara May Cameron spoke to groups, explaining the two-spirit identity.



In 1989, the third annual Native American/First Nations Gay and Lesbian Conference took place in Winnipeg, Canada where the term 'two-spirit' became official. This gathering became known as the Two-spirit International Gathering to celebrate their identity.



The 'Bow and the Basket' had now become a symbol representing the two-spirit community.

BEADING GROUP (ALL WELCOME)

So much work has been done to ensure traditions and cultures survive for two-spirit communities. Organizations now hold events to support two-spirit communities, and the many ways in which two-spirit people express themselves. Two-spirit people are an important part of indigenous and American history, tradition, identity, and culture.



What can present-day America learn from indigenous and two-spirit communities? ☆ ☆ ☆