

An Annotated Bibliography of Books, DVDs, and Internet Resources on LGBTQ/Two-Spirit Native Americans and First Nations People

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Introduction

This bibliography includes resources about gay men, lesbians, bisexuals, transgender persons, and two-spirit persons who identify as Native American in the United States and First Nations people in Canada. The books listed in this bibliography have all been published in print, but some may be available as e-books. The sections of this bibliography contain general nonfiction, memoirs, literary anthologies, novels and short story collections, plays, and films. A section on internet resources, including local two-spirit organizations in the United States and Canada, has also been included. Each book and film has a link to the OCLC WorldCat record where you can discover what libraries hold the item.

We plan to update this resource in the future. If you have any suggestions or updates, please contact the GLBTRT Resources Committee.

A note on terminology:

Indigenous identities are deeply complex, and concepts of gender and sexual diversity have many names. Different tribes and communities have different terms and understandings--for example, *winkte* (Lakota) and *nádleehé* (Navajo)--that do not always translate into Eurowestern concepts of sexuality and gender. With these tribal-specific concepts in mind, this resource does not prescribe a universal umbrella term, but offers the inclusive acronym LGBTQ and the contemporary term *two-spirit*.

The term *two-spirit* was introduced in 1990 by Native Americans during the third Native American/First Nations gay and lesbian conference in Winnipeg (Jacobs, Thomas, Lang, 1997). While *two-spirit* was proposed to be inclusive to Indigenous people who identify as LGBTQ, it has been contested, as it "emphasizes the spiritual aspect of one's life and downplays the homosexual persona" and cannot be properly translated into Native American languages and terms (Jacobs, Thomas, Lang, 1997). While the term *two-spirit* isn't fully agreed upon, many contemporary Native individuals embrace it, so it has been embraced by this resource.

Additionally, the term "berdache" is used by some of the secondary sources listed in this resource, but is now considered derogatory and offensive to LGBTQ/Two-Spirit Native Americans. Originally from the Persian *bardaj* to the French *bardache* in the 18th century, "berdache" has been translated as "kept boy", "male prostitute", "catamite", and "passive homosexual", it was used by anthropologists not to imply Indigenous people as such, but what they believed to be homosexuality, transvestitism, hermaphroditism, and transgenderism in Native American cultures (Jacobs, Thomas, Lang, 1997). For these reasons, the term "berdache" has diminished in use with the proposal of *two-spirit*,

though *two-spirit* is not a replacement term for "berdache". In this resource, "berdache" is only used where publisher's descriptions of texts use the term.

I. GENERAL NONFICTION

1. Allen, Paula Gunn. (1986). *The sacred hoop: Recovering the feminine in American Indian traditions*. Boston: Beacon Press. [OCLC](#)

A critical monograph that studies the crucial role of women in Native American traditions. This seminal collection of essays also includes chapters on negative attitudes toward “women and gays among American Indians” and a historiography of lesbians in Native American cultures.

2. Brant, Beth. (1994). *Writing as witness: Essays and talk*. Toronto: Women's Press. [OCLC](#)

A collection of essays by Mohawk writer Beth Brant, including subjects on homophobia in Indigenous communities, Brant’s identity as a lesbian, and the importance of the Two-Spirit tradition.

3. Brown, Lester B. (Ed.). (1997). *Two spirit people: American Indian, lesbian women and gay men*. New York: Haworth Press. [OCLC](#)

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 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 [Publisher synopsis].

4. Driskill, Qwo-Li. (Ed.). (2011). *Queer indigenous studies: Critical interventions in theory, politics, and literature*. Tucson: University of Arizona Press. [OCLC](#)

This collection examines 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. 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, Two-Spirit, mixed blood, and queer, to name a few. [Publisher synopsis].

5. Driskill, Qwo-Li. (2016). *Asegi stories: Cherokee queer and two-spirit memory*. Tucson: University of Arizona Press. [OCLC](#)

As the first full-length work of scholarship to develop a tribally specific Indigenous Queer or Two-Spirit critique, *Asegi Stories* examines gender and sexuality in Cherokee cultural memory, how they shape the present, and how they can influence the future. Driskill intertwines Cherokee and other Indigenous traditions, women of color feminisms, grassroots activisms, Queer and Trans studies and politics, rhetoric, Native studies, and decolonial politics. Drawing from oral histories and archival documents in order to articulate Cherokee-centered Two-Spirit critiques, Driskill contributes to the larger intertribal movements for social justice [Publisher synopsis].

6. Gilley, Brian Joseph. (2006). *Becoming two-spirit: Gay identity and social acceptance in Indian country*. Lincoln: University of Nebraska Press. [OCLC](#)

The Two-Spirit man occupies a singular place in Native American culture, balancing the male and the female spirit even as he tries to blend gay and Native identity. The accompanying ambiguities of gender and culture come into vivid relief in the powerful and poignant *Becoming Two-Spirit*, the first book to take an in-depth look at contemporary American Indian gender diversity. Drawing on a wealth of observations from interviews, oral histories, and meetings and ceremonies, Brian Joseph Gilley provides an intimate view of how Two-Spirit men in Colorado and Oklahoma struggle to redefine themselves and their communities [Publisher synopsis].

7. Jacobs, Sue-Ellen, Thomas, Wesley, & Lang, Sabine. (Eds.). (1997). *Two-spirit people: Native American gender identity, sexuality, and spirituality*. Urbana: University of Illinois Press. [OCLC](#)

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 [Publisher synopsis].

8. Jolivéte, Andrew. (2016). *Indian blood: HIV and colonial trauma in San Francisco's two-spirit community*. Seattle: University of Washington Press. [OCLC](#)

The first book to examine the correlation between mixed-race identity and HIV/AIDS among Native American gay men and transgendered people, *Indian Blood* provides an analysis of the emerging and often contested LGBTQ "two-spirit" identification as it relates to public health and mixed-race identity. Using surveys, focus groups, and community discussions to examine the experiences of HIV-positive members of San Francisco's two-spirit community, *Indian Blood*

provides an innovative approach to understanding how colonization continues to affect American Indian communities and opens a series of crucial dialogues in the fields of Native American studies, public health, queer studies, and critical mixed-race studies [Publisher synopsis].

9. Liss, David, Madill, Shirley, McMaster, Gerald, Mattes, Catherine, McIntosh, David, & Monkman, Kent. (2008). *Kent Monkman: The triumph of mischief*. Victoria, B.C.: Art Gallery of Greater Victoria. [OCLC](#)

This first ever monograph offers a wide-ranging look at Cree artist Kent Monkman's exceptional artistic practice, with particular emphasis on his history paintings and performances. The history paintings are revisionist investigations of early European reportage on First Nation cultures and take their cue from Albert Bierstadt's 19th century romanticized landscapes of mid-west America. The performances, which involve the artist's flamboyant personas and other high-spirited interventions into historical mythology, transform gallery spaces into multi-media Tipi camp extravaganzas. The monograph is abundantly illustrated and contains five original essays [Publisher synopsis].

10. Morgensen, Scott Lauria. (2011). *Spaces between us: Queer settler colonialism and indigenous decolonization* (First peoples). Minneapolis: University of Minnesota Press. [OCLC](#)

Explaining how relational distinctions of "Native" and "settler" define the status of being "queer," *Spaces between Us* argues that modern queer subjects emerged among Natives and non-Natives by engaging the meaningful difference indigeneity makes within a settler society. Scott Lauria Morgensen demonstrates the interdependence of nation, race, gender, and sexuality and offers opportunities for resistance in the U.S [Publisher synopsis].

11. Rifkin, Mark. (2011). *When did Indians become straight?: Kinship, the history of sexuality, and native sovereignty*. New York: Oxford University Press. [OCLC](#)

When Did Indians Become Straight? explores the complex relationship between contested U.S. notions of normality and shifting forms of Native American governance and self-representation. Examining a wide range of texts (including captivity narratives, fiction, government documents, and anthropological tracts), Mark Rifkin offers a cultural and literary history of the ways Native peoples have been inserted into Euramerican discourses of sexuality and how Native intellectuals have sought to reaffirm their peoples' sovereignty and self-determination [Publisher synopsis].

12. Rifkin, Mark. (2012). *The erotics of sovereignty: Queer native writing in the era of self-determination*. Minneapolis: University of Minnesota Press. [OCLC](#)

In 1970 the Nixon administration inaugurated a new era in federal Indian policy, promoting “the Indian’s sense of autonomy without threatening his sense of community.” In *The Erotics of Sovereignty*, Mark Rifkin offers a telling perspective on what such a policy of self-determination has meant and looks at how contemporary queer Native writers use representations of sensation to challenge official U.S. accounts of Native identity. Rifkin focuses on four Native writers—Qwo-Li Driskill (Cherokee), Deborah Miranda (Esselen), Greg Sarris (Graton Rachería), and Chrystos (Menominee)—approaching their fiction and poetry as forms of political theory. [Publisher synopsis].

13. Roscoe, Will. (1991). *The Zuni man-woman*. Albuquerque: University of New Mexico Press. [OCLC](#)

The Zuni Man-Woman focuses on the life of We'wha (1849-96), the Zuni who was perhaps the most famous berdache (an individual who combined the work and traits of both men and women) in American Indian history. Through We'wha's exceptional life, Will Roscoe creates a vivid picture of an alternative gender role whose history has been hidden and almost forgotten [Publisher synopsis].

14. Roscoe, Will. (1998). *Changing ones: Third and fourth genders in Native North America*. New York: St. Martin's Press. [OCLC](#)

Gender diversity - in the form of third and fourth gender roles - is one of the most common and least understood features of native North America. Widely accepted, often considered holy, berdaches, as they have been termed, combine the work and social roles of men and women along with traits unique to their status. In *Changing Ones*, Will Roscoe carefully reconstructs the place of these roles in traditional tribal cultures and traces their history up to the present. Drawing on a series of case studies, *Changing Ones* goes on to explore the theoretical implications of multiple genders for the fields of anthropology, history, and gender studies, and concludes by offering some intriguing suggestions regarding the social origin of gender diversity and its role in human history in North America and elsewhere [Publisher synopsis].

15. Slater, Sandra, & Yarbrough, Fay A. (Eds.). (2011). *Gender and sexuality in indigenous North America, 1400-1850*. Columbia, SC: University of South Carolina Press. [OCLC](#)

Gender and Sexuality in Indigenous North America, 1400–1850 probes gender identification, labor roles, and political authority within Native American societies. The essays are linked by overarching examinations of how Europeans manipulated native ideas about gender for their own ends and how indigenous people responded to European attempts to impose gendered cultural practices at odds with established traditions. Representing groundbreaking scholarship in the field of Native American studies, these insightful discussions of gender, sexuality, and identity advance our understanding of cultural traditions and clashes that

continue to resonate in native communities today as well as in the larger societies those communities exist within [Publisher synopsis].

16. Tatonetti, Lisa. (2014). *The queerness of Native American literature* (Indigenous Americas). Minneapolis: University of Minnesota Press. [OCLC](#)

In *The Queerness of Native American Literature*, Lisa Tatonetti recovers ties between two simultaneous renaissances of the late twentieth century: queer literature and Native American literature. Throughout, she argues that queerness has been central to Native American literature for decades, showing how queer Native literature and Two-Spirit critiques challenge understandings of both Indigeneity and sexuality [Publisher synopsis].

17. Womack, Craig S. (1999). *Red on red: Native American literary separatism*. Minneapolis: University of Minnesota Press. [OCLC](#)

In an unconventional and piercingly humorous appeal, Womack creates a dialogue between essays on Native literature and fictional letters from Creek characters who comment on the essays. Through this conceit, Womack demonstrates an alternative approach to American Indian literature, with the letters serving as a "Creek chorus" that offers answers to the questions raised in his more traditional essay [Publisher synopsis]. The book includes a queer analysis of Lynn Riggs' play "The Cherokee Night".

II. MEMOIRS

1. Chacaby, Ma-Nee, & Plummer, Mary Louisa. (2016). *A two-spirit journey: The autobiography of a lesbian Ojibwa-Cree elder* (Critical Studies in Native History). University of Manitoba Press. [OCLC](#)

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 [Publisher synopsis].

2. Little Thunder, Beverly, & Proulx-Turner, Sharron. (2016). *One bead at a time: A memoir* (Inanna Memoir Series). Toronto: Inanna Publications. [OCLC](#)

One Bead at a Time is the oral memoir of Beverly Little Thunder, a two-spirit Lakota Elder from Standing Rock, who has lived most of her life in service to Indigenous and non-Indigenous women in vast areas of both the United States and Canada [Publisher synopsis].

3. Scofield, Gregory A. (1999). *Thunder through my veins: Memories of a Métis childhood*. Toronto: HarperFlamingoCanada. [OCLC](#)

Thunder Through My Veins is Gregory Scofield's traumatic, tender and hopeful story of his fight to rediscover and accept himself. Born into a Métis family of Cree, Scottish, English and French descent but never told of his heritage, Gregory knew he was different. It wasn't until he set out to search for his roots and began to chronicle his life in evocative, award-winning poetry, that he found himself released from the burdens of the past and able to draw upon the wisdom of those who went before him. [Publisher synopsis].

III. LITERARY ANTHOLOGIES

1. Akiwenzie-Damm, Kateri. (2002). *Without reservation: Indigenous erotica*. Warton, Ontario: Kegedonce Press. [OCLC](#)

Considered the first anthology of Indigenous erotica, this trans-Indigenous, pansexual collection includes queer writing and poetry from Beth Brant (Mohawk), Chrystos (Menominee), Daniel David Moses (Delaware), and Gregory Scofield (Métis), as well as several poems by Samoan author Dan Taulapapa McMullin about fa'afafine (Samoan Two-Spirit People).

2. Anzaldúa, Gloria, & Moraga, Cherríe. (Eds.). (1981). *The bridge called my back: Writings by radical women of color*. Watertown, MA: Persephone Press. [OCLC](#)

A pioneering feminist anthology comprised of literature by women of color. The anthology includes Native queer writers such as Barbara Cameron (Lakota), Chrystos (Menominee), and Max Wolf Valerio (Kainai/Blood).

3. Anzaldúa, Gloria, & Keating, AnaLouise. (2002). *This bridge we call home: Radical visions for transformation*. New York: Routledge. [OCLC](#)

A feminist anthology composed twenty years after *This bridge called my back*, which includes not only queer indigenous writings by Chrystos (Menominee) and Deborah A. Miranda (Esselen), but also a Native American perspective on transsexuality from Max Wolf Valerio (Kainai/Blood).

4. Brant, Beth. (Ed.). (1988). *A gathering of spirit: A collection by North American Indian women*. Ithaca, NY: Firebrand Books. [OCLC](#)

The first anthology of Indigenous women's writing in North America, including queer Indigenous writers such as Beth Brant (Mohawk), Chrystos (Menominee), Janice Gould (Koyangk'auwi Maidu), and Midnight Sun (Métis).

5. Driskill, Qwo-Li, Justice, Daniel Heath, Miranda, Deborah A., & Tatonetti, Lisa. (Eds.). (2011). *Sovereign erotics: A collection of two-spirit literature*. Tucson: University of Arizona Press. [OCLC](#)

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 and themes 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 [Publisher synopsis].

6. Roscoe, Will. (Ed.). (1988). *Living the spirit: A gay American Indian anthology*. New York: St. Martin's Press. [OCLC](#)

The first anthology to focus solely on Two-Spirit (the term used in the text is the outdated "berdache") essays, stories, poems, and biographical accounts compiled by the Gay American Indians organization.

IV. FICTION

1. Allen, Paula Gunn. (1984). *The woman who owned the shadows*. San Francisco: Aunt Lute Books. [OCLC](#)

Ephanie Atencio is in the midst of a breakdown from which she can barely move. She has been left by her husband and is unable to take care of her children. To heal, Ephanie must seek, however gropingly, her own future. She leaves New Mexico for San Francisco, where she begins again the process of remembering, of trying to sort out the parts of her, ultimately finding a way to herself, relying no longer on men, but on her primary connections to the spirit women of her people and to the women of her own world [Publisher synopsis].

2. Brant, Beth. (1985). *Mohawk trail*. Ithaca, NY: Firebrand Books. [OCLC](#)

A collection of short stories, poetry, and essays that connects Mohawk traditions and locations with same-sex desire and homophobia.

3. Brant, Beth. (1991). *Food and spirits: Stories*. Ithaca, NY: Firebrand Books. [OCLC](#)

A collection of short stories with gay and lesbian characters from Mohawk writer Beth Brant.

4. Justice, Daniel Heath. (2011). *The way of thorn and thunder: The Kynship chronicles*. Albuquerque: University of New Mexico Press. [OCLC](#)

An omnibus collection of Justice's Native fantasy trilogy, including *The Way of Thorn and Thunder* (2005), *Wyrwood* (2006), and *Dreyd* (2007). The trilogy

provides a gender-bending, allegorical retelling of the Cherokee Nation's fight to retain sovereignty through the forest-dwelling Kyn and their struggle for the green world of Everland.

5. LaFavor, Carole. (1996). *Along the journey river*. Ithaca, NY: Firebrand Books. [OCLC](#)

A Native American mystery novel with Renee LaRoche, a lesbian detective on the Minnesota Red Earth Reservation, who follows thieves, murderers, and Ojibwe traditions while juggling a new relationship with her white lover, Samantha Salisbury.

6. LaFavor, Carole. (1997). *Evil dead center*. Ithaca, NY: Firebrand Books. [OCLC](#)

A second mystery novel with Renee LaRoche, a lesbian Ojibwe detective.

7. Sears, Vickie. (1990). *Simple songs: Stories*. Ithaca, NY: Firebrand Books. [OCLC](#)

A collection of short stories by Cherokee author Vickie Sears that describe the difficult circumstances of Native American children in the foster care system as well as the empowerment and self-recovery in the love between two women.

8. Womack, Craig S. (2001). *Drowning in fire* (Sun Tracks). Tucson: University of Arizona Press. [OCLC](#)

Interweaving past and present, history and story, explicit realism and dreamlike visions, Craig Womack's *Drowning in Fire* explores a young man's journey to understand his cultural and sexual identity within a framework drawn from the community of his origins, the Muscogee Creek Nation in rural Oklahoma. A groundbreaking and provocative coming-of-age story, *Drowning in Fire* is a vividly realized novel by an impressive literary talent.

V. POETRY

1. Chrystos. (1988). *Not vanishing*. Vancouver: Press Gang Publishers. [OCLC](#)

Passionate, vital poetry by acclaimed Native American (Menominee) writer and activist Chrystos addresses self-esteem and survival, the loving of women, and pride in her heritage [Publisher synopsis].

2. Chrystos. (1991). *Dream on*. Vancouver: Press Gang Publishers. [OCLC](#)

A collection of politically- and erotically-charged poetry by Two-Spirit Menominee poet Chrystos.

3. Chrystos. (1993). *In her I am*. Vancouver: Press Gang Publishers. [OCLC](#)

A collection of erotic poetry by Two-Spirit Menominee poet Chrystos.

4. Chrystos. (1995). *Fire power*. Vancouver: Press Gang Publishers. [OCLC](#)

A collection of poetry by Two-Spirit Menominee poet Chrystos, ranging from political, funny, erotic, and emotionally raw.

5. Chrystos. (1995). *Fugitive colors*. Cleveland: Cleveland State University Poetry Center. [OCLC](#)

A collection of poetry by Two-Spirit Menominee poet Chrystos that explores desire, politics, and survival from the perspectives of her Native American traditions and urban life.

6. Driskill, Qwo-Li (2005). *Walking with ghosts* (Earthworks). Cambridge: Salt Publishing. [OCLC](#)

Written from a contemporary Cherokee, Queer, and mixed-race experience, *Walking with Ghosts: Poems* confronts the legacy of land-theft, genocide, and forced removal of Cherokees from their homelands while simultaneously resisting ongoing attacks on both Indigenous and Gay/ Lesbian/ Bisexual /Transgender (GLBT) communities [Publisher synopsis].

7. Fife, Connie (1992). *Beneath the naked sun: Poetry*. Toronto: Sister Vision. [OCLC](#)

A collection of powerful poetry that speaks about being indigenous and lesbian by Cree poet Connie Fife.

8. Gould, Janice. (1990). *Beneath my heart*. Ithaca, NY: Firebrand Books. [OCLC](#)

A collection of poetry that explores Gould's childhood anger, resentment, and shame of growing up as a mixed-blood Koyangk'auwi Maidu Indian and then as a lesbian in the United States.

9. Gould, Janice. (1996). *Earthquake weather* (Sun Tracks). Tucson: University of Arizona Press. [OCLC](#)

A collection of poetry that explores the feelings, thoughts, and experiences of a lesbian and mixed-blood Californian Indian of Koyangk'auwi Maidu descent.

10. Gould, Janice. (2011). *Doubters and dreamers* (Sun Tracks). Tucson: University of Arizona Press. [OCLC](#)

A collection of poetry by mixed-blood Koyangk'auwi (Concow) Maidu poet Janice Gould. The first half of the book, "Tribal History", brings to life the stories of Gould's mother and aunt, while the second half, "It Was Raining", depicts Gould's loneliness and longing as she comes to terms with being a lesbian.

11. Kenny, Maurice. (1979). *Only as far as Brooklyn*. Boston: Good Gay Poets. [OCLC](#)

A collection of poetry which is considered to be one of the first to include Two-Spirit themes by Mohawk poet Maurice Kenny.

12. Kenny, Maurice. (2008). *Connotations: Poems*. Buffalo, NY: White Pine Press. [OCLC](#)

This bold new collection by American Book Award winner and Mohawk poet Maurice Kenny explores the intersections between life and art. Part one explores the lives of well known gay artists; part two focuses on Kenny's often difficult relationship with his father [Publisher synopsis].

13. Livingston, Chip. (2012). *Crow-blue, crow-black*. New York: NYQ Books. [OCLC](#)

A collection of poetry by mixed-blood Creek poet Chip Livingston, which is "an examination-critical, colloquial, and personal-of identity in terms of geography, experience, and blood quantum. A southern, gay, mixed-blood poet is thrust into the big-city literary life of the New York School artists in Greenwich Village, yet finds "home" in Uruguay with an Argentinean" [Publisher synopsis].

14. Miranda, Deborah A. (2005). *The zen of La Llorona* (Earthworks). Cambridge: Salt Publishing. [OCLC](#)

A collection of poetry by mixed-blood Esselen poet Deborah A. Miranda. These poems explore survivorship, tracing an American Indian woman's life from conception to mid-life. Along the way such themes as domestic violence, abandonment, racism, rape, addiction, marriage, motherhood, and falling in love with another Indian woman are addressed in lyric poetry. [Publisher synopsis].

15. Proulx-Turner, Sharron. (2008). *She walks for days inside a thousand eyes: A two-spirit story*. Winnipeg: Turnstone Press. [OCLC](#)

In *She walks for days inside a thousand eyes (A two-spirit story)*, Sharron Proulx-Turner (Métis) combines poetry and history to delve into the little-known lives of two-spirit women. The text creatively juxtaposes first-person narratives and traditional stories with the voices of contemporary two-spirit women, voices taken from nature, and the teachings of Water, Air, Fire and Mother Earth. The author restores the reputation of two-spirit woman that had been long under attack from

Western culture as she re-appropriates the lives of these individuals from the writings of Western anthropologists and missionaries. [Publisher synopsis].

16. Scofield, Gregory A. (1997). *Love medicine and one song*. Victoria, BC: Polestar Book Publishers. [OCLC](#)

A collection of lyric poems, or “medicine songs” that intersect Cree language/culture and the erotic by gay poet Gregory A. Scofield.

VI. DRAMA

1. Highway, Tomson. (1988). *The rez sisters: A play in two acts*. Saskatoon: Fifth House Publishers. [OCLC](#)

A two-act play by Cree playwright Tomson Highway that “portrays the attempts of seven Indian women from a northern Ontario reserve to beat the odds and win the world's largest bingo in Ontario” [Publisher synopsis]. Includes a character, Emily Dictionary, who mourns the loss of her lover, Rose.

2. Miguel, Muriel, Monkman, Kent, & Fobister, Waawaate. (2013). *Two-spirit acts: Queer indigenous performances* (Jean Elizabeth O'Hara, Ed.). Toronto: Playwrights Canada Press. [OCLC](#)

In this collection of short but powerful two-spirit plays, characters dispel conventional notions of gender and sexuality while celebrating Indigenous understandings. With a refreshing spin, the plays touch on topics of desire, identity, and community as they humorously tackle the colonial misunderstandings of Indigenous people. From a female trickster story centered on erotic lesbian tales to the farcical story about a new nation of Indigenous people called the Nation of Mischief, this collection creates a space to explore what it means to be queer and Indigenous [Publisher synopsis].

3. Moses, Daniel David. (1995). *The Indian Medicine Shows: Two one-act plays*. Toronto: Exile Editions. [OCLC](#)

A collection of two one-act plays by Daniel David Moses (Delaware), *The Moon and Dead Indians* and *Angel of the Medicine Show*, which depict racialization and internalized homophobia.

VII. FILMS

1. Alberta, Clint. (Director). (1999). *Deep inside Clint Star* [Motion picture on VHS]. Canada: National Film Board of Canada. [OCLC](#)

A documentary that explores the lives of several young native people of the Métis community. The film deals with issues of identity, sexuality and intimacy and their feelings about five hundred years of oppression [Publisher synopsis].

2. Alexie, Sherman (Director). (2002). *The business of fancydancing* [Motion picture on DVD]. USA: FallsApart Productions. [OCLC](#)

A film which explores the tension between two Spokane men who grew up on a reservation in eastern Washington state: Seymour Polatkin and Aristotle. Seymour's internal conflict between his Indian heritage and his life as an urban gay man with a white boyfriend plays out in multiple cultures and relationships over his college and early adult years. His literary success as a famed American Indian poet, resulting in accolades from non-Indians, contrasts with a lack of approval from those he grew up with back on the reservation [Film synopsis].

3. Bociurkiw, Marusia. (Director). (1989). *Night visions* [Motion picture on VHS]. Canada: VTape. [OCLC](#)

A film with a story told in fragments, in dreams, and documentary footage. A Canadian Indian woman who is struggling to keep her daughter and her culture develops a friendship with a lesbian photographer who is fighting censorship [Publisher synopsis].

4. Desjarlais, Sharon A. (Director). (2007). *First stories: Two spirited* [Video file]. Retrieved July 26, 2016, from http://www.nfb.ca/film/first_stories_two_spirited/ [OCLC](#)

This short documentary presents the empowering story of Rodney "Geeyo" Poucette's struggle against prejudice in the Aboriginal community as a two spirited person. Geeyo registers as a dancer in the Kamloopa Powwow under the Jingle Dress category (normally reserved for women). Deeply humiliated by a misguided elder, Geeyo is reminded by his grandmother that two spirited people were once respected and honoured for their spiritual gifts. Geeyo eventually makes a triumphant return to the powwow arena, realizing that the only way to change people's minds is to walk proudly while being true to one's spirit [Publisher synopsis].

5. Fertig, Ruth. (Director). (2007). *Two spirits* [Video file]. USA: Frameline. Retrieved July 26, 2016, from <http://frameline.org/now-showing/frameline-voices/two-spirits> [OCLC](#)

Joey Criddle is a Two Spirit man fighting with other LGBTQ Native Americans to reclaim the place of honor that many Two Spirits once held prior to colonization. The film follows Joey as he leads parallel lives - one as a co-director of the Two Spirit Society of Denver and the other as a father attending the Mississippi wedding of his Pentecostal son [Publisher synopsis].

6. Hamer, Dean H., & Wilson, Joe. (Directors). (2014). *Kumu hina* [Motion picture on DVD]. United States: Frameline. [OCLC](#)

Kumu Hina is a powerful film about the struggle to maintain Pacific Islander

culture and values within the Westernized society of modern day Hawai'i . During a momentous year in her life in modern Honolulu, Hina Wong-Kalu, a native Hawaiian māhū, or transgender, teacher uses traditional culture to inspire a student to claim her place as leader of the school's all-male hula troupe. But despite her success as a teacher, Hina longs for love and a committed relationship. Will her marriage to a headstrong Tongan man fulfill her dreams? [Publisher synopsis]

7. Manzano, Jorge (Director). (2000). *Johnny Greyeyes* [Motion picture on DVD]. Canada: Nepantla Films. [OCLC](#)

A brave and resilient Native woman, Johnny has seen more of the world than most. Sent to reform school at age 15, Johnny ends up in Kingston's notorious maximum security Prison for Women (P4W). With a release date near, she valiantly strives to keep her two worlds together. A journey through her own history and pain leads Johnny to love, a sense of spiritual purpose, and resolution with her past. Within the walls of P4W, she finds her being, womanhood, and Lana, her lover [Publisher synopsis].

8. Niro, Shelley. (Director). (1998). *Honey moccasin* [Motion picture on VHS]. Canada: Women Make Movies. [OCLC](#)

This all-Native production, by director Shelley Niro (Mohawk), is part of the *Smoke Signals* new wave of films that examine Native identity in the 1990's. Set on the Grand Pine Indian Reservation, aka "Reservation X", HONEY MOCCASIN combines elements of melodrama, performance art, cable access, and 'whodunit' to question conventions of ethnic and sexual identity as well as film narrative. A comedy/thriller complete with a fashion show and torchy musical numbers, this witty film employs a surreal pastiche of styles to depict the rivalry between bars The Smokin' Moccasin and The Inukshuk Cafe, the saga of closeted drag queen/powwow clothing thief Zachary John, and the travails of crusading investigator Honey Moccasin [Publisher synopsis].

9. Nibley, Lydia. (Director). (2009). *Two spirits* [Motion picture on DVD]. USA: Say Yes Quickly Productions. [OCLC](#)

Two Spirits interweaves the tragic story of a mother's loss of her son with a revealing look at a time when the world wasn't simply divided into male and female and many Native American cultures held places of honor for people of integrated genders. Fred Martinez was a *nadleehi* – someone who possesses the gift of both masculine and feminine traits according to his traditional Navajo culture. *But* the place where two discriminations meet is a dangerous place to live, and Fred became one of the youngest hate-crime victims in modern history when he was brutally murdered at sixteen in Colorado [Publisher synopsis].

10. Smith, Mona M. (Director). (1990). *Honored by the moon* [Motion picture on VHS]. USA: Women Make Movies. [OCLC](#)

In this upbeat and empowering videotape, Native American lesbians and gay men speak of their unique historical and spiritual role. Within the Native American community, homosexuality was traditionally associated with the power to bridge worlds. Interviews with leading activists and personal testimony attest to the positive and painful experiences of being Native and gay [Publisher synopsis].

VIII. INTERNET RESOURCES

GENERAL RESOURCES

1. NativeOUT. <http://nativeout.com/>
A Native American LGBT/Two-Spirit blog with educational resources, multimedia, and news.
2. Suicide Prevention and Two-Spirited People. <http://www.naho.ca/>
3. Tribal Equity Toolkit.
<https://graduate.lclark.edu/live/files/15810-tribal-equity-toolkit-20>

YOUTH RESOURCES

4. Native Youth Sexual Health Network. <http://www.nativeyouthsexualhealth.com/>
5. Two-Spirit Youth Speak Out!
<http://www.unya.bc.ca/downloads/glbqtg-twospirit-final-report.pdf>
A Canadian report on how schools and other youth service providers can best meet the needs of Two-Spirit youth.
6. We R Native.
<http://www.wernative.org/my-relationships/sexual-health/sexual-identity>
A comprehensive, positive health resource for and by Native youth. The website includes pages on sexual identity, sexual health, and LGBT/Two-Spirit subjects.

LGBT/TWO-SPIRIT ORGANIZATIONS

United States

7. Bay Area American Indian Two-Spirits. <http://www.baaits.org/>

8. East Coast Two Spirit Society. <http://www.ec2ss.net/>
9. Montana Two Spirit Society. <http://www.mttwospirit.org/>
10. Navajo AIDS Network. <http://www.navajoaidsnetwork.org/>
11. Portland Two Spirit Society. <https://www.facebook.com/Portland2Spirits/>
12. Red Circle Project. <http://redcircleproject.org/>

An HIV prevention program in Los Angeles County that specifically provides services to the Native American/Alaska Native Community.

13. Texas Two Spirit Society. <http://www.texastwospirits.com/>

Canada

15. 2-Spirited People of Manitoba, Inc. <http://www.twospiritmanitoba.ca/>
16. 2-Spirited People of the 1st Nations. <http://www.2spirits.com/>
17. Dancing to Eagle Spirit Society. <http://www.dancingtoeaglespiritsociety.org/>

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