



2SLGBTQQIA+
Sub-Working Group

MMIWG2SLGBTQQIA+ National Action Plan

F I N A L R E P O R T



April 2021

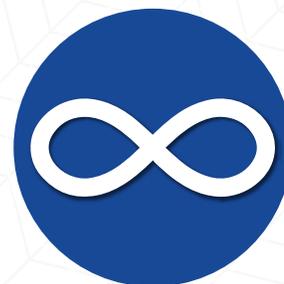
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Table of Contents

- i. Acknowledgements.....4**
- ii. Preamble.....5**
- iii. 2SLGBTQQA+ Glossary of Terms7**
- iv. Guiding Principles.....9**
 - 1. Executive Summary.....11**
 - 2. 2SLGBTQQA+ Timeline: Evolution in Understandings.....21**
 - 3. Methodology: Intersectionality
Bringing Two- Spirit Relatives & Kin Back Into the Circle.....23**
 - 4. Gender Based Analysis (GBA):
2SLGBTQQA+ Specific Approach.....25**
 - 5. Research & Data Collection27**
 - 5.1 Engagement with 2SLGBTQQA+ Participants:
Sex Work / Sex Trade.....29
 - 6. Resiliency & Resurgence for TwoSpirit People.....31**
 - 7. Futurisms: How to Reimagine Another Future is Possible...34**
 - 7.1 2SLGBTQQA+ Basket Summary34
 - 7.2 Recommendations.....36
 - 7.3 Alignment of MMIWG2SLGBTQQA+-Specific Calls for
Justice with 2SLGBTQQA+ Sub-Working Group
Recommendations52
 - 7.4 Wise Practices.....68
 - 8. Conclusion72**
- A. APPENDICES75**
 - A.1 Terms of Reference75
- B. 2SLGBTQQA+ Sub Working Group Members -
Biographies.....79**
- C. 2SLGBTQQA+Annotations90**
 - C.1 FIRST NATIONS90
 - C.2 MÉTIS.....96
 - C.3 INUIT97
 - C.4 SETTLER.....98





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Preamble

Background:

The National Inquiry into Missing and Murdered Indigenous Women and Girls (NIMMIWG) released its final report on June 3, 2019, which included 231 Calls for Justice¹. Following the release of the Final Report, the development of a National Action Plan was announced by the Prime Minister. This commitment was a first step toward addressing Call for Justice 1.1, which recommends that the federal, provincial, territorial, and Indigenous governments work together to develop a National Action Plan.

The Government of Canada committed to working together with Indigenous, provincial, and territorial partners on the development of the National Action Plan and to driving transformative change to end systemic racism and violence against Indigenous women, girls, and 2SLGBTQQIA+ people. As such, the Core Working Group will be supported by a number of sub-working groups that will support the Core Working Group throughout development of the National Action Plan and its implementation.

We acknowledge and appreciate the efforts of the family and survivors, the core working group, and the various sub-working groups who have supported our work. We are particularly grateful for the strong emphasis by the family and survivors' working group who directly supported increased efforts to provide public education about 2SLGBTQQIA+ experiences. We also want to thank the Urban Sub-Working Group for their (ongoing) support.

We would like to indicate our support for the work done by others and want to make special mention of the Les Femmes Michif Otipemisiwak who released 62 calls for miskotahâ (change) specific to the Métis Nation in their report *Métis Perspectives of Missing and Murdered Indigenous Women, Girls and LGBTQ2S+ People*.

¹ The Final Report also included the *Supplementary Report: Quebec*, which included 21 Calls for Justice specific to Quebec.





The mandate of the NIMMIWG was initially designed to report on all forms of violence perpetrated against Indigenous women and girls in Canada, however Indigenous concepts of gender identity broadened the inquiry's mission to include Two-Spirit/Indigenous LGBTQ+ people.² This shift recognized that Indigenous cultures accepted and included diverse concepts of gender and sexuality prior to European colonization. The terms, Two-Spirit and lesbian, gay, bisexual, transgender, queer, questioning, intersex, and asexual are modern post-contact non-Indigenous constructions that some 2SLGBTQQIA+ people may choose to identify themselves. The Sub-Working Group recognizes there are over 150 known words³ and terms in various Indigenous languages in North America that were used prior to contact to describe people who were gender diverse and LGBTQ+. Additionally, the 2S Sub-Working Group recognizes 2SLGBTQQIA+-specific words and terms that are being reclaimed and introduced as Indigenous languages continue to evolve.

We also want to acknowledge that references to 2 Spirit (sexual orientation) and Trans, Non-Binary (gender) are often conflated and lumped together without a nuanced understanding. As such, the Sub-Working Group invites the consideration of gender and sexual orientation as separate experiences.

Indigenous peoples are constantly evolving. As we continue to access and reclaim our Indigenous knowledges through our lands and cultures, we must recognize that our languages are also in a constant state of evolution. The + at the end of 2SLGBTQQIA+ is a way to be inclusive, honor and celebrate how our languages are expanding and offering choices for our sexual and gender diverse relatives to identify. Thus, we also celebrate the diversity of ways our people choose to identify themselves.

Nothing about us, without us, is for us!

2 Reclaiming Power and Place, The Final Report of the National Inquiry into Murdered and Missing Indigenous Women and Girls, 2019, Volume 1a, P. 58-59.

3 Margaret Robinson (2019) Two-Spirit Identity in a Time of Gender Fluidity, Journal of Homosexuality, DOI: 10.1080/00918369.2019.1613853



2SLGBTQQIA+

Glossary of Terms



The terms 'Indigenous' and 'Indigenous peoples' in this report will be used to represent all First Nations, Inuit, and Métis peoples inclusively. 'Aboriginal', 'Native', and 'Indian' are used when reflected in the literature used. Métis and Inuit when used are specific in reference.

2SLGBTQQIA+ - 2-Spirit (Two-Spirit), lesbian, gay, bisexual, trans, queer, questioning, intersex, asexual. The + where used denotes the diversity of remaining identities not covered in the acronym.

Sixties Scoop - A period of time, from 1960 and the mid 1980s⁴, when Indigenous children were forcibly removed from their families by colonial state institutions, or "scooped up" and placed in foster homes, or adopted outside their families, communities, and cultures.

Gender and sexually diverse - Gender and sexuality are both wide spectrums. This term is used in place of 2SLGBTQQIA+ people as an umbrella term to note this spectrum of diversity outside of the term Two-Spirit, and is used in addition to Two-Spirit, as not all Indigenous LGBTQQIA+ people identify as Two-Spirit or apply this English language term to identify themselves.

Gendercide - Gendercide is the killing of a specific gender group. While this term is generally used to refer to a generalized history of girls and women as being targeted, it also includes trans and non-binary folks. Gendercide has three forms: feticide, infanticide, and gender-based violence.

Heteropatriarchy - A colonial social construct that places heterosexual males on top of societal hierarchies in positions of domination.

4 Sinclair, R. 2007. *Identity lost and found: Lessons from the sixties scoop*. https://fn-caringociety.com/sites/default/files/online-journal/vol3num1/Sinclair_pp65.pdf



Indian - The use of "Indian" in this report denotes the legal term as used in the Indian Act or other historical documents.

Indigequeer - Contemporary term that combines Indigenous and queer.

Indigiqueer - Contemporary term that is a combination of Indigenous and queer that has replaced the original spelling of "indigequeer".

Millennium Scoop - The Millennium Scoop refers to the seizure of First Nations, Métis and Inuit children since the year 2000. The term was coined by John Beaucage, who wanted to distinguish this from the "sixties scoop," as the children are being placed in foster care. Both provincial and federal data show that there are double as many Aboriginal children in care now than during the Sixties Scoop.⁵

Neocolonialism - The continued exercise of political or economic influence over a society in the absence of formal political control.

Two-Spirit - A contemporary pan-Indigenous term used by some Indigenous LGBTQQIA+ people that honours male/female, and other gendered or non-gendered spirits, as well as spiritual and cultural expressions. The term may also be used interchangeably to express one's sexuality, gender, and spirituality as separate terms for each or together as an interrelated identity that captures the wholeness of their gender and sexuality with their spirituality.

Teachings - Traditional Indigenous lessons used to convey culture, messages, and values.

Turtle Island - Turtle Island is an Indigenous term to refer to what is now known as the continent of North America. The term originates in the origin stories of Anishinaabeg peoples, but is now widely used by many nations.

5 <https://www.decolonize-ed.com/single-post/2017/11/07/millennial-scoop>

Guiding Principles

Foundational principles such as those identified in the National Inquiry's Final Report may be used to guide the development and implementation of the National Action Plan. The principles outlined by the National Inquiry include:

- A focus on substantive equality and human and Indigenous rights
- Leadership of family and survivors is valued
- Indigenous-led/grassroots solutions and services
- Distinctions-based
- A decolonized approach
- Cultural safety
- Trauma-informed approach
- Flexible in response to regional and sectoral priorities and challenges
- Evergreen and subject to review and updates

The following 2SLGBTQQIA+ life-philosophy principles were first introduced at the 28th Annual International Two-Spirit Gathering which was held on August 13-16, 2015 at Batoche, Saskatchewan. After the gathering, 2SLGBTQQIA+ community leaders were consulted and affirmed these principles. They were later integrated into an organizational manifesto by the Two-Spirited People of Manitoba organization. The 2SLGBTQQIA+ Sub-Working Group also affirms these principles and includes them in these terms of reference.

2SLGBTQQIA+ Specific Guiding Principles⁶

SPIRITUALITY: 2SLGBTQQIA+ people are one of the conduits between the physical world and the spiritual world and can open doors to healing.

⁶ Adapted from TSPM Manifesto, Our Two-Spirit Teachings, Two-Spirited People of Manitoba Inc., 2020. <https://twospiritmanitoba.ca/tspm-manifesto>





Musqueam traditional weaving. Photo credit Corrina Sparrow.

BELONGING: 2SLGBTQQIA+ people are worthy of love, respect, and safety. 2SLGBTQQIA+ people carry the responsibility to give love, respect, and safety to everyone.

VISIONING: 2SLGBTQQIA+ people see and acknowledge the impact of harmful colonial constructs and work to challenge them within the Two-Spirit community and beyond. The vision and voice of 2SLGBTQQIA+ people must be recognized and integrated into Indigenous leadership structures to ensure inclusive, equitable and fair access to resources and entitlements.

TRANSFORMING: 2SLGBTQQIA+ people promote non-discrimination and acceptance by dismantling harmful colonial concepts of gender and sexuality and advocate for contemporary approaches to non-discrimination.

EQUALITY: 2SLGBTQQIA+ people challenge the concept of perceived race, ableism, gender, and sex-based privilege within the 2SLGBTQQIA+ collective and the broader community.

STRENGTH: 2SLGBTQQIA+ people are assets to their families and communities because of their role, purpose, gifts, and abilities.

SEXUALITY: 2SLGBTQQIA+ people are sex-positive, respect the continuum of sexuality, and believe that relationships, however they are constructed, are enhanced by the celebration of sex.

ADVOCACY: 2SLGBTQQIA+ people stand in solidarity with other equity-seeking groups and will assist or support these groups in their advocacy struggles, the civil and human rights of ourselves and others.

RESURGENCE: 2SLGBTQQIA+ people assert our inalienable Indigenous rights and work to reclaim our traditional roles and rightful place in our families, communities and nations.



Executive Summary

Who are 2SLGBTQQIA+?

Categories of gender, sex and sexuality have been introduced through colonial processes and institutions. The term Two-Spirit encompasses a broad range of sexual and gender identities of Indigenous peoples across North America and complicates distinctions between gender, sex and sexualities⁷. While the term is used by some people to refer to the cultural roles of individuals embodying both female and male spirits, the term has also been used as an umbrella term to describe Indigenous people who identify as lesbian, gay, bisexual, transgender, transsexual, queer, intersex and part of the continuum of non-heterosexual identities. It is important to distinguish between gender, sex and sexuality because of the way lesbian, gay and bisexual people are linked with transgender, transsexual people in the 2SLGBTQQIA+ acronym, and in broader queer and Indigenous communities.

Prior to contact with European colonizers, Two-Spirit people existed among many Indigenous nations and often held special roles in their communities. There is evidence that in over two-thirds of the 200 Indigenous languages spoken in North America, there were terms used to identify individuals who were neither men nor women.⁸ Indigenous views on sexuality were not rooted in heteronormativity. Research and oral histories reflect the widespread respect and honour for Two-Spirit people. Within many Indigenous cultures, the roles of Two-Spirit people carried unique responsibilities that were vital to their communities' well being and survival. Some important roles that Two-Spirit people held were as teachers, knowledge keepers, healers, herbalists, child minders,

7 Sarah Hunt (2016) *An Introduction to the Health of Two-Spirit People: Historical, contemporary and emergent issues*. Prince George, BC: National Collaborating Centre for Aboriginal Health.

8 Will Roscoe (1991) *The Zuni man-woman*. Albuquerque, NM: University of New Mexico Press.



spiritual leaders, interpreters, mediators and artists.⁹

The following information intends to illustrate the history and background of how Two-Spirit and gender and sexually diverse Indigenous people have been affected by colonization and how it is unique from the oppressions experienced by other Indigenous peoples. By tracing the relationship between gendered and sexual violence and colonialism, we can start to see how gender and sexuality have been intentionally used by colonizers, settlers, and the Canadian state as a divide and conquer tactic, an instrument of gendercide and genocide, as well as an instrument to exert control over Indigenous peoples and lands.

First Contact

From the time of First Contact by Spanish colonizers in what is now known as middle America and California, Two-Spirit and gender and sexually diverse Indigenous peoples have been subject to exclusion and genocide. In the 16th Century, Spaniards attempted to violently exterminate gender and sexually diverse Indigenous peoples, as under Spanish Law these ways of being were seen as an affront to the King and Christianity. This served as reason for the continued conquest, brutality, colonization, and forced conversion to Christianity.

The acceptance of a spectrum of gender identities outside of male and female genders by Indigenous peoples was seen as inferior by settlers coming to what is now known as Canada. Eventually, this was used as justification in the theft of Indigenous lands, destruction of Indigenous cultures, and genocide, as Indigenous people were seen as subhuman and ignorant by settlers.¹⁰

9 Qwo-Li Driskill (2011) D4Y DβC (*Asegi Ayetl*): Cherokee Two-Spirit people reimagining nation. In Q.-L. Driskel, C. Finley, B.J. Gilley, and S.L. Morgensen (Eds.), *Queer indigenous studies: Critical interventions in theory, politics, and literature* (pp. 97-112). Tucson, AZ: University of Arizona Press.

10 Alex Wilson. (2015). Our coming in stories: Cree identity, body sovereignty and gender self determination. *Journal of Global Indigeneity*, 1(1). (pp.2-3).<https://ro.uow.edu.au/jgi/vol1/iss1/4/>

The establishment of colonial rule was done so by what is termed as “gendercide”: the intentional elimination of Indigenous people who were perceived to be neither fully male nor fully female, or expressed a unique third or other gender, and was done by way of punishment, systematic targeting, and death in order to enforce colonial gender roles and heterosexuality, as well as enact domination over Indigenous peoples.¹¹ Miranda is referring to gendercide by Spanish colonizers among the joyas, though the same notion could be applied to Two-Spirit or Indigenous gender and sexually diverse people in the Canadian context.

Europe in the early 16th Century was “intolerant” of sexual freedoms; sexuality was reserved for heteronormative customs like procreation, which carried over to the colonies into the 1600s.¹² The American colonies were dominated by these Eurocentric and Christian perspectives that enforced stringent gender binaries and patriarchal practices, beliefs and norms in Latin America.¹³ Anything that was non-heteronormative of sexuality was considered sodomy, sinful or merely abhorrent to the growing numbers of settler societies. Therefore, Indigenous peoples, who we now refer to as Two-Spirits, would have been branded as perverted or deviant of the settlers’ norms. As Sqilx 2Spirit scholar Percy Lezard continues to remind us, the notion of the “closet” was brought to us by the Europeans who landed on our territories.¹⁴

Similar colonial influences by English and French settlers impacted the knowledge and cultural belief systems that would have eroded cultural identities with respect to people who may have expressed non-conforming and non-gender identities during the colonial

11 Deborah Miranda (2010). Extermination of the Joyas: Gendercide in Spanish California. *GLQ: A Journal of Lesbian and Gay Studies*, 16(1-2), 253-284. <https://doi.org/10.1215/10642684-2009-022>

12 Zeb Tortorici (2012). Against Nature: Sodomy and Homosexuality in Colonial Latin America. *History Compass* 10, no.2: 161-178.

13 Martin Cannon(1998). The Regulation of First Nations Sexuality. *The Canadian Journal of Native Studies* 18(1), 1-18. York University: Ontario Canada.

14 Percy Lezard, Personal Communication, September 2018.





period in Canada.¹⁵ In the Jesuits Relations, there are examples whereby the Jesuits referred to Indigenous spiritual leaders and medicine people as “sorcerers” to purposely discredit their spiritual practices.¹⁶ Religious orders purposely targeted these revered leaders, who were often Two-Spirits^{17 18 19} to discredit them so that they could implement a “process of theological indoctrination”²⁰ and catechism. Leading up to the Indian Act, Indigenous groups were continuously displaced from their cultural beliefs. More rules were implemented into law to marginalize Indigenous groups from their cultural practices and ceremonies. The premise was that Indigenous people were to be controlled in all aspects of governance, law, and land control, which led to the erasure of their “ceremonies and teachings”.²¹ The system increased its implementation of more aggressive policies of assimilation, which led to the Indian Act.

Two-Spirit knowledge keeper Albert McLeod notes additional impacts of enforced euro-Christian beliefs on spiritual practices of Indigenous peoples, describing how, “The erasure of the Two-Spirit identity and role coincides with the abolition of Indigenous ritual practices, for example the potlatch, dances, pipe ceremony, midwifery, rites of passage, sweat lodge, and Sundance. These

15 John R. Sylliboy. (2019). Using L’nuwey Worldview to Conceptualize TwoSpirit. *Antistasis*, 9(1), 96-116. <https://journals.lib.unb.ca/index.php/antistasis/article/view/29323>

16 Reuban G. Thwaites (1896). Vol. I: Acadia: The Jesuits Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France 1610-1791. Cleveland: The Burrows Brothers Company.

17 Lester B. Brown(1997). *Two Spirit People: American Indian Lesbian Women and Gay Men*. Binghamton: Harrington Park Press.

18 Brian J. Gilley (2006). *Becoming Two-Spirit: Gay Identity and Social Acceptance in Indian Country*. University of Nebraska Press.

19 Sue Ellen Jacobs, Wesley Thomas, and Sabina Lang (1997a). *Two-Spirit People: Native American Gender Identity, Sexuality, and Spirituality*. Urbana, Chicago, Springfield: University of Illinois Press.

20 Marie S. Battiste. (1998). *Protecting Indigenous Knowledge and Heritage: A Global Challenge*. Saskatoon: Purich Publishing Ltd.

21 John Borrows (2001). Indian Agency: Forming First Nations Law in Canada. *Political and Legal Anthropology Review*, 24(2), 9-24. Retrieved October 7, 2020, from <https://www.jstor.org/stable/24497947>

activities were about maintaining the fertility of the human world and the natural world. The imposition of Euro-Christian beliefs attempted to destroy the spiritual power and energy inherent of these events”.²² Any understanding of Two-Spirit histories, identities and experiences must include how colonization impacted the spiritual: the ways in which traditional Indigenous spiritualities have been impacted by colonial policies and practices, and how these impacts have affected and continue to affect Two-Spirit peoples.

Wars and Colonial Dependency

Multiple wars between the Indigenous peoples of Turtle Island and European colonists, governments, and settlers were fought from contact until the early 20th Century. While non-Indigenous writings name these events as the First Nations Wars or the American Indian Wars, Indigenous oral traditions –the collective memories of communities– record and remember these events as a time of great loss across many Indigenous Nations. Published settler works outline the impacts these wars had on Indigenous peoples, with negative impacts on population, ways of life, spirituality, culture, disease as well as loss of land accompanied by the Indigenous reservation system.

Throughout these wars, early colonizers entered into treaties with many First Nations, establishing a new economic and social paradigm on the northern part of this continent (now referred to as Canada). Some Indigenous leaders saw these treaties as a bridge to a new future but within two years of Cree negotiators concluding the Treaty 6 process, the bison were gone.²³ Situated within the new Eurocentric economic paradigm, Indigenous communities were forced to respond to market opportunities such as commercial bison hunting. After years of disruptive hunting, bison populations dwindled and conditions worsened for Indigenous communities. Daschuk explains that, “While extermination of the herds was the greatest environmental catastrophe ever on the grasslands, it also



People want teachings, ceremonies and it is time for those of us with the knowledge to share our history about who 2Spirit are.

22 Albert McLeod, Personal Communication, October 3, 2020.

23 James W. Daschuk (2013). *Clearing the Plains: Disease, politics of starvation, and the loss of Aboriginal life*. Regina, SK: University of Regina Press. p.178.



If we make lasting changes now, our actions will positively affect the lives of current and future 2SLGBTQQIA+ people.

brought a fundamental change in the power dynamic between First Nations and Canada. With loss of the bison, Indigenous people lost their independence and power.”²⁴ These losses were soon after followed by famine and disease, with recent studies showing that the rise of tuberculosis in First Nations was, “...the result of enforced changes in ecological factors rather than exposure to a new, introduced infectious disease.” The many Indigenous lives lost throughout the wars and the extermination of the bison are but two examples of the ways in which colonization has acted violently, harming Indigenous peoples. All Indigenous nations experienced depleted access to natural and cultural resources due to settler colonialism and capitalism. This increased Indigenous dependence on inadequate and impoverished colonial rations of food and resources, and denied access to our cultural practices and ways of knowing and being.²⁵ The genocide of Indigenous peoples combined, land dispossession and the reserve system further reinforced colonial gender binaries and compulsive heterosexuality which, in turn, impacted Two-Spirit peoples and histories.

Indian Act

The Indian Act of 1876 enshrined the exclusion, erasure and thereby genocide and gendercide of Two-Spirit and gender and sexually diverse Indigenous people. Cannon makes the connection of the inter-relationship of racism, heteropatriarchy, assimilation and capitalism that allowed Canada to not only “civilize” Indigenous people, but also to historically and continuously enforce heterosexuality, male-female colonial gender binaries, and Eurocentric policy and value systems.²⁶

The following passage from the National Inquiry into Missing and Murdered Indigenous Women and Girls (NIMMIWG) in relation to the Indian Act succinctly explains and summarizes the effects of

24 James W. Daschuk (2013). *Clearing the Plains: Disease, politics of starvation, and the loss of Aboriginal life.* p.183-184.

25 Corrina Sparrow, Personal Communication, November 2020.

26 Martin Cannon. (1998). *The Regulation of First Nations Sexuality.* The Canadian Journal of Native Studies 18(1), p.8.. York University: Ontario Canada.

the Act on Indigenous peoples, and MMIWG 2SLGBTQQIA+. This passage can be used to highlight how this policy factors in to the Two-Spirit and gender and sexually diverse Indigenous experience:

“The Indian Act creates marginalization, alienation, displacement, and isolation of Indigenous Peoples. This is because the Indian Act is an ongoing tool of oppression and genocide that clearly aims to eliminate Indigenous Peoples. As a legal instrument, it puts into law the false assumptions, discriminatory practices, and colonial and genocidal policies that the Canadian government historically used to clear Indigenous Peoples’ lands, and to control and eliminate Indigenous Peoples and their cultures. Its continued existence perpetuates racial and gendered violence. Regardless of amendments or improvements to “Indian” policy and law, the very existence of the Indian Act demonstrates racism, sexism, and a refusal to move toward self-determination for Indigenous Peoples. As a result, the Indian Act cultivates - and exposes First Nations women, girls, and 2SLGBTQQIA+ people to - more violence.”²⁷

Indian Residential Schools and Loss of Language

Indian Residential Schools (IRS) were a systematic wholesale attempt to destroy Indigenous cultures and to assimilate Indigenous peoples into the larger Christian Eurocentric society of Canada. Religious orders as well as the government believed Indigenous people to be barbaric and in need of reforming or saving. Rigid views on gender, sexuality and gender roles meant that Two-Spirit and gender and sexually diverse children would have to choose either male or female gender and adhere to strict gender roles and heterosexuality being enforced upon them, or repress those parts of themselves.

Some Two-Spirit children chose to go into hiding in order to survive and avoid worse abuse from priests, nuns, and staff. Two-Spirit Elder, Laurie McDonald explains that his experiences in IRS were unique because he is Two-Spirit, and also that Two-Spirit children experienced intensified abuse than that of their non Two-Spirit peers. While attending IRS, he describes a dichotomy of being

27 NIMMIWG. (2019). Reclaiming power and place: The final report of the national inquiry into missing and murdered Indigenous women and girls. (p.408).





once celebrated and accepted by family, to shame and hiding his Two-Spirit identity while in IRS, out of fear of extreme abuse, and being preyed upon.²⁸

Laurie's experience bears similarities to other Two-Spirit IRS survivors. In the TRC final report, suicide, targeting, and vulnerability are listed in the testimony and experiences of a Two-Spirit survivor that attended IRS in Hobbema, Alberta.²⁹

IRS also played a significant role in the loss of language among Indigenous peoples across Turtle Island, due to the fact that children were barred from speaking their first languages. Children that spoke their first language while at IRS were often met with severe punishment and abuse for doing so, further reinforcing the fear of speaking one's mother-tongue and losing their language in the process.

Within Indigenous cultures most knowledge is conveyed through orality and story-telling. Indigenous cultures are rich in tradition, stories, songs, and teachings, and have been passed down since time immemorial, over many generations. Due to colonization and IRS, this tradition has been decimated over the past two hundred years. According to the Truth and Reconciliation Commission (TRC) in (2012), loss of language in IRS continued as far as post-World War II into the 1960s, and has impacted many Indigenous people and families across multiple generations.³⁰

Robinson further identifies other state mechanisms of assimilation, and destruction of Indigenous culture and identity. These include state sanctioned apprehension of Indigenous children from their families, and their placement into non-Indigenous foster or adoptive homes via the colonial child welfare system. This state apprehension

28 Xtra Magazine. (2014, November 5). Residential schools' impact on Two-Spirit people. [Video]. Youtube. <https://www.youtube.com/watch?v=SzT2ed8xRIU>

29 Truth and Reconciliation Commission of Canada. (2012). Canada, Aboriginal peoples, and residential schools: They came for the children. [http://www.trc.ca/assets/pdf/resources_2039_T&R_eng_web\[1\].pdf](http://www.trc.ca/assets/pdf/resources_2039_T&R_eng_web[1].pdf)

30 Truth and Reconciliation Commission of Canada. (2012). Canada, Aboriginal peoples, and residential schools: They came for the children. [http://www.trc.ca/assets/pdf/resources_2039_T&R_eng_web\[1\].pdf](http://www.trc.ca/assets/pdf/resources_2039_T&R_eng_web[1].pdf)

of Indigenous children has become widely known as the “Sixties Scoop”, and in present day the on-going “ Millennium Scoop” are also significant contributors to further Indigenous cultural loss. The placement of Indigenous peoples into Eurocentric culture and systems that are not their own from a young age, as well as their forced conversion to Christianity has caused traditional Indigenous gender systems roles, and cultural knowledge to be lost. Language loss has severely impacted, or entirely wiped out traditional Indigenous understandings of gender, sexuality, and worldviews more broadly.³¹

Neo-colonialism, on-going colonization

The loss of Indigenous language, traditional knowledge and teachings throughout colonization have had deep and long-lasting impacts for Two-Spirit people. The Indian Act, colonization, residential schools, the Indian Wars, and slaughter of the bison are all factors in the genocide and harm of Indigenous peoples, and Two-Spirit and gender and sexually diverse Indigenous peoples. These events have led to neocolonialism; a new form of colonialism where the tools used specifically harm Two-Spirit community members; both on reserves and beyond that pervade into the present. The language and knowledge loss previously named, combined with colonized Indigenous people on and off reserves, results in Two-Spirit and gender and sexually diverse Indigenous people experiencing harms by their own peoples and communities. The concerns about mental health and wellness is an ongoing concern in Indigenous communities where there are increasing numbers of suicide and suicide ideation. According to the Assembly of First Nations³², Two-Spirited youth suffer social oppression and homophobia due to a lack of cultural acceptance and negative cultural identity because of their gender/sexuality.³³

Driskill (2016) highlights how, “Throughout numerous European



31 Margaret Robinson. (2020). Two-Spirit identity in a time of gender fluidity. *Journal of Homosexuality*, 67(12), 1676-1677. <https://doi.org/10.1080/00918369.2019.1613853>

32 Assembly of First Nations (AFN) National Youth Council (NYC) (2016). AFN NYC Calls to Action. <http://health.afn.ca/en/news/general/afn-nyc-calls-to-action>

33 Ryan, B. (2003). Homophobia and Heterosexism in Canada. Canadian AIDS Society.



invasions, Indigenous nations and bodies are written of always in relationship to heteropatriarchal colonization as either complicit with, or hostile toward, colonial goals.³⁴ The gendered and sexualized process of colonization described here characterizes Indigenous peoples through dominant European gender frameworks which Driskill argues places Indigenous peoples at greater risk of colonization.³⁵ The results from this process have seen Two-Spirit and gender and sexually diverse Indigenous people shut out of ceremony, had their gender or sexuality policed and discriminated against, ejected from communities, disowned, and subject to physical harm as a result. It is however important to note that not all Indigenous communities embraced homophobia towards Two-Spirit and gender and sexually diverse people.

Leanne Betasamosake Simpson describes this phenomenon and the interplay of the Indian Act, colonization, and heteropatriarchy on Two-Spirit and gender and sexually diverse and Indigenous people:

“Heteropatriarchy places cis-gender heterosexual men and their bodies, their politics and their ideas at the top of the social hierarchy. It then normalizes and replicates this hierarchy in all aspects of Indigenous societies, especially in our most intimate spaces - in ceremony, in our relationships, in our families. This is supported and maintained by the state through the Indian Act, Indian policy and the infiltration of Indigenous thought systems as a key mechanism to destroy the building blocks of Indigenous political systems and replaces them with the building blocks of state nationalism, capitalism and settler subjectivity.”³⁶

34 Qwo-Li Driskill. (2016) *Asegi Stories : Cherokee Queer and Two-Spirit Memory* Tucson: The University of Arizona Press, p. 49.

35 Qwo-Li Driskill. (2016) *Asegi Stories : Cherokee Queer and Two-Spirit Memory* Tucson: The University of Arizona Press, p. 44.

36 Leanne Betasamosake Simpson (2015, June 6). Anger, resentment & love: Fuelling resurgent struggle. [NAISA paper presentation]. Washington, DC. <https://www.leannesimpson.ca/anger-resentment-love-fuelling-resurgent-struggle/>

2SLGBTQQIA+ Timeline: Evolution in Understandings



Pre contact: Many sources have confirmed that Two-Spirit identities and experiences were honoured and named by Indigenous Peoples before colonization. (C2C, 2019, p. 4) Alex Wilson (she/her), Neyonawak Inniniwak, Opaskwayak Cree Nation, writes about how, "Traditionally, Two-Spirit people were simply a part of the entire community; as we reclaim our identity with this name, we are returning to our communities." (Wilson, 1996, p. 305)

19th century: Travel accounts and missionary dictionaries formally introduce the word "berdache", a misinterpretation of Two-Spirit peoples which has been defined as an, "...effeminate or morphological male who does not fill a society's standard man's role, who has a non-masculine character." (Wilson, 1996, p. 304)

1830: John Tanner (he/him) a white American living in the Great Lakes and Red River regions, writes about an encounter with an Ojibwe community member, a person who, "...was one of those who make themselves women (...) They are commonly called A-go-kwa..." (Tanner, 1830, p. 105)

1865: Edwin Arthur Watkins (he/him), published 'A Dictionary of the Cree Language' lists the word ayākwāo, defining it as, "a castrated animal, a hermaphrodite". (Watkins, 1865, p. 195)

1874: Albert Lacombe (he/him), a French missionary, published 'Dictionnaire de la langue des Cris' in which the word ayekkwé is recorded as meaning a person who is castrated, and also neither male nor female.

1990: Elder Myra Laramée shared the name Two-Spirit at the Annual Native American Gay and Lesbian Gathering in Winnipeg (1994) which has been defined as: "...an Indigenously-defined pan-Native North American term that refers to the diversity of Aboriginal LGBTQ identities as well as culturally-specific non-binary gender identities." (Hunt, S., 2016, p. 7)



**We have to braid
our past with our
present to make
a strong future to
stop violence for
2SLGBTQQIA.**

1996: Alex Wilson (she/her), Neyonawak Inniniwak, Opaskwayak Cree Nation, described Two-Spirit people as being born 'in balance', "...which may be understood as androgyny, a balance of masculine and feminine qualities, of male and female spirits." (1996, p. 305)

2004: Thirza Cuthand (she/her), Plains Cree and Scots descent, Little Pine First Nation, introduces the term 'Indigiqueer' in a title an Indigenous/Two-Spirit program within the Vancouver Queer Film Festival. She used it because, "... some LGBTQ Indigenous people don't feel as comfortable with the Two-Spirit titled because it implies some dual gender stuff, which some people just don't feel describes their identity." (Cuthand, 2017)

2015: TRC's Volume 5 (Canada's Residential Schools: The Legacy), Chapter 4 ("An Attack on Aboriginal Health: The Marks and the Memories") discusses Two-Spiritness, describing, "Aboriginal people traditionally celebrated people who were gay or transgender as gifted, as being 'TwoSpirits'. The residential schools had particular impacts upon TwoSpirited people, who faced numerous attacks on their identities" (TRC, 2015c, p. 148)

2016: Qwo-Li Driskill (s/he), (non-citizen) Cherokee Two-Spirit, describes the concept of udanto which refers to people who either fall outside of men's and women's roles or who mix men's and women's roles. Also described is the concept of asegi, translated as 'strange' and understood by some Cherokees to resemble the English word 'queer'. (Driskill, 2016, p. 6)

2017: Joshua Whitehead (he/him), Oji-Cree, Peguis First Nation, describes his sexual identity as a 'braiding of two worlds' – "...this queerness and his culture and his way of making a space, land, and ceremony for that identity." (CBC, 2017) He also frames the name Indigiqueerness as the "...forward moving momentum for Two-Spiritness." (CBC, 2017)

Methodology

Intersectionality bringing Two-Spirit relatives and kin back into the circle

American civil rights advocate Kimberlé Crenshaw first used the term “intersectionality” in the late 1980s. While there are different definitions of “intersectionality,” for Indigenous Peoples, definitions have evolved to reflect their unique learnings and experiences. In its broadest terms, intersectionality takes into account the impact of diverse factors such as race, class, sex, gender, residency, geography, ability and age as they apply to an individual or group. It also helps to develop a broader understanding of complex systems of discrimination and disadvantage. This understanding can support the development of policies tailored to the needs of those who experience discrimination. The combination of different systems of oppression against Indigenous women and girls, and including the particular issues faced by 2SLGBTQQIA+ people in some Indigenous communities, can show us how systems, institutions, and individual actions further target individuals in other areas, including homelessness, poverty, and other circumstances that increase the dangers they may face.³⁷

The relationship between Intersectionality and Indigeneity has also been documented by Sarah Hunt (Kwagiulth, Kwakwaka’wakw Nation) in a dialogue held in April 2012, on Coast Salish Territories. Hunt documents that Indigenous knowledges allow for diverse forms of knowledge to be valued, including the wisdom of elders, dreams and spiritual guides; relations that extend beyond human to include other animals, the land, water and all living things. Indigenous languages are embedded with concepts reflecting the interconnectedness of all things. Some of these concepts translated into English include ‘all my relations’, ‘weaving the strands’, and ‘a web of community relations’.³⁸

37 Kimberlé Crenshaw (1989). Demarginalizing the intersection of race and sex: a Black feminist critique of anti-discrimination doctrine, feminist theory and anti-racist politics. *University of Chicago Legal Forum*, 1989(1), pp.139-167.

38 Sarah Hunt (2012) Summary of Themes: Dialogue on Intersectionality and Indigeneity. Wosk Centre for Dialogue, Coast Salish Territories.



“Are Two-Spirit[ed people] understood as only marginalized or are they also understood as leaders, role-models and gifted with Indigenous teachings?”³⁹

The 2S Sub-Working Group recognizes that the absence of an intersectional lens has excluded the 2SLGBTQQA+ community members from national inquiries and commissions such as the NIMMIWG and the Truth and Reconciliation Commission of Canada.⁴⁰ Further, colonialism has entailed the imposition of Western gender norms through the Indian Act, residential schools and other colonial systems. The 2S Sub-Working Group identified a need to develop a Two-Spirit specific gender-based analysis tool to ensure that the realities of our Two-Spirit and Indiqueer relatives are reflected and fully incorporated into this action plan and to address the exclusion as a missed opportunity to describe the imposition of binary gender identities onto Indigenous people.



39 Institute of Intersectionality Research and Policy (2012) Summary of Themes: Dialogue on Intersectionality and Indigeneity. Wosk Centre for Dialogue. Coast Salish Territories, Vancouver, BC: Institute for Intersectionality Research and Policy. pp. 8-9.

40 <http://www.trc.ca/res-trc-finding.html>



Gender-Based Analysis (GBA): 2SLGBTQQIA+ Specific approach



Often, 2SLGBTQQIA+ and kin are erased from mainstream Gender-Based Analysis (GBA). Using fire as a metaphor, the 2S Sub-Working group has designed⁴¹ a user friendly diagram to represent a 2SLGBTQQIA+ approach to GBA.

Fire is a staple in every Indigenous culture and community. Centred in our homes, pit-houses, lodges, tipis and igloos, fire is a necessity for life.

In the following diagram of a fire, the stones (**GREY**) represent cultural strengths that 2SLGBTQQIA+ relatives hold within communities. A wide variety of external factors ingrained in the design of systems and structures in the Canadian state, continue to impact the lives of 2SLGBTQQIA+ people; featured in the diagram as filling the white space around the fire. The logs (**BROWN**) depict the various mainstream-identified GBA intersectional factors, while the flames (**RED**) of the fire describe the specific intersectionalities of 2SLGBTQQIA+.

41 The framework of the fire was conceptualized by Percy Lezard (September 12, 2020) as a member of the Sn'penkton, as a Sqilx 2 Spirit person who holds the responsibilities of a firekeeper.

A 2SLGBTQQIA+ approach to 'Intersectionality'

External Factors

Homophobia
Heteronormativity
Indian Act
Transphobia
AIDSPHobia
Cissexism
Sixties Scoop
Houselessness

Cisnormativity
Institutional Religion
Income Security
Ableism
Systemic Invisibility
Food Security
Cultural Identity
Coming in
Suicide
Substance use
Mental Health

Alienation of FC
Unreported SXA
Human Rights
Indigenous Rights
Colonization
Indian Residential
Schools
Nation to Nation
Relationships

GBA+ Intersectional Factors

Geography
Spirituality
Education
Employment
Age and Life Stage
Social Orientation
Diverse Ability
Entrepreneurship



2SLGBTQQIA+ Intersectional Factors

Connection to culture and Tradition Spirituality
Gender Affirming Interventions and Support
Leadership
Futurisms
Resurgence
Resiliency
Diversity of traditional values/beliefs
Celebration of sacredness of 2SLGBTQQIA+
Trauma Informed
Culturally Safe

Cultural Strengths

Teachings
Two-Spirit Knowledge Keepers
Children Traditions
Two-Spirit Elders
Youth

Language Ancestors
Land Artists
Food & Medicines
Artists
Two-Spirit Leadership

Inherent Indigenous Rights
Intergenerational Relations (Chosen Family)
Indispensable to the wellness of family & community

Research and Data Collection

Summaries of Trans/Non-Binary and Inuit conversations

As part of the process for gathering data for this report, the 2S Sub-Working Group reached out to our Trans and Inuit communities to provide us with their knowledge, life experiences and recommendations. The research and data collection used a mixed methods approach, including involving and honouring Traditional Knowledge and Teachings through the guidance of Two-Spirit Knowledge Keepers and Elders. Qualitatively, using a narrative analysis, there was attention paid to use culturally safe ways with a focus on honouring traditional oral histories and honouring the lived experiences of our 2SLGBTQQIA+ kin as field experts. Their input is crucial to the development of the Action Plan to address the Calls to Justice contained in the National Inquiry into Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ Final Report.

We engaged the expertise of Two-Spirit Knowledge Keeper Charlotte Nolin to consult with Trans⁴² identified members of 2SLGBTQQIA+ communities. Key items identified as requiring immediate attention and action are:

- The need to reform the justice system to address the systemic and historical relationship of Indigenous people must include Trans/2SLGBTQQIA and Indigenous governance and justice systems that centres around the restoration of the victims healing and safety needs.
- Housing security was highlighted as a multi-generational issue for youth, adults and seniors, requiring a response from all levels of government.

⁴² In this group defining trans would include: “trans male, trans female, trans masculine, trans feminine, non-binary, gender non-conforming and transexual, people who don’t/won’t use these descriptors.





- The importance of educating society as a whole about the acceptance of gender and sexual diversity would result in less violence directed towards 2SLGBTQQIA+ people.
- Harm Reduction Models incorporated within the delivery of services, would save lives.
- Treatment Centres which should work from a trauma-informed perspective, include programming designed outside of the binary gender system, ensure that elders and knowledge keepers work from a place of inclusivity and safety for 2SLGBTQQIA+ people.
- Access to land to create centres specific to Culture, Ceremonies, Traditional Foods and Medicines would provide culturally safe programming and support.

We engaged the expertise of Patricia Baxter to consult with our Inuit 2SLGBTQQIA+ kin and share the following as key areas of action:

- Inuit specific programs, services and spaces for Inuk self-identifying within the 2SLGBTQQIA+ is a priority. In person, online and through social connections are the preferred way to make this available.
- Inuit specific history and cultural education is required especially how previously the Inuit held a strong acceptance of Inuk from the 2SLGBTQQIA+ community.
- Inuit-specific mental health and counselling services must be increased.
- Increased resources (funding and information) for Inuit specific services within the mainstream 2SLGBTQQIA+ community, as Inuit continue to experience violence, discrimination and bullying.



Engagement with 2SLGBTQQA+ Participants: Sex Work / Sex Trade

We engaged the expertise of Charlotte Nolin to consult with Two-Spirit and/or Trans, Non-Binary 2SLGBTQQA+ kin and share the following as key areas of action:

- Sex work or formerly-trafficked specific safety planning, that includes but is not limited to how to be safe, how to negotiate with Johns, how to not be exposed to Sexually Transmitted Infection & Blood-Borne Infection, minimize stigma from families and communities.
- Sex work or formerly-trafficked specific services and support from medical care, social services and housing that need to be culturally safe and trauma-informed.
- Sex work or formerly-trafficked specific initiatives from a social determinants of health perspective to ensure that Two-Spirit and/or Gender diverse folks are not driven to sex work or trafficked.
- Increased resources (funding and anti-violence education and advocacy) for sex work or formerly-trafficked Two-Spirit and gender diverse sex workers who have identified that they experience extremes of violence and fetishization in sex work due to their intersecting identities of Indigeneity and gender identity.
- Increased anti-homophobia, anti-transphobia and gender/sexual diversity education to reduce stigma in communities of origin for our sex work or formerly trafficked relatives. Many are pushed out of their communities of origin not only because of their sexual orientation or gender diversity; but are further stigmatized for being in the sex work industry or trafficked; when all they want is to be accepted.

Summary

The writer would like to take this opportunity to enlighten the audience who will peruse this document and its contents. The topic of Sex Work/Sex Trade is one that most polite "society" would





rather not talk about. Its dark and sinister concept isn't considered appropriate for the dinner table conversation. The writer attempts to amplify why some individuals from our community had for engaging in this field of work. First and foremost, let us take a closer look at the home situation for many interviewed individuals on this topic. For many, there was no home situation once they opened themselves to their family members. Physical violence may have been one of the reasons they left home, or addictions were within the family unit may have brought them to the attention of Child and Family Services, "CFS". Some others might have been introduced to the industry by friends who had been engaging in it for some time.

Who is to blame? Why do they do it? A multitude of professional individuals has tried to understand this mystery for years. Whatever the reasons for ending up in the web of betrayal, the participants would like the readers to know that they have a story to share. The writer will attempt to capture the true essence of their words and compile their stories to be added to the Final Report. All of these stories contain similarities and yet stand out on their own in unique ways. The writer invites society to take the time to see through the participants' eyes the reasons for their involvement and the outcomes of their lives. The participants were interviewed, utilizing a series of questions to solicit the necessary information to bring the experiences of Indigenous Sex Work/Sex Trade workers into the light to being to address the real issues facing a marginalized segment of our community.

As this work is very sensitive, each of the participants was advised that if they required a counsellor or an Elder's services, that one would be provided. The writer is very familiar with the issues that can arise when discussing this topic and asks the readers to do so with an open mind. The writer also asks the readers of this document that they learn from the participants' experiences and reserve judgement for the perpetrators of this field of work.



Resiliency and Resurgence for Two-Spirit People

Two-Spirit People prevail and are considered the epitome of resilience among Indigenous people. In the last three decades, Indigenous scholars who are Two-Spirit have led the campaign of retelling their stories in their languages, worldviews, and perspectives. The discourse surrounding Two-Spirit identity was historically in the hands of non-Indigenous writers, historians and anthropologists yet they were too far removed from Indigenous cultural perspectives and languages. Indigenous groups developed powerful voices to advocate for Two-Spirit People who were marginalized during the AIDS epidemic in the 1980s and 1990s, leading to the foundations of Two-Spirit organizations in various urban centres across Canada.

The movement by Two-Spirit People to shift the power of balance back in the hands of Two-Spirit People began by continuously acknowledging their traditional knowledge and cultural teachings as part of the ceremonial circles. Since the early 1990s, Indigenous authors, scholars, and educators implemented the term Two-Spirit as a source of resurgence. Scholarship about Indigenous gender, sexuality and sex increased by implementing cultural knowledge and literary expressions in film, documentaries, books and research.

The resurgence movement made strides in the mainstream 2SLGBTQQIA+ community where Two-Spirit People felt marginalized because of racism. There have been campaigns in the queer community to advance the rights of Two-Spirit People; it has been a continuous relationship-building process and advocacy by Two-Spirit People to make spaces in the queer community. Two-Spirits often remind queer organizations that Two-Spirit People were always there since the beginning of the first marches and rallies for 2SLGBTQQIA+ rights, leading to national pride movements. The simple fact is queer settlers did not regard Two-Spirit People as part of the community, or simply did not acknowledge them because of racism and their systemic settler-centrism. The development and establishment of a number of Two-Spirit / gender and sexually





diverse community-based organizations such as: the Greater Vancouver Native Cultural Centre⁴³, 2 Spirited People of the 1st Nations⁴⁴, Bay Area Two-Spirits Society⁴⁵, Montana 2 Spirit Society⁴⁶, Northeast Two-Spirit Society⁴⁷, Northwest Two-Spirit Society⁴⁸, Edmonton 2 Spirit Society⁴⁹, 2 Spirited People of Manitoba Inc.⁵⁰, 2 Spirits in Motion Society⁵¹ has been one response to this erasure within mainstream settler queerness. These agencies provide culturally safe models of service to our various 2SLGBTQQIA+ First Nations, Métis and Inuit kin and family.

Two-Spirit People today are academics, researchers, leaders, policymakers; the list is endless. Ironically, the final frontier of resurgence and recentring of Two-Spirit cultural identity needs to take hold in the Indigenous community in every context of culture, governance, ceremony, health, education, and community development for cultural continuity. The resurgence process can only be successful if systemic shifts are made in those areas. These shifts must take place within all demographics of the Indigenous community, in all spaces, all the time. Any gestures of support to undo the devastation and harms done by colonization need to be done with the explicit guidance and direction of Two-Spirit, gender and sexually diverse Indigenous peoples, and with Indigenous peoples more broadly, so as to not risk repeating colonial and gendered violence histories.

[I]ndigeneity were its own kind of death sentence. We know, however, that the state is the perpetrator, that colonialism is

43 Greater Vancouver Native Cultural Centre <https://www.facebook.com/gvnccs78/>

44 2 Spirited People of the First Nations <http://www.2spirits.com>

45 Bay Area Two Spirits Society <https://www.baaits.org>

46 Montana 2 Spirit Society <https://www.mttwospirit.org>

47 Northeast Two Spirit Society <https://ne2ss.typepad.com>

48 Northwest Two Spirit Society <https://www.facebook.com/groups/nw2spiritsociety/>

49 Edmonton 2 Spirit Society <https://www.facebook.com/groups/nw2spiritsociety/>

50 2 Spirited People of Manitoba Inc. <https://twospiritmanitoba.ca>

51 2 Spirits in Motion Society <https://2spiritsinmotion.com>

the perpetrator, and that Indigenous peoples are resisting and world-building as we speak. In fact, some of us are already on our way to the future; we're conjuring an ethic needed to create a space-time in which violence against Indigenous peoples isn't a survival tactic." (Belcourt, 2015).





Futurisms: How to reimagine another future is possible, recommendations.

2SLGBTQQA+ Basket summary



Two-Spirit Baskets Framework

"Two-Spirit identity is about circling back to where we belong, reclaiming, reinventing, and redefining our beginnings, our roots, our communities, our support systems and our collective and individual selves." (Alex Wilson, 2008)

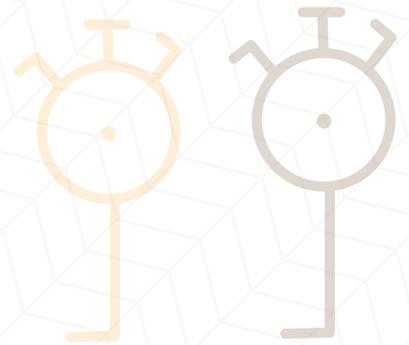


While there is no contestation about the resilience of 2SLGBTQIA+ people, the level of violence, exclusion and erasure that our community members continue to experience is in need of immediate attention at multiple levels.

In early 2020, the national 2 Spirits in Motion Society (2SiMS) conducted a government funded, *2nd Look Engagement Project* into national Two-Spirit First Nations, Métis and Inuit responses to the NIMMIWG2S Calls for Justice. This engagement process and the resulting report explored for the first time how these Two-Spirit specific Calls for Justice can be deepened, and also ways that 2SiMS and other national Indigenous organizations and leadership can continue to work towards eradicating violence against Two-Spirit and Indigequeer People both outside and within Indigenous communities across Canada.⁵²

The *2nd Look Engagement Project Report* provided a framework for Two-Spirit strategic and community development, futurisms, and visionary work that addresses and eliminates the impacts of gender-based violence against Two-Spirit and Indigequeer community members. Stories shared during this historic engagement centres the reclamation of Two-Spirit ancestral responsibilities and places within a wide variety of Indigenous cultures, identities, experiences, and relationality within Indigenous ways of knowing and being.

Using the baskets as a metaphor; for their strength of weaving in community connections and the conservation of tradition; the 2S Sub-Working group proposes the following Calls to Action, to hold the recommendations which will bring change to the lives of our 2SLGBTQIA+ people.



52 2SiMS, (Aug,2020). *2nd Look Engagement Project Report*. Two Spirits in Motion Society. www.2spiritsinmotion.com

Recommendations

#1 MMIWG2SLGBTQQA+ ACTION PLAN			
OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
<p>Establish a National Action Plan specific to 2SLGBTQQA+, that is incorporated as a companion to the MMIWG2S National Action Plan, and which addresses our systematic erasure as a group.</p>	<p>Ensure a 2SLGBTQQA+ National Committee is established as part of the mechanism to design and implement the National Action Plan.</p> <p>Implement National Inquiry recommendations on a priority driven approach, which would include increased access to: 2SLGBTQQA+ safer facilities; safe and affordable housing; safe health services; safe and accessible Indigenous and community organization programs and services; increased education supports, employment opportunities and safe transportation.</p> <p>Completely rethink and re-structure historical approaches to ensure diverse and intersectoral approaches are adopted.</p>	<p>Establish and operationalize a Network of recognized and established expert 2SLGBTQQA+ organizations (with direct field experience), that is accountable to the 2SLGBTQQA+ National Committee.</p> <p>Monitoring and reporting process is established and functioning.</p> <p>Changes can be made in internal processes which will lead to systemic changes without waiting for NAP full implementation.</p>	<p>Increased direct involvement by 2SLGBTQQA+ National Committee and its Network in the implementation of the MMIWG2S Action Plan.</p> <p>Measurable reduction of violence against 2SLGBTQQA+ community members.</p>



#2 FEDERAL LEGISLATION AND UNDRIP

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
<p>Ending violence against 2SLGBTQQIA+ will require legislation that protects, promotes, enhances and ensures the direct involvement of the 2SLGBTQQIA+ community in restoring our traditional roles.</p> <p>Restore 2SLGBTQQIA+ people to historical roles which will in itself contribute to mitigating much of the violence.</p>	<p>Recognize, reaffirm and expand UNDRIP provisions to include 2SLGBTQQIA+ individuals so they are entitled, without discrimination, to all human rights recognized in international law.</p> <p>Re-Affirmation and expansion of Article 3 and 7. 2. that 2SLGBTQQIA+ have the right to autonomous self-determination of identity to live, work, raise their families, practice culture and ceremony, and thrive in healthy, safe, secure, peaceful, nurturing environments and shall not be subjected to any act of violence, genocide, harm, harassment, forced assimilation, unlawful detainment, surveillance, or arrest. Include review of signatories' current legal sanctions against 2SLGBTQQIA+ citizens.</p> <p>Promote the Canadian Human Rights Code to Indigenous governance organizations and community service organizations with a focus on 2SLGBTQQIA+ anti-discrimination.</p> <p>Federal partners ensure that funding to Indigenous governance bodies is tied to their adoption and accountable implementation of protections and rights for 2SLGBTQQIA+ community members</p>	<p>Require report backs from UNDRIP signatories on legislative and policy advancements and education initiatives in support of the rights and protection of 2SLGBTQQIA+ people.</p> <p>Undertake a review of federal/provincial/territorial legislation that discriminates against 2SLGBTQQIA+.</p> <p>Prepare and advocate for the passing of Federal and national Indigenous legislation on distinct 2SLGBTQQIA+ holistic rights/needs.</p>	<p>Require report backs from UNDRIP signatories on legislative and policy advancements and education initiatives in support of the rights and protection of 2SLGBTQQIA+ people.</p> <p>Undertake a review of federal/provincial/territorial legislation that discriminates against 2SLGBTQQIA+.</p> <p>Prepare and advocate for the passing of Federal and national Indigenous legislation on distinct 2SLGBTQQIA+ holistic rights/needs.</p>

#3 EXPANSION OF 2SLGBTQQIA+ PROGRAMS AND SERVICES

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
<p>Indigenous-specific funding allocations.</p>	<p>Review and redirect, as required, federal funding programs to better address 2SLGBTQQIA+ programs and services.</p> <p>Full review and redirection of federal funding of programs/approaches to ensure Indigenous specific allocations and funding formulas for Indigenous governed/lead organizations is formally mandated to provide Indigenous programs and services.</p> <p>Establish and maintain robust, sustained distinct multi-year funding for Métis, Inuit, First Nations, Urban and rural people for 2SLGBTQQIA+-specific programs/services that are led and delivered by 2SLGBTQQIA+ programs/services.</p>	<p>Increase to access and sensitivity to the 2SLGBTQQIA+ Community and increased infrastructure.</p> <p>Annual reports on increased funding and multi-year evergreen agreements.</p>	<p>Increased specific 2SLGBTQQIA+ services.</p> <p>Create a commemorative fund for 2SLGBTQQIA+ people who have died from violence (monuments, healing events, etc.).</p>



#4 ESTABLISH A 2SLGBTQQIA+ NATIONAL COMMITTEE

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
Ensure that the 2SLGBTQQIA+ National Committee is explicitly engaged in the review and expansion of UNDRIP enabling/confirming legislation to include 2SLGBTQQIA+ rights and the design and implementation of the NAP to mitigate violence.	Establishment and recognition of 2SLGBTQQIA+ engagements.		

RIGHT TO CULTURE

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
<p>2SLGBTQQIA+ access to and understanding of traditional teachings with increased access to ceremony and cultural land-based activities.</p> <p>Educate Indigenous governance organizations and community service organizations about the historic and contemporary place of 2SLGBTQQIA+ people.</p> <p>National Indigenous Arts Centre</p> <p>2SLGBTQQIA+ Youth</p> <p>Recognizing and reaffirming 2SLGBTQQIA+ youth have a voice that is strong, creative, generous, loving, forgiving, future-imagining, ancestral-holding, with passion and love for their communities.</p> <p>Recognizing and reaffirming 2SLGBTQQIA+ feeling supported, and have access to cultural, recreational, language-revitalizing, gender and sexuality-affirming support, services and protection.</p>	<p>Research Indigenous languages in Canada for historical names, terms, and cultural roles for 2SLGBTQQIA+ people. Gather and protect.</p> <p>2SLGBTQQIA+ narratives, reinforcing identity and building inclusiveness in community. Language resurgence and revitalization must include gender, sexuality and sexual health that integrates Indigenous past, ongoing, and emerging knowledge and the understanding of beliefs, practices, ceremonies and traditions that represents 2SLGBTQQIA+ people.</p> <p>Dedicated 2SLGBTQQIA+ gender and sexually diverse language revitalization funding for First Nations/ Métis/Inuit names for the 2SLGBTQQIA+ spectrum of identities and orientations.</p> <p>Dedicated funding and positions to support 2SLGBTQQIA+ in obtaining and maintaining archival materials. Songs, dance, ceremony, education, media etc.</p>	<p>Increase access to ceremony and cultural activities for urban, rural, on-reserve & northern 2SLGBTQQIA+ relatives and communities.</p> <p>2SLGBTQQIA+ community members report positive experiences related to access to supportive services and increased community inclusion.</p> <p>Indigenous governing bodies receive funding based on their compliance with 2SLGBTQQIA+ policies and practice.</p> <p>To establish a National Indigenous Arts Centre that is lead and enriched by Métis, First Nations and Inuit, Urban and 2SLGBTQQIA+ Art Expressions which is showcased nationally and internationally.</p>	<p>2SLGBTQQIA+ ceremonial participation, cultural transmission and access to land-bases increases.</p> <p>2SLGBTQQIA+ community members report positive experiences related to access to supportive services and increased community inclusion.</p>



RIGHT TO CULTURE

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
<p>Recognizing and reaffirming 2SLGBTQQIA+ youth are the foundation of our communities and future.</p> <p>Recognizing there is little, and sometimes no support for 2SLGBTQQIA+ students in schools on reserve.</p>	<p>Recognizing and reaffirming that 2SLGBTQQIA+ people have the right to practice culture and ceremony anywhere in the territory they live in or travel to, for the purpose of ceremony.</p> <p>Recognizing and reaffirming that 2SLGBTQQIA+ people have the right to participate and lead with autonomy, ceremonies that may or may not be gender specific.</p> <p>Indigenous governing bodies review current policies and procedures and revise the same in accordance with the rights of 2SLGBTQQIA+ community members.</p> <p>Guidance and support for Elders/Knowledge Keepers who are not versed in 2SLGBTQQIA+ terms, understandings, relationships and rights.</p> <p>Acknowledgement and inclusion of a 2SLGBTQQIA+ Band Council member/ Advocate.</p>		

RIGHT TO CULTURE

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
	<p>Acknowledgement, inclusion and representation of 2SLGBTQQIA+ people in cultural and sporting events, on and off reserve, including pageants, pow wows, gatherings and ceremonies. Encourage Grand Entry protocols to include 2SLGBTQQIA+ dancers, singers, drummers, and cultural representatives.</p> <p>2SLGBTQQIA+ community-based training and awareness campaigns for pow wow MCs, dance instructors, drum, shaker and instrument makers, regalia makers, hunters, fisheries, gaming, cultural practitioners, business, band council, recreational and housing departments.</p> <p>Design and create a National Indigenous Art Centre.</p> <p>Self-Determination of Indigenous students to fulfill ceremonial roles in support of gender and gender expression.</p> <p>Self-Determination of Indigenous students to access gendered sports and activities aligned with their gender and gender expression.</p>		



HEALTH & WELLNESS

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
<p>Health Program and Services</p> <p>Health Policy</p> <p>Health services for disabled 2SLGBTQQIA+</p>	<p>Develop a 2SLGBTQQIA+ harassment-free National Healing Strategy that promotes well-being that is tailored and in-line with gender and sexual expression and is nation-specific.</p> <p>Develop legislation at all levels of governments for 2SLGBTQQIA+ health services.</p> <p>Establish a 2SLGBTQQIA+ office at the Federal LGBTQ2 Secretariat.</p> <p>Develop a 2SLGBTQQIA+ Disability Affirming Health Strategy that ensures policy, programs and support services meet the wholistic needs of 2SLGBTQQIA+ living with disabilities.</p>	<p>Develop safe places for questioning 2SLGBTQQIA+.</p> <p>Develop 2SLGBTQQIA+ healing supports to address historical trauma and addictions.</p> <p>Develop health initiatives that lead to a positive cultural identity.</p> <p>Develop holistic support and prevention services for 2SLGBTQQIA+ people.</p> <p>Establish services and support for 2SLGBTQQIA+ 65+ for health care, mental health and ceremony.</p> <p>Develop decolonizing Indigenous gender and sexuality conceptions that includes 2SLGBTQQIA+ as part of Indigenous history and knowledge in the education sector and family/community healing institutions.</p> <p>Develop gender and sexuality health care systems with affirming care, support and space (policy and procedures, including birth and death rights for 2SLGBTQQIA+ people.</p>	<p>Establish a 2SLGBTQQIA+ position in every community to advocate and support sex workers who also identify as 2SLGBTQQIA+.</p> <p>Reassertion of historical 2SLGBTQQIA+ healing roles.</p> <p>Less violence and sexism in health services are reported by disabled 2SLGBTQQIA+ people.</p>

HEALTH & WELLNESS			
OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
<p>Health services for youth</p> <p>Mental Health</p> <p>Health services for Elders</p> <p>Funding</p> <p>Health services for transgender</p>	<p>Develop health support resources 2SLGBTQQIA+ youth.</p> <p>Support the establishment of specialized mental health services for 2SLGBTQQIA+ people.</p> <p>Develop spouse/partner/companion support programs that assist 2SLGBTQQIA+ ageing couples' unique health needs.</p> <p>Fund capital cost to develop 2SLGBTQQIA+ healing, addictions and mental health treatment centres throughout Canada.</p> <p>Fund 2SLGBTQQIA+ organizations to offer healing and wellness programs for Board and staff members in their efforts to prepare for front-line program design, development and delivery of healing and wellness programs for 2SLGBTQQIA+ community.</p> <p>Develop the needs of Trans/Two-Spirits for culturally specific assessment, treatment, and continued care that integrates Indigenous perspectives.</p>	<p>Health providers are positive support for 2SLGBTQQIA+ disabled people.</p> <p>Expanded services, increased use and improved outcomes.</p> <p>A network of services exists with an emphasis on addressing internalized homophobia, transphobia, suicide prevention supports and positive cultural, social, recreational interactions and self-acceptance.</p> <p>Fund the creation of 'traditional medicine chests and greenhouses' nationally, regionally, locally to support the ongoing healing needs of 2SLGBTQQIA+ populations through access and use of traditional medicines.</p>	<p>Increased positive health outcomes and pride in 2SLGBTQQIA+ youth.</p> <p>Less violence, less self-harm and increased pride, confidence and good mental health.</p>

RIGHT TO SAFETY & SECURITY

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
<p>2SLGBTQQIA+ Violence Prevention Program</p>	<p>Include 2SLGBTQQIA+ history, education about 2SLGBTQQIA+ community needs, institutional liaison, cultural practices and supports in the Violence Prevention Program.</p> <p>Fund the development of 2SLGBTQQIA+ groups, Including 2 Spirits in Motion, nationally, and regional and local bodies for expansion of direct delivery of 2SLGBTQQIA+ programs and services.</p> <p>Develop/implement Safe Spaces review of current service providers, including 2SLGBTQQIA+ sensitivity awareness and competency of service provision, with increased attention to competency training.</p> <p>Review existing service providers' practices and process in order to seek and receive funding for 2SLGBTQQIA+.</p>	<p>Training for band administration responsible for adoption records/death names/ membership for 2SLGBTQQIA+ people.</p> <p>Address/repair internalized/systemic harms & multiple forms of violence (homo/transphobia).</p>	<p>Measurable reduction of violence against 2SLGBTQQIA+ community members.</p> <p>Improved levels of service in all areas.</p>

RIGHT TO SAFETY & SECURITY

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
<p>Annual International 2SLGBTQQIA+ International Gatherings and Legacy Sites</p> <p>2SLGBTQQIA+ Representation in Decision-Making Bodies, Partnerships and Collaborations</p> <p>Housing, Community Facilities and Access to Land</p> <p>Education, Training, Employment and Economic Development</p>	<p>Dedicated multi-year funding for the Annual International 2SLGBTQQIA+ Gathering in Canada. nationally every 2 years and funding for regional gatherings (every year) and local gatherings (every year).</p> <p>Capital funding for the development of at least 10 - 2SLGBTQQIA+ Gathering legacy sites throughout Canada to reflect 2SLGBTQQIA+ facility needs/designs - "Places and spaces to call our own".</p> <p>Ensure equitable representation of 2SLGBTQQIA+ people at decision-making tables.</p> <p>Support annual national 2SLGBTQQIA+ summits to foster good relationships with QTPOC (Queer, Trans People of colour) and LGBTQIA organizations.</p> <p>Physical/social protection of 2SLGBTQQIA+ locally owned and operated community safety initiatives.</p>	<p>Amendment of legislation and policies to ensure land access for healing, health, cultural renewal is established.</p> <p>A national strategy to address 2SLGBTQQIA+ homelessness with safe and affordable housing for all 2SLGBTQQIA+ as required and the establishment of a Guaranteed Annual Income.</p> <p>Provide specific financial services that lead to financial security and personal wealth. (Purchasing home, land).</p> <p>Capital funding for 2SLGBTQQIA+ organizations nationally, regionally, locally, on or off-reserve to purchase, renovate or add to facilities/buildings and appropriate maintenance funding in order to have our own secure spaces and places.</p>	



RIGHT TO SAFETY & SECURITY

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
	<p>Enact creative housing policies that ensure 2SLGBTQQIA+ have a safe and secure place to live based on meeting the needs of children, youth, adults, and seniors.</p> <p>Create an Education Strategy with direct funding for all levels of the education system to enhance positive outcomes for 2SLGBTQQIA+.</p> <p>Access to nation-specific employment and training programs that are tailored to meet 2SLGBTQQIA+ needs and lifestyles.</p> <p>Employ 2SLGBTQQIA+ support workers, training, work opportunities, leadership.</p> <p>Ensure education system materials are reviewed for transphobia and homophobia and provide supports for the restoration appropriate history.</p>	<p>Develop and implement strategies for economic development at various levels (personal-collective) that provide skills and training, apprenticeships, targeted employment recruitment and leadership training, opportunities for growth and targeted decision-making.</p>	

RIGHT TO SAFETY & SECURITY

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
	<p>Access to social security services that take into consideration the effects that discrimination have on earning potential of 2SLGBTQQIA+. (CPP, Disability).</p>		
<p>Child Welfare</p>	<p>Protect 2SLGBTQQIA+ children in the child-welfare system and encourage the recruitment of 2SLGBTQQIA+ to become foster and adoptive parents.</p> <p>Promote 2SLGBTQQIA+ training and safer placements for children in the foster care system.</p>		

RIGHT TO JUSTICE

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
Establish and undertake a National Inquiry that looks into the genocidal acts committed by Canada that were aimed at the 2SLGBTQQIA+ community.	Create a 2SLGBTQQIA+ Ombudsperson to oversee the response to the 32 2SLGBTQQIA+ Specific Calls for Justice regarding the arrests, charges, and those who have been subjected to force, and death of 2SLGBTQQIA+ people by Provincial, Federal police and municipal police forces.	Undertake a review and develop subsequent legislation that looks into removing past criminal convictions of 2SLGBTQQIA+ for crimes related to sexual orientation.	Establish a 2SLGBTQQIA+ seat on the Supreme Court of Canada and 2SLGBTQQIA+ seats on relevant Provincial judicial bodies.
Reformation of Justice system	Commit to upholding Indigenous transformative models and actualizing alternative justice models such as sentencing circles; trauma-informed culturally safe support in the prisons and probations that attend to the care and healing of trans folks through ceremony.	These would be created by each community/ nation to support Trans 2SLGBTQQIA+ folks to be accountable to the community in a community process and outside of the colonial justice system.	
Training within the Justice System	<p>Promote the Canadian Human Rights Code to Indigenous governance organizations and community service organizations with a focus on 2SLGBTQQIA+ anti-discrimination, anti-racism, anti-homophobia and transphobia.</p> <p>Federal partners ensure that funding to Indigenous governance bodies is tied to their adoption and accountable implementation of protections and rights for 2SLGBTQQIA+ community members.</p>	<p>Design, deliver and evaluate relevant 2SLGBTQQIA+ training programs for all levels of the justice system. Mandatory positions/ training for 2SLGBTQQIA+ community policing and protection outside of RCMP/Provincial/existing law enforcement.</p> <p>Establish 2SLGBTQQIA+ positions in communities to address and hold accountable hate crimes specific to 2SLGBTQQIA+ outside of the existing policing systems.</p>	

RIGHT TO JUSTICE

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
	<p>Access 2SLGBTQQIA+ awareness training needs for all levels of the justice system, including training for individuals responsible for Amber Alerts and missing person correspondence.</p> <p>Training includes 2SLGBTQQIA+ Identity Language and Related Supports in Policing; review police and corrections interface with gender diverse communities; remove transphobic and homophobic language in policing and death reporting.</p> <p>Immediately stop using names from original birth certificates and assumed gender by police when issuing a missing person report.</p> <p>Amber Alerts division to acknowledge and recognize 2SLGBTQQIA+ pronouns and visual descriptors.</p> <p>Ensure Courtwork, Probation, Corrections officers and Parole officers have attained competency in 2SLGBTQQIA+ community understanding and related requirements.</p>		



RIGHT TO JUSTICE

OVERARCHING THEMES/GAPS	IMMEDIATE (NEXT 2 YEARS)	SHORT TERM (3-5 YEARS)	LONG TERM (BEYOND 5 YEARS)
<p>Human Trafficking and Sex Trade Work</p> <p>Church Apologies</p> <p>Require an apology from the 7 Canadian churches/groups that ran Indian Residential and Days Schools for the erasure of the 2SLGBTQQIA+ identity and further racism, homophobia, and transphobia promulgated in these schools and in First Nation, Inuit, and Métis communities.</p>	<p>Legalize sex trade and sex work. Create programs, services, health care roles, mental health support workers, sexual confirmation surgery support, ceremonial support and medicinal HIV+/STD support and access for 2SLGBTQQIA+ sex workers who wish to stay in the industry.</p> <p>Explore what legalizing sex-trade work would look like for 2SLGBTQQIA+ populations and create supportive legislation, policies and exit planning programs for those wishing to leave the sex-trade.</p> <p>Establish support, services and safe plans for 2SLGBTQQIA+ people/ children/youth/adults who are being trafficked.</p> <p>Establish 2SLGBTQQIA+ positions in communities to advocate and support sex workers who also identify as 2SLGBTQQIA+.</p>	<p>Establish 2SLGBTQQIA+ liaison positions with existing police services throughout the country to help with ongoing liaison between 2SLGBTQQIA+ and police as well as to support ongoing education, awareness and training of members of police services.</p> <p>Create affirming and supportive community policing specific for sex workers that would exist outside of existing enforcement systems and that would protect and advocate for sex workers, victims of hate, racial and gender and sexuality-based crimes.</p>	<p>Revise, deliver and evaluate 2SLGBTQQIA+ training programs for all levels of the justice system.</p> <p>Create a national 2SLGBTQQIA+ courtworker network to help 2SLGBTQQIA+ people navigate the justice system.</p>

Alignment of MMIWG2SLGBTQQIA-Specific Calls for Justice with 2SLGBTQQIA+ Sub-Working Group Recommendations

A review of the MMIWG report 32 2SLGBTQQIA+-Specific Calls for Justice addressed in the 2SLGBTQQIA Sub-Working Group’s National Action Plan recommendations.

MMIWG 2SLGBTQQIA- Specific Calls for Justice	2SLGBTQQIA+ Sub-Working Group Recommendations
<p>18.1 FUNDING</p> <p>We call upon all governments and service providers to fund and support greater awareness of 2SLGBTQQIA issues, and to implement programs, services, and practical supports for 2SLGBTQQIA people that include distinctions-based approaches that take into account the unique challenges to safety for 2SLGBTQQIA individuals and groups.</p>	<ul style="list-style-type: none"> • Federal partners ensure that funding to Indigenous governance bodies is tied to their adoption and accountable implementation of protections and rights for 2SLGBTQQIA+ community members. • Indigenous-specific funding allocations. • Review and redirect, as required, federal funding programs to better address 2SLGBTQQIA+ programs and services. Full review and redirection of federal funding of programs/approaches to ensure Indigenous-specific allocations and funding formulas for Indigenous governed/lead organizations is formally mandated to provide Indigenous programs and services. • Establish and maintain robust, sustained distinct multi-year funding for Métis, Inuit, First Nations, Urban and rural people for 2SLGBTQQIA+-specific programs/services that are led and delivered by 2SLGBTQQIA+ programs/services. • Increase to access and sensitivity to the 2SLGBTQQIA+ Community and increased infrastructure. • Annual reports on increased funding and multi-year evergreen agreements. • Create a commemorative fund for 2SLGBTQQIA+ people who have died from violence (monuments, healing events, etc.). • Dedicated 2SLGBTQQIA+ gender and sexually-diverse language revitalization funding for First Nations/Métis/Inuit names for the 2SLGBTQQIA+ spectrum of identities and orientations. • Dedicated funding and positions to support 2SLGBTQQIA+ in obtaining and maintaining archival materials. Songs, dance, ceremony, education, media etc. • Indigenous governing bodies receive funding based on their compliance with 2SLGBTQQIA+ policies and practice. • Fund capital cost to develop 2SLGBTQQIA+ healing, addictions and mental health treatment centres throughout Canada. • Fund 2SLGBTQQIA+ organizations to offer healing and wellness programs for Board and staff members in their efforts to prepare for front-line program design, development and delivery of healing and wellness programs for 2SLGBTQQIA+ community.

	<ul style="list-style-type: none"> • Fund the creation of ‘traditional medicine chests and greenhouses’ nationally, regionally, locally to support the ongoing healing needs of 2SLGBTQQIA+ populations through access and use of traditional medicines. • Fund the development of 2SLGBTQQIA+ groups, Including 2 Spirits in Motion, nationally, and regional and local bodies for expansion of direct delivery of 2SLGBTQQIA+ programs and services. • Dedicated multi-year funding for the Annual International 2SLGBTQQIA+ Gathering in Canada. nationally every 2 years and funding for regional gatherings (every year) and local gatherings (every year). • Capital funding for the development of at least 10 - 2SLGBTQQIA+ Gathering legacy sites throughout Canada to reflect 2SLGBTQQIA+ facility needs/designs - “Places and spaces to call our own”. • Create an Education Strategy with direct funding for all levels of the education system to enhance positive outcomes for 2SLGBTQQIA+. • Provide specific financial services that lead to financial security and personal wealth. (Purchasing home, land). • Capital funding for 2SLGBTQQIA+ organizations nationally, regionally, locally, on or off-reserve to purchase, renovate or add to facilities/buildings and appropriate maintenance funding in order to have our own secure spaces and places. • Federal partners ensure that funding to Indigenous governance bodies is tied to their adoption and accountable implementation of protections and rights for 2SLGBTQQIA+ community members.
<p>18.2 INCLUSION</p> <p>We call upon all governments and service providers to be inclusive of all perspectives in decision making, including those of 2SLGBTQQIA people and youth.</p>	<ul style="list-style-type: none"> • Establish a National Action Plan specific to 2SLGBTQQIA+, that is incorporated as a companion to the MMIWG2S National Action Plan, and which addresses our systematic erasure as a group. • Ensure a 2SLGBTQQIA+ National Committee is established as part of the mechanism to design and implement the National Action Plan. • Implement National Inquiry recommendations on a priority driven approach, which would include increased access to: 2SLGBTQQIA+ safer facilities; safe and affordable housing; safe health services; safe and accessible Indigenous and community organization programs and services; increased education supports, employment opportunities and safe transportation. • Increased direct involvement by 2SLGBTQQIA+ National Committee and its Network in the implementation of the MMIWG2S Action Plan. • Ending violence against 2SLGBTQQIA+ will require legislation that protects, promotes, enhances and ensures the direct involvement of the 2SLGBTQQIA+ community in restoring our traditional roles. • Recognize, reaffirm and expand UNDRIP provisions to include 2SLGBTQQIA+ individuals so they are entitled, without discrimination, to all human rights recognized in international law. • Re-Affirmation and expansion of Article 3 and 7. 2. that 2SLGBTQQIA+ have the right to autonomous self-determination of identity to live, work, raise their families, practice culture and ceremony, and thrive in healthy, safe, secure, peaceful, nurturing environments and shall not be subjected to any act of violence, genocide, harm, harassment, forced assimilation, unlawful detainment, surveillance, or arrest. Include review of signatories' current legal sanctions against 2SLGBTQQIA+ citizens. • Promote the Canadian Human Rights Code to Indigenous governance organizations and community service organizations with a focus on 2SLGBTQQIA+ anti-discrimination. • Require report backs from UNDRIP signatories on legislative and policy advancements and education initiatives in support of the rights and protection of 2SLGBTQQIA+ people. • Undertake a review of federal/provincial/ territorial legislation that discriminates against 2SLGBTQQIA+. • Prepare and advocate for the passing of Federal and national Indigenous legislation on distinct 2SLGBTQQIA+ holistic rights/needs.

	<ul style="list-style-type: none"> • Require report backs from UNDRIP signatories on legislative and policy advancements and education initiatives in support of the rights and protection of 2SLGBTQQIA+ people. • Ensure that the 2SLGBTQQIA+ National Committee is explicitly engaged in the review and expansion of UNDRIP enabling/confirming legislation to include 2SLGBTQQIA+ rights and the design and implementation of the NAP to mitigate violence. • Establishment and recognition of 2SLGBTQQIA+ engagements. • Acknowledgement and inclusion of a 2SLGBTQQIA+ Band Council member/Advocate. • Acknowledgement, inclusion and representation of 2SLGBTQQIA+ people in cultural and sporting events, on and off reserve, including pageants, pow wows, gatherings and ceremonies. Encourage Grand Entry protocols to include 2SLGBTQQIA+ dancers, singers, drummers, and cultural representatives. • Self-Determination of Indigenous students to access gendered sports and activities aligned with their gender and gender expression. • Self-Determination of Indigenous students to fulfill ceremonial roles in support of gender and gender expression. • 2SLGBTQQIA+ community members report positive experiences related to access to supportive services and increased community inclusion. • 2SLGBTQQIA+ community members report positive experiences related to access to supportive services and increased community inclusion. • Establish a 2SLGBTQQIA+ office at the Federal LGBTQ2 Secretariat. • Include 2SLGBTQQIA+ history, education about 2SLGBTQQIA community needs, institutional liaison, cultural practices and supports in the Violence Prevention Program. • Ensure equitable representation of 2SLGBTQQIA people at decision-making tables. • Access to nation-specific employment and training programs that are tailored to meet 2SLGBTQQIA+ needs and lifestyles. • Employ 2SLGBTQQIA+ support workers, training, work opportunities, leadership. • Access to social security services that take into consideration the effects that discrimination have on earning potential of 2SLGBTQQIA+. (CPP, Disability).
<p>18.3 RESEARCH</p> <p>We call upon all governments, service providers, and those involved in research to change the way data is collected about 2SLGBTQQIA people to better reflect the presence of individuals and communities, and to improve the inclusion of 2SLGBTQQIA people in research, including 2SLGBTQQIA-led research.</p>	<ul style="list-style-type: none"> • Undertake a review of federal/provincial/ territorial legislation that discriminates against 2SLGBTQQIA+. • Prepare and advocate for the passing of Federal and national Indigenous legislation on distinct 2SLGBTQQIA+ holistic rights/needs. • Research Indigenous languages in Canada for historical names, terms, and cultural roles for 2SLGBTQQIA+ people. Gather and protect 2SLGBTQQIA+ narratives, reinforcing identity and building inclusiveness in community. • Indigenous governing bodies review current policies and procedures and revise the same in accordance with the rights of 2SLGBTQQIA+ community members. • Increased positive health outcomes and pride in 2SLGBTQQIA+ youth. • Less violence, less self-harm and increased pride, confidence and good mental health. • Review existing service providers' practices and process in order to seek and receive funding for 2SLGBTQQIA+.

18.4 DATA COLLECTION

We call upon all governments, service providers, and those involved in research to modify data collection methods to:

i. Increase accurate, comprehensive statistical data on 2SLGBTQQIA individuals, especially to record the experiences of trans-identified individuals and individuals with non-binary gender identities.

ii. Eliminate “either-or” gender options and include gender inclusive, gender neutral, or non-binary options - for example, an “X-Option” on reporting gender in all contexts, such as application and intake forms, surveys, Status cards, census data and other data collection.

iii. Increase precision in data collection to recognize and capture the diversity of 2SLGBTQQIA communities: for example, the experiences of Two-Spirit women/ lesbians, and differentiations between Two-Spirit and trans identified individuals and between trans-masculine and trans-feminine experiences.

- Monitoring and reporting process is established and functioning.
- Measurable reduction of violence against 2SLGBTQQIA+ community members.
- Measurable reduction of violence against 2SLGBTQQIA+ community members.
- Improved levels of service in all areas.
- Measurable reduction of violence against 2SLGBTQQIA+ community members.
- Improved levels of service in all areas.
- Revise, deliver and evaluate 2SLGBTQQIA+ training programs for all levels of the justice system.

<p>18.5 CULTURE</p> <p>We call upon all governments and service providers to ensure that all programs and services have 2SLGBTQQIA front-line staff and management, that 2SLGBTQQIA people are provided with culturally specific support services, and that programs and spaces are co-designed to meet the needs of 2SLGBTQQIA clients in their communities.</p>	<ul style="list-style-type: none"> • Restore 2SLGBTQQIA+ people to historical roles which will in itself contribute to mitigating much of the violence. • 2SLGBTQQIA+ access to and understanding of traditional teachings with increased access to ceremony and cultural land-based activities. • Language resurgence and revitalization must include gender, sexuality and sexual health that integrates Indigenous past, ongoing, and emerging knowledge and the understanding of beliefs, practices, ceremonies and traditions that represents 2SLGBTQQIA+ people. • Indigenous governing bodies review current policies and procedures and revise the same in accordance with the rights of 2SLGBTQQIA+ community members. • Design and create a National Indigenous Art Centre. • National Indigenous Arts Centre. • Increase access to ceremony and cultural activities for urban, rural, on-reserve & northern 2SLGBTQQIA+ relatives and communities. • To establish a National Indigenous Arts Centre that is lead and enriched by Métis, First Nations and Inuit, Urban and 2SLGBTQQIA+ Art Expressions which is showcased nationally and internationally. • 2SLGBTQQIA+ ceremonial participation, cultural transmission and access to land-bases increases.
<p>18.6 YOUTH</p> <p>We call upon all governments and service providers to fund and support youth programs, including mentorship, leadership, and support services that are broadly accessible and reach out to 2SLGBTQQIA individuals.</p>	<ul style="list-style-type: none"> • 2SLGBTQQIA+ Youth. • Recognizing and reaffirming 2SLGBTQQIA+ youth have a voice that is strong, creative, generous, loving, forgiving, future-imagining, ancestral-holding, with passion and love for their communities. • Recognizing and reaffirming 2SLGBTQQIA+ feeling supported, and have access to cultural, recreational, language-revitalizing, gender and sexuality-affirming support, services and protection. • Recognizing and reaffirming 2SLGBTQQIA+ youth are the foundation of our communities and future. • Recognizing there is little, and sometimes no support for 2SLGBTQQIA+ students in schools on reserve. • Develop health support resources 2SLGBTQQIA+ youth.
<p>18.7 GRASSROOTS SUPPORT</p> <p>We call upon all governments and service providers to increase support for existing successful grassroots initiatives, including consistent core funding.</p>	<ul style="list-style-type: none"> • Increased specific 2SLGBTQQIA+ services. • Expanded services, increased use and improved outcomes. • Physical/social protection of 2SLGBTQQIA+ locally owned and operated community safety initiatives. • Establish 2SLGBTQQIA+ positions in communities to address and hold accountable hate crimes specific to 2SLGBTQQIA+ outside of the existing policing systems. • Create affirming and supportive community policing specific for sex workers that would exist outside of existing enforcement systems and that would protect and advocate for sex workers, victims of hate, racial and gender and sexuality-based crimes.



18.8 NETWORK

We call upon all governments and service providers to support networking and community building for 2SLGBTQQIA people who may be living in different urban centres (and rural and remote areas), and to increase opportunities for 2SLGBTQQIA networking, collaboration, and peer support through a national organization, regional organizations, advocacy body, and/or a task force dedicated to advancing action to support the well-being of Indigenous 2SLGBTQQIA persons in Canada.

- Establish and operationalise a Network of recognized and established expert 2SLGBTQQIA+ organizations (with direct field experience), that is accountable to the 2SLGBTQQIA+ National Committee.
- A network of services exists with an emphasis on addressing internalized homophobia, transphobia, suicide prevention supports and positive cultural, social, recreational interactions and self-acceptance.
- Create a national 2SLGBTQQIA+ court worker network to help 2SLGBTQQIA+ people navigate the justice system.

18.9 ADVOCACY

We call upon First Nations, Métis, and Inuit leadership and advocacy bodies to equitably include 2SLGBTQQIA people, and for national Indigenous organizations to have a 2SLGBTQQIA council or similar initiative.

- Reassertion of historical 2SLGBTQQIA+ healing roles.
- Less violence and sexism in health services are reported by disabled 2SLGBTQQIA+ people.
- Address/repair internalized/systemic harms & multiple forms of violence (homo/transphobia).
- Support annual national 2SLGBTQQIA+ summits to foster good relationships with QTPOC (Queer, Trans People of colour) and LGBTQQIA organizations.
- Enact creative housing policies that ensure 2SLGBTQQIA+ have a safe and secure place to live based on meeting the needs of children, youth, adults, and seniors.
- Amendment of legislation and policies to ensure land access for healing, health, cultural renewal is established.
- Establish and undertake a National Inquiry that looks into the genocidal acts committed by Canada that were aimed at the 2SLGBTQQIA+ community.
- Church Apologies- Require an apology from the 7 Canadian churches/groups that ran Indian Residential and Days Schools for the erasure of the 2SLGBTQQIA+ identity and further racism, homophobia, and transphobia promulgated in these schools and in First Nation, Inuit, and Métis communities.
- Promote the Canadian Human Rights Code to Indigenous governance organizations and community service organizations with a focus on 2SLGBTQQIA+ anti-discrimination, anti-racism, anti-homophobia and transphobia.
- Undertake a review and develop subsequent legislation that looks into removing past criminal convictions of 2SLGBTQQIA+ for crimes related to sexual orientation.
- Establish a 2SLGBTQQIA+ seat on the Supreme Court of Canada and 2SLGBTQQIA+ seats on relevant Provincial judicial bodies.

<p>18.10 SAFER CEREMONY</p> <p>We call upon all governments and service providers to provide safe and dedicated ceremony and cultural places and spaces for 2SLGBTQQIA youth and adults, and to advocate for 2SLGBTQQIA inclusion in all cultural spaces and ceremonies. These 2SLGBTQQIA-inclusive spaces must be visibly indicated as appropriate.</p>	<ul style="list-style-type: none"> • Recognizing and reaffirming that 2SLGBTQQIA+ people have the right to practice culture and ceremony anywhere in the territory they live in or travel to, for the purpose of ceremony. Recognizing and reaffirming that 2SLGBTQQIA+ people have the right to participate and lead with autonomy, ceremonies that may or may not be gender specific.
<p>18.11 NON-BINARY</p> <p>We call upon all governments, service providers, industry, and institutions to accommodate non-binary gender identities in program and service design and offer gender-neutral washrooms and change rooms in facilities.</p>	<ul style="list-style-type: none"> • Return to historical roles and establish safe spaces. • Indigenous and other organizations do more than invite participation in annual general meetings - undertake full reviews to assess their policies, procedures and practices.
<p>18.12 POLICE INVESTIGATION</p> <p>We call upon all police services to better investigate crimes against 2SLGBTQQIA people and ensure accountability for investigations and handling of cases involving 2SLGBTQQIA people.</p>	<ul style="list-style-type: none"> • Part of justice reforms proposed, with 2SLGBTQQIA direct involvement. • Initiate Amber alerts in the instance of 2SLGBTQQIA. • Look at procedure updates - not necessarily using birth names or assigned genders. • Involve 2SLGBTQQIA directly, nothing about us without us.



18.13 POLICE EDUCATION

We call upon all police services to engage in education regarding 2SLGBTQQIA people and experiences to address discrimination, especially homophobia and transphobia, in policing.

- Training within the Justice System.
- Create a 2SLGBTQQIA+ Ombudsperson to oversee the response to the 32 2SLGBTQQIA+ Specific Calls for Justice regarding the arrests, charges, and those who have been subjected to force, and death of 2SLGBTQQIA+ people by Provincial, Federal police and municipal police forces.
- Commit to upholding Indigenous transformative models and actualizing alternative justice models such as sentencing circles; trauma-informed culturally safe support in the prisons and probations that attend to the care and healing of trans folks through ceremony. These would be created by each community/nation to support Trans 2SLGBTQQIA+ folks to be accountable to the community in a community process and outside of the colonial justice system.
- Access 2SLGBTQQIA+ awareness training needs for all levels of the justice system, including training for individuals responsible for Amber Alerts and missing person correspondence.
- Training includes 2SLGBTQQIA+ Identity Language and Related Supports in Policing; review police and corrections interface with gender diverse communities; remove transphobic and homophobic language in policing and death reporting.
- Design, deliver and evaluate relevant 2SLGBTQQIA+ training programs for all levels of the justice system. Mandatory positions/training for 2SLGBTQQIA+ community policing and protection outside of RCMP/Provincial/existing law enforcement.
- Amber Alerts division to acknowledge and recognize 2SLGBTQQIA+ pronouns and visual descriptors.
- Ensure Courtwork, Probation, Corrections officers and Parole officers have attained competency in 2SLGBTQQIA+ community understanding and related requirements.

18.14 SEX INDUSTRY

We call upon all police services to take appropriate steps to ensure the safety of 2SLGBTQQIA people in the sex industry.

- Establish a 2SLGBTQQIA+ position in every community to advocate and support sex workers who also identify as 2SLGBTQQIA+.
- Human Trafficking and Sex Trade Work.
- Legalize sex trade and sex work. Create programs, services, health care roles, mental health support workers, sexual confirmation surgery support, ceremonial support and medicinal HIV+/STD support and access for 2SLGBTQQIA+ sex workers who wish to stay in the industry.
- Explore what legalizing sex-trade work would look like for 2SLGBTQQIA+ populations and create supportive legislation, policies and exit planning programs for those wishing to leave the sex-trade.
- Establish support, services and safe plans for 2SLGBTQQIA+ people/children/youth/adults who are being trafficked.
- Establish 2SLGBTQQIA+ positions in communities to advocate and support sex workers who also identify as 2SLGBTQQIA+.

**18.15
PRE-COLONIAL
RESEARCH**

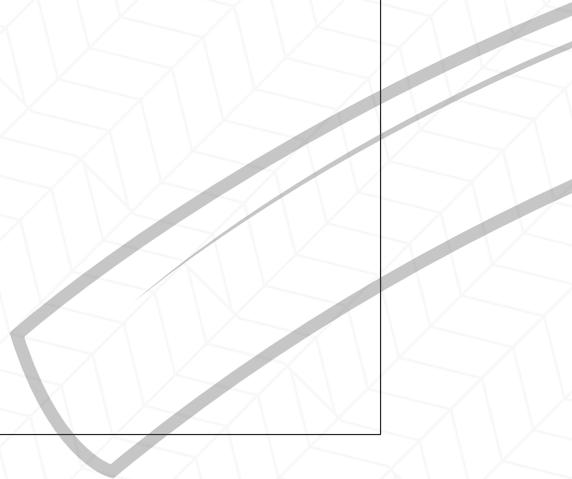
We call upon all governments, educators, and those involved in research to support and conduct research and knowledge gathering on pre-colonial knowledge and teachings about the place, roles, and responsibilities of 2SLGBTQIA people within their respective communities, to support belonging, safety, and well-being.

- Implement National Inquiry recommendations on a priority driven approach, which would include increased access to: 2SLGBTQIA+ safer facilities; safe and affordable housing; safe health services; safe and accessible Indigenous and community organization programs and services; increased education supports, employment opportunities and safe transportation.

**18.16
KNOWLEDGE
KEEPER
GATHERINGS**

We call upon all governments and educators to fund and support specific Knowledge Keeper gatherings on the topic of reclaiming and re-establishing space and community for 2SLGBTQIA people.

- Funding for the International Two Spirit annual gathering.
- Funding for Traditional gatherings, land-based ceremonies and knowledge transfers.
- Support for restoration of historical roles.
- Fund national and region 2SLGBTQIA organizational development and increase program funding.



18.17 RE-EDUCATE COMMUNITIES

We call upon all governments, service providers, and educators to fund and support the re-education of communities and individuals who have learned to reject 2SLGBTQQIA people, or who deny their important history and contemporary place within communities and in ceremony, and to address transphobia and homophobia in communities (for example, with anti-transphobia and anti-homophobia programs), to ensure cultural access for 2SLGBTQQIA people.

- Changes can be made in internal processes which will lead to systemic changes without waiting for NAP full implementation.
- Training for band administration responsible for adoption records/death names/ membership for 2SLGBTQQIA+ people.

18.18 COMPETENCY TRAINING

We call upon all governments and service providers to educate service providers on the realities of 2SLGBTQQIA people and their distinctive needs, and to provide mandatory cultural competency training for all social service providers, including Indigenous studies, cultural awareness training, trauma-informed care, anti-oppression training, and training on 2SLGBTQQIA inclusion within an Indigenous context (including an understanding of 2SLGBTQQIA identities and Indigenous understandings of gender and sexual orientation). 2SLGBTQQIA people must be involved in the design and delivery of this training.

- 2SLGBTQQIA+ community-based training and awareness campaigns for pow wow MCs, dance instructors, drum, shaker and instrument makers, regalia makers, hunters, fisheries, gaming, cultural practitioners, business, band council, recreational and housing departments.
- Develop/implement Safe Spaces review of current service providers, including 2SLGBTQQIA+ sensitivity awareness and competency of service provision, with increased attention to competency training.
- Establish 2SLGBTQQIA+ liaison positions with existing police services throughout the country to help with ongoing liaison between 2SLGBTQQIA+ and police as well as to support ongoing education, awareness and training of members of police services.

<p>18.19 SOCIAL MEDIA</p> <p>We call upon all governments, service providers, and educators to educate the public on the history of non-gender binary people in Indigenous societies, and to use media, including social media, as a way to build awareness and understanding of 2SLGBTQQIA issues.</p>	<ul style="list-style-type: none"> • Reframe historical roles and promote understanding through education, cross cultural sharing and reconciliation
<p>18.20 SCHOOL EDUCATION</p> <p>We call upon provincial and territorial governments and schools to ensure that students are educated about gender and sexual identity, including 2SLGBTQQIA identities, in schools.</p>	<ul style="list-style-type: none"> • Ensure education system materials are reviewed for transphobia and homophobia and provide supports for the restoration appropriate history.
<p>18.21 INCARCERATION TRANS</p> <p>We call upon federal and provincial correctional services to engage in campaigns to build awareness of the dangers of misgendering in correctional systems and facilities and to ensure that the rights of trans people are protected.</p>	<ul style="list-style-type: none"> • Trans specialized services require reformation in area of policing, justice and incarceration.

<p>18.22 INCARCERATION</p> <p>We call upon federal and provincial correctional services to provide dedicated 2SLGBTQQA support services and cultural supports.</p>	<ul style="list-style-type: none"> • Reformation of Justice system.
<p>18.23 GENDER MARKERS</p> <p>We call upon coroners and others involved in the investigation of missing and murdered Indigenous trans-identified individuals and individuals with non-binary gender identities to use gender-neutral or non-binary options, such as an X-Marker, for coroners' reports and for reporting information related to the crimes, as appropriate.</p>	<ul style="list-style-type: none"> • Immediately stop using names from original birth certificates and assumed gender by police when issuing a missing person report.
<p>18.24 POVERTY</p> <p>We call upon all governments to address homelessness, poverty, and other socioeconomic barriers to equitable and substantive rights for 2SLGBTQQA people.</p>	<ul style="list-style-type: none"> • Develop and implement strategies for economic development at various levels (personal-collective) that provide skills and training, apprenticeships, targeted employment recruitment and leadership training, opportunities for growth and targeted decision-making.



**18.25
HOMELESSNESS**

We call upon all governments to build safe spaces for people who need help and who are homeless, or at risk of becoming homeless, which includes access to safe, dedicated 2SLGBTQQIA shelters and housing, dedicated beds in shelters for trans and non-binary individuals, and 2SLGBTQQIA-specific support services for 2SLGBTQQIA individuals in housing and shelter spaces.

- A national strategy to address 2SLGBTQQIA+ homelessness with safe and affordable housing for all 2SLGBTQQIA as required and the establishment of a Guaranteed Annual Income.

**18.26 HEALTH
SERVICES**

We call upon health service providers to educate their members about the realities and needs of 2SLGBTQQIA people, and to recognize substantive human rights dimensions to health services for 2SLGBTQQIA people.

- Develop a 2SLGBTQQIA+ harassment-free National Healing Strategy that promotes well-being that is tailored and in-line with gender and sexual expression and is nation-specific.
- Develop legislation at all levels of governments for 2SLGBTQQIA+ health services.
- Develop a 2SLGBTQQIA+ Disability Affirming Health Strategy that ensures policy, programs and support services meet the wholistic needs of 2SLGBTQQIA+ living with disabilities.
- Develop safe places for questioning 2SLGBTQQIA+.
- Develop 2SLGBTQQIA+ healing supports to address historical trauma and addictions.
- Develop health initiatives that lead to a positive cultural identity.
- Develop holistic support and prevention services for 2SLGBTQQIA+ people.
- Establish services and support for 2SLGBTQQIA+ 65+ for health care, mental health and ceremony.
- Develop decolonizing Indigenous gender and sexuality conceptions that includes 2SLGBTQQIA+ as part of Indigenous history and knowledge in the education sector and family/community healing institutions.
- Develop gender and sexuality health care systems with affirming care, support and space (policy and procedures, including birth and death rights for 2SLGBTQQIA+ people.
- Health providers are positive support for 2SLGBTQQIA+ disabled people.
- Develop spouse/partner/companion support programs that assist 2SLGBTQQIA+ ageing couples' unique health needs.
- Develop the needs of Trans/Two-Spirits for culturally specific assessment, treatment, and continued care that integrates Indigenous perspectives.

<p>18.27 MENTAL HEALTH</p> <p>We call upon health service providers to provide mental health supports for 2SLGBTQQIA people, including wraparound services that take into account particular barriers to safety for 2SLGBTQQIA people.</p>	<ul style="list-style-type: none"> • Support the establishment of specialized mental health services for 2SLGBTQQIA+ people.
<p>18.28 HEALTH CENTRES</p> <p>We call upon all governments to fund and support, and service providers to deliver, expanded, dedicated health services for 2SLGBTQQIA individuals including health centres, substance use treatment programs, and mental health services and resources.</p>	<ul style="list-style-type: none"> • 2SLGBTQQIA specialized health needs in area of Trans health, disabilities • health services availability and specialized mental health supports. • review of FNIBS required to address non-binary gender needs.
<p>18.29 CARE WORKERS</p> <p>We call upon all governments and health service providers to create roles for Indigenous care workers who would hold the same authority as community mental health nurses and social workers in terms of advocating for 2SLGBTQQIA clients and testifying in court as recognized professionals.</p>	<p><i>See justice and health sections.</i></p>



<p>18.30 SEX-REASSIGNMENT</p> <p>We call upon federal, provincial, and territorial governments and health service providers to reduce wait times for sex-reassignment surgery.</p>	<p><i>See Trans section of the report.</i></p>
<p>18.31 HEALTH EDUCATION</p> <p>We call upon all governments and health service providers to provide education for youth about 2SLGBTQQIA health.</p>	<p><i>See health, justice sections of the report.</i></p>
<p>18.32 CHILD WELFARE</p> <p>We call upon child welfare agencies to engage in education regarding the realities and perspectives of 2SLGBTQQIA youth; to provide 2SLGBTQQIA competency training to parents and caregivers, especially to parents of trans children and in communities outside of urban centres; and to engage in and provide education for parents, foster families, and other youth service providers regarding the particular barriers to safety for 2SLGBTQQIA youth.</p>	<ul style="list-style-type: none"> • Protect 2SLGBTQQIA+ children in the child-welfare system and encourage the recruitment of 2SLGBTQQIA+ to become foster and adoptive parents. • Promote 2SLGBTQQIA+ training and safer placements for children in the foster care system.

Source: *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* <https://www.mmiwg-ffada.ca/final-report/>

Wise Practices

Organization or Group Name	Name of Program	Description of Program	City	Province/Territory	Website
University of Winnipeg Archives	Two-Spirit Collection	Historical, cultural, contemporary collection focusing on Two Spirit development, knowledge, important events.	Winnipeg	Manitoba	https://main lib.umanitoba.ca/albertmcleod-fonds
Manitoba Metis Federation	Two Spirit Michif Local	Michif Local has been instrumental in advancing the work of Metis Citizens to select alternative gender neutral options for those who identify as neither male or female. The 2S Michif is embedded in the Metis Governance.	Winnipeg	Manitoba	http://www.mmf.mb.ca
Ontario Federation of Indigenous Friendship Centres (OFIFC)	Kanawayhitowin (Cree for Taking Care of our Spirit)	A version of Neighbours, Friends and Family which is a Province of Ontario initiative to end violence against women and Girls. The Kanawayhitowin Program provides emphasis on Indigenous youth-males, females and 2SLGBTQQIA training on healthy relationships.	Toronto housed available provincially	Ontario	https://ofifc.org

Organization or Group Name	Name of Program	Description of Program	City	Province/Territory	Website
Ontario Federation of Indigenous Friendship Centres (OFIFC)	2Spirit Mentors Program	Still in pilot status in four Friendship tp fund a part-time/plus position for local Friendship Centres to hire a 2Spirit mentor to work with local 2SLGBTQQIA youth as well as increase community acceptance and understanding. They also provide safe spaces, counselling, recreational, social, cultural gatherings and healthy relationships.	Toronto housed, available provincially	Ontario	https://ofifc.org
Two-Spirited People of Manitoba	Two-Spirited People of Manitoba	The members are leaders in the area of advocacy, polocy, and giving voice to Two-Spirited People. Their work has included: 2Spirits from within; direct Two-Spirit Engagement; Family Circles, Knowledge transfer; traingin and public education.	Winnipeg, available provincially, nationally and interna-tionally	Manitoba	https://twospirit.ca
Edmonton 2S Society	Edmonton 2S Society	Established to design and deliver supports, public education direct services and social cultural events for 2Spirit community in Edmonton and link with other 2SLGBTQQIA groups provincially and nationally.	Edmonton	Alberta	https://e2s.ca

Organization or Group Name	Name of Program	Description of Program	City	Province/Territory	Website
Annual International Two Spirit Gatherings	Location depends on who hosts	30 year old practice best practice Gathering for 2SLGBTQQIA people throughout Turtle Island (North America)gathering alternate between the United States and Canada and are held regional, rovincially, locally hosted by various 2SLGBTQQIA groups. The Gatherings provide cultural exchanges, ceremonies, celebration and historical role revitalization.	Various		https://e2s.ca
Wabanaki Two-Spirit Alliance	Covers the Atlantic region including Nova Scotia, Prince Edward Island, New Brunswick, Newfoundland Labrado, Gaspé Region and Northern Maine	Counminity evets, consultaion, ceremony and culture, data gatherin and research, health and education workshops for Two-Spirit and building partnerships throughout their region	Various		http://w2sa.ca
Various local Initiatives		Ceremony, dance, preparing food together, fishing gathering, making art together, small social gatherings around a fire, sweats. Talking about safe sex practices consent, alternative Queer 2S/ Indigiqueer variations and playing pool- wjere 2SLGBTQQIA people can gather share, learn, support are imperative	Various		

Organization or Group Name	Name of Program	Description of Program	City	Province/Territory	Website
Two Spirits in Motion	National	National Indigenous Organization founded through discussions at the 2Spirit People Forum in 2003. Only recently funded, 2 Spirits in Motion is to create, maintain and strengthen a safe and supportive social environment for Two Spirit peoples to feel and be loved, to become empowered to make their own decisions and express their purpose in life.	National	Alberta	https://2spiritsinmotion.com
WAGE and CIRNAC	Various	Recent funding announcements to support 2SLGBTQQIA specific initiatives-projects are a start. Regular funding will be the wise practice	National		



Conclusion

The NIMMIWG Final Report reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause of Canada's staggering rates of violence against MMIWG2S. The Report issues 231 Calls for Justice, 31 Calls for Justice which are Two-Spirit specific.

Colonial systems and violence have eroded traditional roles, and traditional authority of Indigenous women and Two-Spirit People in our communities and families. The lack of protections in Canadian social, political, economic, and justice institutions, coupled with ongoing and consistent homo/transphobia, hetero/homonormativity, and heteropatriarchy have infiltrated most Indigenous cultures and communities, and have left Two-Spirit and Indigequeer identified People increasingly vulnerable to multiple forms of violence.

The construction of gender itself in western conceptualizations, and within English language and interpretation does not allow for the full expression and realization of the rainbow of Indigenous gender and sexuality. National program and community development strategies, intergenerational intervention, action planning, and knowledge gathering related to the eradication of violence against Two-Spirit community members must first root in the recovery and reclamation of Two-Spirit traditions and practices within Indigenous land-based, ancestral knowledge systems and protocols.

Furutures

The concept of futurity and futurism; specifically Afro-futurism; has been generously shared with the world by Black scholar Dr. Grace Dillon. Afro and Indigenous-futurism encapsulates multiple types of art-making including literature, visual art and music. It is a process of decolonization to reimagine a future that constructs self-determination and self-determined representations and alternative narratives about their identities and futures.

For 2SLGBTQIA+ people, this imagining of a future is an act of



resistance, specifically when we are purposefully erased from past existence, not just in Indigenous communities, but also in mainstream queer communities. Two-Spirit, gender and sexually diverse Indigenous people have persisted through over 400 years of ongoing colonization. Hundreds of years of forced assimilation, as well as colonial and state mechanisms of genocide have kept Two-Spirit, and gender and sexually diverse Indigenous peoples on the periphery of traditional and western societies - or else they have removed them entirely. For Indigenous people and communities, acceptance and the act of welcoming Two-Spirit, gender and sexually diverse Indigenous people back into communities, and back into the sacred circle of our cultures will help to close the sacred hoop that was torn open by colonization. The resurgence of traditional roles and responsibilities, gender, sexuality, and teachings, provides for the potential reduction of community conflict, lateral and domestic violence, incarceration, homelessness and misogyny. It requires bringing the past into the present, and forging a new history for future generations.

Our current living is not an imagined future dystopia, it is a current reality. As we live through a time when Black and Afro-Indigenous thinkers, activists and artists are actively invoking a global movement for the validity of Black life, we must ask ourselves, what is the context for Two-Spirit and Indigequeer people in this future when we consistently find ourselves being erased from national discourses; considered only as after thoughts or merely addendumized at the end of queer acronyms and national inquiries?

Why are we always an after-thought and not the centrality of the strengths of our nations?

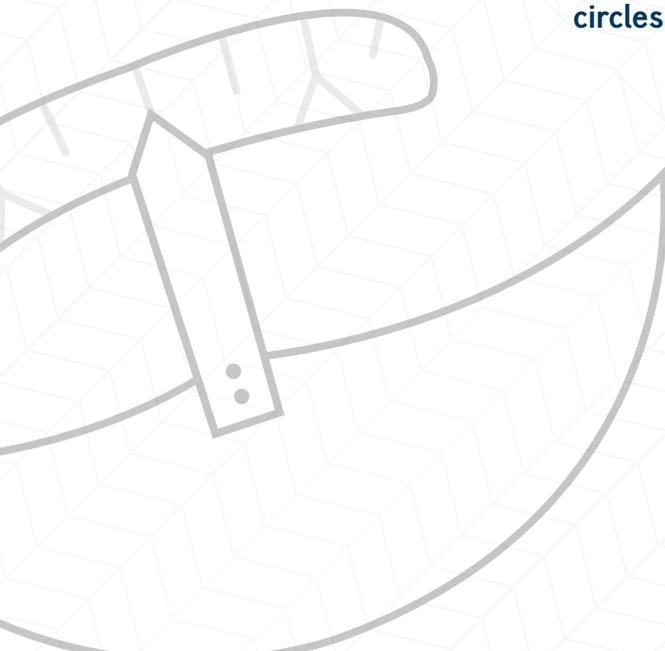
How can we honour our land-based teachings and prophecies when we are not welcomed back to our homelands? This is no longer acceptable, and is not aligned with Indigenous concepts of relationally, gender, sexuality, or ancestral knowledges. Support mechanisms for 2SLGBTQQIA+ people must be two-fold, in that consideration must be made to expand and support both rural/on-reserve contexts, and urban 2SLGBTQQIA+ development, as well as healing and cultural reclamation strategies for First Nations, Métis



and Inuit Two-Spirit, Indigequeer identified People and their family members.⁵³

We call for a movement for our Two-Spirit and Indigequeer kin to return to our family/community/ceremonial circles, to be embraced for the sacredness we carry in our spirits and to take our rightful place in our respective Nations. As 2SLGBTQQIA+, we have always been here, and we will continue to exist and share responsibilities in our families and communities. Richard Jenkins, former Director General of the 2 Spirits in Motion Society (2SiMS), shares the significance of the relationship of 2SLGBTQQIA+ people to being 'medicine bundles'⁵⁴ as he worked and developed the 2SiMS from his home in Treaty 6 territory of Alberta. Treaty 6 is the only treaty in the country that specifically references a 'medicine chest clause'.⁵⁵

We are the medicine bundles, which are to be applied to make the Indigenous family, community, and ceremonial circles whole again.



53 Corrina Sparrow, Personal communication, October 8, 2020.

54 Richard Jenkins, Personal Communication, November 13, 2020.

55 This concept lays the treaty-based foundation for seeing 2SLGBTQQIA+ people as distinct parts, expressions and extensions of the concept of a 'medicine chest' given the shared perspective that we are the medicine bundles.



APPENDICES

Terms of Reference

Mandate:

The 2SLGBTQQIA+ Sub-Working Group will contribute to and support the work of the Core Working Group and other sub-working groups towards the development of a National Action Plan. The 2SLGBTQQIA+ Sub-Working Group would undertake the following activities:

Build on the collective wisdom and networks of the 2SLGBTQQIA+ Sub-Working Group members combined with National Inquiry into Missing and Murdered Indigenous Women and Girls Final Report and other human rights-based instruments to define the framework to support the ongoing development of the National Action Plan to combat violence against Indigenous women, girls, and 2SLGBTQQIA+.

Identify key stakeholders and federal, provincial, territorial, and Indigenous governments work on, violence against Indigenous women, girls, and 2SLGBTQQIA+ and other sectors and systems that interact with MMIWG2SLGBTQQIA+ and identify opportunities for growth to be incorporated.

Identify opportunities to address gaps on MMIWG2SLGBTQQIA+ to incorporate into the ongoing development of the National Action Plan to combat violence against Indigenous women, girls, and 2SLGBTQQIA+.

Liaise and engage with the Core Working Group and support sub-working groups' activities related to 2SLGBTQQIA+ matters.

Identify and practice ancestral, cultural, and traditional Indigenous values and beliefs, teachings, language, rituals, and ceremonies that empower 2SLGBTQQIA+ people.





*Musqueam spindle whorl.
Artist credit Richard
Campbell, Musqueam.*

Governance:

The Chair(s) of the sub-working groups will act as the liaison between the Core Working Group and the sub-working groups.

A quorum for the working groups shall be 51% of the total body. If a quorum is not present at a meeting, business may be conducted, but all decisions must be decided at the next meeting at which there is a quorum. For a quorum to be present, there must be at least one FN, Inuit and Métis representative in attendance.

Crown-Indigenous Relations and Northern Affairs Canada is responsible for funding the sub-working groups. Therefore, the Department is accountable for the sub-working groups and can request progress reports and status updates of the sub-working groups.

Funding will be provided to support the 2SLGBTQQIA+ sub-working group. As such, members can expect financial support for their participation at a maximum of \$500/day administered by the Ontario Federation of Indigenous Friendship Centres.

Membership:

Final membership of the sub-working groups will be determined through a collaborative process with the Chair of the sub-working groups and Crown-Indigenous Relations and Northern Affairs Canada and meet the following criteria: geographic representation from across Canada, First Nation, Métis and Inuit representation and demonstrated experience on system reform, developing national action plans, honouring the voices of MMIWG2SLGBTQQIA+ families and network of organizations and initiatives delivering wise practices.

Subject to resignation, members are appointed for a term of up to one year, with the potential of reappointment.

Meetings:

The 2SLGBTQQIA+ sub-working group will meet regularly to discuss National Action Plan components. Meetings will be held virtually and will take place every week, for an approximate duration of 2 to 3 hours



per meeting. Meeting frequency may be revised at a later date, pending agreement by the 2SLGBTQQIA+ sub-working group members.

Special ad-hoc meetings of the 2SLGBTQQIA+ sub-working group with families, survivors, other working groups, experts, National Indigenous Organizations, Indigenous women and other groups may also be convened on an as-needed basis.

Attendance of the Chair is required to strike a meeting.

Administrative Support:

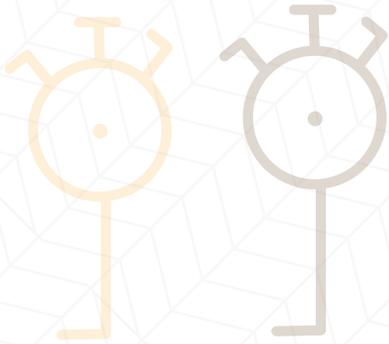
The Missing and Murdered Indigenous Women and Girls Secretariat of Crown-Indigenous Relations and Northern Affairs Canada will provide administrative support to the 2SLGBTQQIA+ sub-working group in consultation with the Chair.

Administrative responsibilities of the Missing and Murdered Indigenous Women and Girls Secretariat include:

1. Scheduling meetings, and sending meeting notices and reminders;
2. Meeting logistics;
3. Drafting the meeting agendas and forward agendas with direction from the sub-working group;
4. Organizing the invitation of any additional meeting participants, if requested by the sub-working group;
5. Contracting;
6. Drafting meeting minutes which will include a record of decisions⁵⁶, outstanding action items and outstanding issues;
7. Drafting documents as required. Provide documents to members 24 to 48 hours in advance of meeting;
8. Circulating meeting minutes to sub-working group members.;

⁵⁶ Non-attribution to members will be ensured in meeting summaries and reports.





9. Ensuring meeting records are retained; and
10. Attending meetings and reporting back to the Secretariat.

Confidentiality:

Members may be asked to discuss or review confidential or sensitive information. When providing guidance, members should note that confidentiality and privacy policies of the Government of Canada apply, and will not be permitted to discuss this information with third parties.

Members will be required to sign a security declaration, undertaking to respect confidentiality of classified information presented and discussed, when necessary.

Meeting reports will not be made available to persons outside the government who are not 2SLGBTQQIA+ sub-working group members, or their affiliated organization. However, where there is prior agreement, extracts or special reports can be made available publicly (e.g. on a public website).⁵⁷ Members are not permitted to share reports to a third party without the prior consent of the Government of Canada.

Conflict of Interest:

2SLGBTQQIA+ sub-working group members are required to divulge, in writing to Crown-Indigenous Relations and Northern Affairs, any situation of potential or real conflict of interest. In this context, a conflict of interest is defined as a situation in which a person is in a position to derive personal benefit from actions or decisions made in their capacity as a member of the 2SLGBTQQIA+ Sub-Working Group. Simply being a member of a group or organization that may benefit from implementation funding is not considered a conflict of interest.

Changes to the Terms of Reference:

The Chair(s) of the sub-working group may seek to amend these Terms of Reference at any time in consultation with members.

⁵⁷ Members are permitted to share meeting reports with their organizations.



2SLGBTQQIA+ Sub Working Group Members - Biographies



Sylvia Maracle, Chair 2SLGBTQQIA+ Sub-Working Group

Sylvia Maracle (Skonaganleh:ra) is a Two-Spirit Mohawk, Wolf Clan member from Tyendinaga Mohawk Territories. Maracle has worked with Indigenous Friendship Centres since 1975 as a volunteer and summer student, and then for 41 years as Executive Director. Maracle was President of the Board of Directors of Native Child and Family Services of Toronto; President of the Native Women's Resource Centre of Toronto; Legal Aid Ontario; a member of Toronto Anti-Racism Committee.

Maracle has been instrumental in designing, implementing and chairing Ontario strategies in Ending Violence. Maracle currently is Chair of Ontario Aboriginal Housing Services. Maracle's federal involvement has included Aboriginal Headstart Program, the Assembly of First Nations Renewal Commission. She has also played leadership roles for the National Association of Friendship Centres and the Native Women's Association of Canada. Recently, Maracle was a founding Co-Chairs for 2 Spirits in Motion, the national advocacy group to support 2SLGBTQ+ Indigenous community members. Maracle has received Doctor of Laws degrees from Guelph, York, Trent and Queen's Universities.

"This work is important to me. It allows me to be who I am, personally, professionally, as a traditional person and as an advocate. So many members of the 2SLGBTQQIA+ community have suffered significant physical, mental, emotional and spiritual violence. When the National Inquiry opened the discussion, it was important to carry forward. Working with other 2SLGBTQQIA+ people who have been carrying the fire publicly to reclaim our space and place has been exhilarating and heartwarming. It will take more than flag raising and added us to the group as a list. It will mean governance changes, resource



Sylvia Maracle

allocations, supportive policy and leadership. We have worked together and not only dreamed a future but identified our needs and role moving forward.”



Albert Beck

Albert Beck

Over the past twenty-five years, Albert brings his background in health, social policy and human rights defending to the forefront of Indigenous issues in Canada. His experience includes frontline client work, program and policy development, research, advisor/mentoring roles, public education, public administration, and printed publications. He has led several national initiatives in the areas of HIV/AIDS, 2S-LGBTQQIAAP (two-spirit, lesbian, gay, bisexual, transgender, transsexual, queer, questioning, intersex, asexual, ally, pansexual), gender-based violence and the Sixties Scoop.

“I am involved in developing the MMIWG National Action Plan because it includes 2SLGBTQQIA+ community. The opportunity to create a 2SLGBTQQIA+ National Action Plan allows us to set a course of action to begin significantly interrupting the systems and policies that have harmed our nations for many generations. Reducing violence experienced by the 2SLGBTQQIA+ community carries a sacred obligation.

The 2SLGBTQQIA+ must reclaim their sacred duties in our nations that our ancestors have so instructed. Those duties must-see 2SLGBTQQIA+ take the lead in our ceremonies, in the decision-making process and the preservation of our culture and language. If we make lasting changes now, our actions will positively affect the lives of current and future 2SLGBTQQIA+ people. The slaughter and destruction of 2SLGBTQQIA+ lives, the lives of their families and their communities must end. The government and church must never again silence the voices of 2SLGBTQQIA+.”



Ma-Nee Chacaby

Ma-Nee Chacaby, Elder

Ma-Nee Chacaby is a two-spirit, Ojibway/Cree Elder. Her formal training and work experience have focused on alcoholism counselling and early childhood development. For decades, she has also engaged in many different kinds of community service,



such as counselling at-risk youth, and people living with HIV providing end-of-life care; performing in ceremonies and teaching Indigenous traditions to psychiatric in-patients and working with women and youth in prison. She is frequently called upon to visit Indigenous communities to help young people develop pride being two-spirited and help parents and community members recall the appreciation for the gifts of two-spiritedness that, prior to contact with Christianity, was common to so many Indigenous cultures. [Ojibway and Cree cultures], she has been leading culture-based arts and craft activities in public and private schools across Ontario for many years. Ma-Nee Chacaby's artistic practice encompasses visual art, storytelling, acting, drumming and crafts. She often expresses her dreams, visions and emotions in watercolor or acrylic paintings. She also creates many of the objects she uses in her spiritual and community work, including drums, rattles, masks and medicine bundles.

"I grew up with people who knew what 2Spirit meant and were raising me to be who I am. My grandmother started to take care of me when I was two years old. She was 88 years old then. My grandmother said that I special and when I was 4 began ceremonies and teachings where I was told I was "nizho ojhijack" 2Spirit. My grandmother continued the ceremonies with me until I was 15. She journeyed to the spirit world at 108.

I was taught lots of ceremonies, traditions and healing work was in my future. Grandmother said the teachings were from her own grandmother who had gathered them in the 1850's. She did not just teach one or a few ceremonies there were lots of things I had to learn and know. It was emphasized that lots of ceremonial, traditional and healing work was in my future. I was also taught by other 2Spirit people in the community and in on the land and the bush who shared their stories and teachings. I remembered meeting two women "nizho Ojhijack" who were raising five children together than they were asked to raise.

What I came to understand that 2Spirit people have to understand both binary roles-male and female that were brought over here to Canada. We have to understand the 2Sprit so we can internally and externally help both groups to look after Canada- the land,

water, plants and animals. We are supposed to be the Great Spirits helpers here on our Mother Earth.

When I went to residential school they tried to take all this away from me. When I went through the Indian Residential School Survivors process they did not recognize me as 2Spirit even though we existed before they did. I tried to identify myself as 2Spirit and they would not recognize me, only as binary.

As we recover so many people around me, especially young people come out. I do not know one single person who went back in. People want teachings, ceremonies and it is time for those of us with the knowledge to share our history about who 2Spirit are.”



Raven Davis

Raven Davis

Raven Davis is an Anishinaabe, 2-Spirit, transgender, disabled identified, multidisciplinary artist, and educator whose maternal lineage is from Treaty Four in Manitoba, Canada. Davis was born and raised in Michi Saagig /T'karonto Territory (Toronto, Ontario). Davis resides and works as a professional artist as well as curator between K'jipuktuk, Halifax and their birth territory. A parent of three sons', Davis works within the mediums of painting, performance and media. Challenging systemic oppression, Davis fuses narratives of colonization, race, gender, disability, transformative justice, 2-Spirit identity and the Anishinaabemowin language and culture in their work.

Throughout Davis's career, they've exhibited at the Venice Biennale in Italy, as well as throughout Central and Eastern Canada, and has had their films circulated in Berlin, United Kingdom and South America. Davis has also worked as a designer for IKEA (Toronto, Montreal and California) Davis is committed to Black and Indigenous futures, and meaningful commitment, engagement and collaboration of 2-Spirit, transgender and disability within the arts sector. "I am honoured to support the development of the MMIWC2S National Action Plan. I advocate for those of us who are erased, not protected, and have endured systemic gendered and homophobic violence as a result of our identities. Those of us who: have considered taking our lives as a result of gendered violence



and oppression, who have struggled with and have been harmed by the indoctrination of the church, at the expense of our true self, who have been harassed and harmed by police, and the justice system because they're threatened by our gender or sexuality, who work in the sex industry and have had to perform gender to pay rent, and feed their families, those who have been denied housing because of our gender, who want to live and thrive in our communities without fear of being abused or killed, who have been threatened to have our children removed from our care because of our gender or sexuality, those of us who live with disabilities and who are also 2SLGBTQQIA+, compounding the harmful impacts on how we are seen, engaged with, and supported; accessing services and systems that don't support the sovereign right we have to uphold our traditional ways, rights and responsibilities. I feel a great responsibility to my community and kin to share my story so others don't feel so alone. Knowing we've contributed the best we could in this complex colonial framework to bring heightened awareness, structure and support for 2SLGBTQQIA+ people. It's my hope this is just the beginning of the sovereign evolution of acceptance, safety, self-determination, and celebration of all 2 Spirit, Indigiqueer, trans and sexuality identities.

Nanook Gordon

Nanook Gordon is Inuvialuk, non-binary from Inuvik, Northwest Territories who has been residing in Toronto for the past 18 years. Nanook began their accomplishments at a young age, where they became a 3 time National Taekwondo champion and helped to open the largest nonprofit Taekwondo school in Atlantic Canada with 200+ students. They continued their charitable work by founding Feeding Canada in 2015, an initiative to address food insecurity and send baby supplies and basic necessities to some of the most impoverished communities in the Arctic with food costs up to 10x higher than the National average.

Nanook is also a professional artist who is passionate about the cultural resurgence of Inuit and Indigenous tattooing. They are also a professional silk screener and designer, providing important designs for Feeding Canada to raise funds as well as support other Indigenous designers in their endeavours. Nanook recently



Nanook Gordon

founded another important initiative called Toronto Indigenous Harm Reduction, where they have provided critical health support and access to ceremony to vulnerable community members during the current global pandemic. Nanook is committed to supporting and uplifting their community and is honoured to be part of this important initiative.



Richard Jenkins

Richard Jenkins

Richard Jenkins is a 57 year-old Cree-Metis with Indian Status from the community of Moose Mountain, Alberta. He is a gay Two Spirit cis-gendered man and has been 'out' to friends, family and community since he was 19 years old. He has been working with Indigenous communities throughout Canada as a community developer and health promotions advocate in the areas of addictions, long-term care, HIV/AIDS, sexual orientation and gender identity, family and community healing, child welfare, health policy and programs and urban Indigenous development. He has worked for the following organizations and groups: Nechi Institute, Friendship Centres at all levels, Alberta Health Services and the Federal Government. As well he has volunteered at local, provincial, national and international levels with a notable appointment as the first Canadian Board member to the World Indigenous Nation's Higher Education Consortium (WIN-HEC/2002-04). In the mid-2000's Richard received the community development award from the Alberta Aboriginal Role Model Awards. Richard is currently Director General for the 2 Spirits in Motion Society and is a founding member of the organization when it was first conceived in 2003 at the 1st Canadian Forum on Two Spirit Peoples, HIV/AIDS and Health in Edmonton, Alberta.

I 'came in' to the 2 Spirit circle in 2001 when I was invited to help bring together 2SLGBTQQIA people together in Edmonton. I've stayed in the 2 Spirit circle since then to continue expressing my commitment to helping improve the quality of life of 2 Spirit and gender and sexually diverse people and create safe and supportive social environments for our part of the Indigenous gender diverse community.



Percy Lezard

They/Them/Theirs
Critical Sqilxw Clinician / Researcher / Scholar

Percy is a registered member of the Penticton Indian Band and their people, the Sqilx, have lived on the territory known as the Okanagan Valley since the beginning of people on our land. Percy's background includes over thirty+ years of field experience as a social worker, activist, researcher and scholar and with strong relations with many Indigenous communities, both urban and on reserve; as well as solidarity work with Black & Racialized communities and across multiple marginalities. Wherever they go, they bring a specialization in Indigenous social work, 2Spirit pedagogies, Indigenous research methodologies, substance use/misuse, harm reduction, anti-racist/anti-colonial praxis and trauma-informed practices. Percy combines these theories, research approaches and frameworks of understanding to create a culture of healing wherever they go. Their current focus is on ensuring this culture of healing is fostered and supported within systems and structures.

"I do this work because it needs to get done. Until society stops seeing Indigenous women, girls & 2SLGBTQIA+ as disposable and without humanity I will continue to advocate and hold systems and structures accountable for the daily violence's against our families, communities and nations. I do this work so those to come after me don't have to or have the capacity to keep fighting and stop the targeting against Indigenous women, girls and 2LGBTQIA+."

Alexa Keleutak

Alexa is Inuk from Quaqtaq, Quebec. She is an active Youth Board Member of Southern Quebec Inuit Women's Association and holds a degree in Restaurant Management.

"I accepted doing this work, helping represent Inuit LGBTQQIA as part of community independence process. Even though I came out my personal journey has not been easy. Direct participation will mean that it may be easier for someone else in the future to come out.



Percy Lezard



Alexa Keleutak

For others, this work I am helping with will be a steppingstone for them to start their journey. It will give them a path, one that will have programs and services to support them. That will change the world for LGBTQIA Inuit.

We do exist and need to support other young Inuit and older Inuit on their journey. I hope this change happens in my generation. It will be hard to convince the conservative Inuit population that there are more than two genders. Understanding and acceptance will grow."



Albert McLeod

Albert McLeod

Albert McLeod is a Status Indian with ancestry from Nisichawayasihk Cree Nation and the Metis community of Norway House in northern Manitoba. His family's involvement in the Hudson's Bay Company fur trade began in the early days of European contact and has spanned many generations. Born and raised in the small village of Cormorant, Albert's family moved to the town of The Pas in 1963 where he lived until he was nineteen. In 1979, Albert moved to Vancouver and joined the Greater Vancouver Native Cultural Society (Canada's first Two-Spirit community organization). Later, in Winnipeg, he was one of the organizers of the Nichiwakan Native Gay Society, (Winnipeg first Two-Spirit community organization) and participated in the first annual international Two-Spirit gathering in Minneapolis, Minnesota, in 1988. Albert has attended nineteen of the 32 international Two-Spirit gatherings.

He has over thirty years of experience as a human rights activist and is one of the directors of the Two-Spirited People of Manitoba (www.twospiritmanitoba.ca). Albert began his Two-Spirit advocacy in Winnipeg in 1986 and became an HIV/AIDS activist in 1987. He was the director of the Manitoba Aboriginal AIDS Task Force from 1991 to 2001. In 2018, Albert received an Honorary Doctorate of Laws from the University of Winnipeg. Albert lives in Winnipeg, where he works as a consultant specializing in Indigenous knowledge, cultural reclamation, and cross-cultural training.

"I grew up in the 1960s when there was a tremendous push to assimilate Indigenous people into Canadian society. In this era many of our beliefs and practices were discarded including our land-based



experiences and respect for the knowledge of our elders. In those days many 2Spirit people didn't plan things beyond a couple months or a year or two. We saw no future for ourselves due to the amount of lateral and physical violence we faced. Today, I am glad to participate in the development of the National Action Plan because I not only survived a year or two, I have survived an additional fifty-years to be here to provide my perspectives and insight into the process."

Corrina Sparrow

Corrina Sparrow comes from the Musqueam Nation, and the Qualicum Nation of the Pentlatch People on the west coast of what is now known as British Columbia; they also have Dutch ancestry on their paternal side. Corrina is a current PhD candidate with the Institute of Gender, Race, Sexuality & Social Justice at the University of British Columbia, whose research explores contemporary Coast Salish Two Spirit identity, resurgence, and the use of traditional nation-specific, land-based values and knowledge in strengthening Two Spirit/Indigenous queer wellness, and community.



Corrina Sparrow

A recent MSW Indigenous Social Work graduate (University of Victoria 2018), Corrina also brings extensive community-based experience - from their current role as Social Development Manager and Social Worker at Musqueam Nation, to over twenty years of strong advocacy and helping work with Indigenous children and families, in the areas of child and family safety, cultural programming, community development, and social planning for both rural and urban communities. They sit on multiple local Indigenous working groups for Two Spirit advocacy, and is the elected BC representative, and an Executive Board member for the national 2 Spirits in Motion Society. Corrina is committed to helping Indigenous communities reclaim ancestral knowledges around inclusiveness and honouring of Two Spirit/Indigenous queer relatives, and in revitalization of healthy, decolonial conceptions of Indigenous genders and sexualities.

"They approach this national and international Two Spirit research, leadership, and development work with humility, and the utmost respect for Indigenous land-based ways of knowing and being. They understand their own experience as a Two Spirit person, and their twenty-year span of working with Indigenous families and

communities on local and national levels as training for the work that must be prioritized to support some of our most vulnerable Indigenous relations - our Two Spirit and Indigequeer identified community members. Corrina remains a strong advocate of land-based Two Spirit and Indigenous rights, cultural reclamation, in the resurgence of Two Spirit/Indigequeer culture, community development, and futurisms in collaboration with Indigenous knowledge gathering and helping initiatives.”

Elizabeth Irqumia Steinberg



Elizabeth Irqumia Steinberg

My name is Elizabeth I was born and raised in Montreal, Quebec, and I am a mother of 2.

I’m a member of the Southern Quebec Inuit Association (SQIA). I identify as lesbian and my pronouns are she, her. Currently I volunteer with SQIA Southern Quebec Inuit Association (SQIA) hosting bi-monthly feasts for our community here in Montreal.

More recently, I was a youth leader for Canadian Roots Exchange, and I’ve had the amazing opportunity to attend youth gatherings in Inukjuak and Kangiqsuaq Qujuut and Qannaq.

One of my proudest moments was back in 2018, where I hosted my first Pow Wow at Burling Academy.

“This is important work- there are so many of our LGBTQ voices out there, and they aren’t heard. They need to feel safe so they can be heard and talk about what they are going through and are not alone. I want to ensure they are not alone. They need to know there are other Inuit LGBTQ. It is important that our work on this Sub-Working Group helps create awareness and safe spaces who will be honest and help them be who they are meant to be.

There are so many youth, including Inuit youth and we need to change the future for them. I want them to feel safe and proud and able to come out without having to move away. I am doing this because I want to have acceptance by our Inuit communities and more talk about different genders and have them to encourage and support us wherever we live.”



John R. Sylliboy

John R. is L'nu (Mi'kmaq) from the Millbrook Mi'kmaw Community in Nova Scotia. John works in social and cultural development, health and education policy, and research and community development for Atlantic Indigenous communities, especially for Two-Spirits and Indigenous LGBTQIA+.

John collaborates on regional and national projects and promotes Indigenous perspectives in health and research.

He is a consultant in First Nations educational governance, Two-Eyed Seeing approach in education and research, post-secondary education needs, and areas that impact the health, well-being and educational outcomes of youth and Two-Spirits. He has led initiatives for curriculum development and cultural safety training in post-secondary education at Mount Saint Vincent, Dalhousie University and McGill University.

John is a co-founder of the Wabanaki Two-Spirit Alliance (W2SA), which helps to build support and awareness of Two-Spirits in Mi'kma'ki and Canada. He is currently in his doctoral studies at McGill University. His research is about gender, sexuality and sex, and the terms 2SLGBTQIA+ to build positive cultural identity through language revitalization that reflects the diversity of gender identities and sexuality of Mi'kmaq and Indigenous youth in a contemporary context.



John R. Sylliboy



2SLGBTQQIA+ Annotations

First Nations

Coast Salish

Sparrow, C. (2018). Reclaiming spaces between: Coast Salish Two Spirit identities and experiences. Retrieved from https://dspace.library.uvic.ca/bitstream/handle/1828/9993/Sparrow_Corrina_MSWI_2018.pdf

The seed for this research germinated deep in the lands of our Coast Salish ancestors thousands of years ago. As a Coast Salish Two Spirit researcher, I noticed there is a striking absence of west coast Indigenous and Coast Salish specific knowledge about Two Spirit identities, experiences and vision work in academic and community circles. Therefore, this research was conducted exclusively on Coast Salish territories, with Coast Salish-identified Two Spirit participants and allies. I apply my Four House Posts Coast Salish methodology in an Indigenous research framework, and through storytelling and art-based methods, this study asks - How does recognition of Coast Salish Two Spirit identity and experience contribute to community wellness and cultural resurgence? The intention of this study is to offer pathways for intergenerational healing and reconnections, cultural revitalization and transformation by weaving traditional Indigenous knowledges with contemporary narratives, in order to increase the voice and visibility of Coast Salish Two Spirit People.

*Wesley, S. (2014). Twin-spirited woman. *Sts'iyóye smestíyexw slhá:li. TSQ - Transgender Studies Quarterly*, 1 (2): 338-351. <https://doi-org.uml.idm.oclc.org/10.1215/23289252-2685624>*

In this essay, Saylesh Wesley (she/her) tells her story of coming out as a transwoman, her life, TwoSpiritedness, and her research and relationships with family along the way. Unfortunately, Saylesh loses touch with her grandmother over the years but the pair reconnect when her grandmother is in need. They share time together over traditional basket-weaving, moving past the transphobia her



grandmother inherited from colonization and residential school. During her research, Saylesh could find no recorded history of TwoSpirit people from pre-contact and onward as Sto':lo TwoSpirit history and terminology had been forgotten or erased at the hands of colonization. Saylesh asks her grandmother to create a term for her after learning there is no term for TwoSpirit trans woman in the Halq'eméylem language. Sts'iyo'ye smesti'yexw slha':li or twin-spirited woman is gifted to Saylesh by her grandmother, beginning the cultural revitalization of transgendered/TwoSpirit people within the Coast Salish territory.

Cree

Somerville, S.B.(Ed.). (2020). Queer Indigenous studies or Thirza Cuthand's Indigequeer film. In The Cambridge companion to queer studies. (pp.79 - 89). Cambridge University Press.

The companion to queer studies dedicates an entire chapter to Cree filmmaker Thirza Cuthand (she/her). Thirza's films delve into her experiences of gender, exploration, life as a butch lesbian, and offers a first-person counter narrative from anthropological interpretations of Indigeneity and queerness. In her work, humour has also allowed Thirza to take up and express the difficult parts of being queer and Indigenous. Isolation, unsupportive communities and elders, relationships, and everything in between are topics that she puts a personal spin on in her films. Coming out as TwoSpirit was a natural progression after trying to unsuccessfully find place of belonging in non-Indigenous queer community and realizing that she did not belong. The chapter also credits Thirza with coining the contemporary term, "indigequeer" in 2004 that is now being widely used by Indigenous 2SLGBTQQIA+ people.

Wilson, A. (n.d.). N'tacimowin inna nah': Our Coming In Stories. Canadian Women Studies, 26(3), 4.

In this work Alex Wilson (she/her), Neyonawak Inniniwak from Opaskwayak Cree Nation, explores the process of 'Coming-In' to TwoSpirit identity. She describes how the Swampy Cree dialect has no word for homosexual nor any gender specific pronouns. Instead, the dialect distinguishes between what is animate and what



Coast Salish image.
Photo credit: Corrina Sparrow, Musqueam.



is inanimate – living, animate creatures and actions have a spiritual purpose (Ahenakew). Wilson further explores this understanding, extending it to 'TwoSpirit' which she describes as a process of, "... acknowledging that we are spiritually meaningful people. TwoSpirit identity may encompass all aspects of who we are, including our culture, sexuality, gender, spirituality, community, and relationship to the land." (p. 193)

Xtra Magazine. (2014, November 5). Residential schools' impact on TwoSpirit people. [Video]. Youtube. <https://www.youtube.com/watch?v=SzT2ed8xRIU>

Xtra Magazine sat down to interview TwoSpirit residential school survivor and Aboriginal social work instructor Laurie McDonald (he/him) of Enoch Cree Nation. In this interview, he describes his unique experiences as a child and student at Ermineskin residential school, where he attended for 6 years. Laurie recalls his time in residential school as different than that of the other children because he is TwoSpirit, stating that the intense and profound targeting due to being TwoSpirit in a homophobic Catholic institution was often overlooked as being distinctly different from other Indigenous children that attended residential schools.

Kwakwaka'wakw

Hunt, S. (2016). An introduction to the health of TwoSpirit people: Historical, contemporary, and emergent issues. Prince George, BC: National Collaborating Centre for Aboriginal Health.

Sarah Hunt (she/her) is a Kwagu't researcher and educator of the Kwakwaka'wakw Nation. This introductory material intended for medical professionals, Indigenous community, and researchers covers TwoSpirit topics from historical beginnings, present-day issues, as well as issues that are still emerging. The effects of colonization on Indigenous gender and sexuality are at the forefront along with the social determinants of health, TwoSpirit youth, and HIV/AIDS. For this report, Hunt used a mix of peer and non-peer reviewed sources, as well as analyzed TwoSpirit activism to better understand emerging sociopolitical issues and how TwoSpirit health is impacted by colonization. Hunt emphasizes that TwoSpirit



health must be understood from within a dual context of colonial oppression and heteropatriarchy, and in relation to TwoSpirit resurgence of traditional identities and gender roles. TwoSpirit resiliency and resurgence conclude the report, in addition to a call for Indigenous and non-Indigenous peoples to educate themselves on cultural gender and sexual identities of TwoSpirit people so that TwoSpirit people can begin to have equitable, non judgemental and access to safer health services.

Mi'kmaw

Robinson, M. (2020). TwoSpirit identity in a time of gender fluidity. Journal of Homosexuality, 67(12), 1676-1677. <https://doi.org/10.1080/00918369.2019.1613853>

TwoSpirit scholar Margaret Robinson (she/her) is a Mi'kmaw woman, and member of the Lennox Island First Nation. Robinson's most recent work speaks to TwoSpirit history and settler-colonial governments who have sought to erase and exclude TwoSpirit and gender and sexually diverse Indigenous peoples. Settler society has begun to shift toward inclusivity regarding gender and sexuality, in turn causing some governments to adopt a progressive approach to gender. Robinson discusses that this progress has begun to resemble the Indigenous ways of being and acceptance of TwoSpirit and gender and sexually diverse people that were and still continue to be targets of erasure through colonial systems. She goes on to identify the means of colonization that served to erase TwoSpirit people, the history of berdache and TwoSpirit terms, and finishes by urging a change among Indigenous peoples in how gender is practiced, and to move towards traditional gender expression rooted in Indigenous values, ways of being, language and relationship with the land.

Michi Saagiig Nishnaabeg

Simpson, L. (2015, June 6). Anger, resentment & love: Fuelling resurgent struggle. [NAISA paper presentation]. Washington, DC. <https://www.leannesimpson.ca/anger-resentment-love-fuelling-resurgent-struggle/>





Leanne Betasamosake Simpson (she/her) is a Michi Saagiig Nishnaabeg scholar, writer, artist activist, and member of the Alderville First Nation. Leanne writes about the Indian Act, Indigenous resurgence and sovereignty, social issues, gender-based violence and the protection of Indigenous homelands. In Leanne's presentation, she is critical of social hierarchies, gender-based violence and the Indian Act as they relate to nationalism, capitalism, settler-colonialism and Indigenous movement towards resurgence. Leanne's paper presentation at Indigenous at the Native American Indigenous Studies Association (NAISA) has since been removed, and a copy for reviewing has not been found elsewhere.

Kanyen'kehá:ka/Mohawk

Laing, M. (2017). TwoSpirit: Conversations with Young TwoSpirit and Queer Indigenous People in Toronto.

In a zine that described research carried out by Marie Laing (she/her), Kanyen'kehá:ka, from Six Nations of the Grand River, queer, trans, and TwoSpirit Indigenous youth in Toronto discuss the term 'TwoSpirit' in relation to how it is used, and how communities are using it. Participants emphasized that TwoSpirit is a complex term with multiple meanings. Laing shares how, for some, "...the word is connected to distinct teachings they hold, while for others it's a placeholder term until they can find words in their Indigenous languages to describe who they are." (p. 4) This zine is clear in stating that any way that trans, queer and TwoSpirit Indigenous peoples creates meaning out of the 'TwoSpirit' term is entirely valid. (p. 4) This work calls on folks outside the 2SLGBTQQIA+ community to refrain from making assumptions and avoid creating additional labour for queer, trans, and TwoSpirit Indigenous peoples.

Ohlone

Miranda, D. (2010). Extermination of the Joyas: Gendercide in Spanish California. GLQ: A Journal of Lesbian and Gay Studies, 16 (1-2) 253-284. <https://doi.org/10.1215/10642684-2009-022>

Deborah (she/her) is a member of the Ohlone /Costanoan-Esselen Nation of California, and is also of Chumash and Jewish ancestry.



Joyas, (jewel, the Spanish name for third-gender people) were targets of brutality and genocide by Spanish soldiers and colonizers in California, USA. Analyzing what happened to the joyas, Deborah Miranda applies the concept of gendercide to joyas people. The systematic punishing, targeting and elimination of Indigenous people perceived to be outside of male and female genders by Spanish colonizers was meant to enforce colonial Christian gender and sex ideals on the joyas, or eradicate them altogether. History, reemergence of the joyas and TwoSpirited people, and the complicated and often dark history of the joyas and Spaniards spans the rest of the paper. Miranda ends with identifying six key areas that will support the TwoSpirit community in reentering and revitalizing traditional roles within the Indigenous community.

Oji-Cree

Deerchild, R. (2017 December 17). Poet Joshua Whitehead redefines TwoSpirit identity in full-metal Indigiqueer. In Unreserved. [Radio interview]. CBC Radio. <https://www.cbc.ca/radio/unreserved/from-dystopian-futures-to-secret-pasts-check-out-these-indigenous-storytellers-over-the-holidays-1.4443312/poet-joshua-whitehead-redefines-TwoSpirit-identity-in-full-metal-indigiqueer-1.4447321#:~:text=The%20word%20Indigiqueer%20is%20his,of%20two%2Dspirit%20in%201990.>

Cree radio host Rosanna Deerchild (she/her) interviews Oji-nêhiyaw (Oji-Cree) TwoSpirit Indigiqueer author Joshua Whitehead (he/him) about his work, life, and his identity. He uses both TwoSpirit and Indigiqueer terms in identifying himself, calling it a “braiding of two worlds”, paying homage to the TwoSpirit term that was created in his home territory, and Indigiqueer as a way of moving forward into the future. Rosanna asks Joshua what his “Call #95 would look like”, referring to the omission of 2SLGBTQQIA+ people by the Truth and Reconciliation Commission in the Calls to Action. He responds by saying that he would like to rupture the historical accounts of TwoSpiritedness, taking the past and bringing it into the present, and to highlight the importance of TwoSpirit people in Indigenous culture and communities. Changing highly gendered and highly sexed ceremonies to include TwoSpirit people is also specified in making way for the future of TwoSpirit and Indigiqueer people.



Today, I am glad to participate in the development of the National Action Plan because I not only survived a year or two, I have survived an additional fifty-years to be here to provide my perspectives and insight into the process.



Onyota'a:ka/Oneida

Cannon, M. (1995). *The regulation of First Nations sexuality. The Canadian Journal of Native Studies XVIII, 1(1998), 1-18. (p.8). York University: Ontario Canada.*

Martin Cannon (he/him) is an author, researcher, and associate professor of social justice education at the University of Toronto, and member of the Onyota'a:ka (Oneida) Nation of Six Nations at Grandriver Territory. In "The Regulation of First Nations Sexuality" Cannon critically explores the Indian Act and how it enacts heterosexuality, racism, and colonial gender norms upon First Nations peoples who traditionally accepted and revered what we now understand to be TwoSpirit gender and sexually diverse people. Cannon proceeds to posit that racism, patriarchy, and heterosexism developed in relation to colonizers and missionaries viewing First Nations peoples as nefarious, subordinate, underdeveloped, and against God. These observations through a Christian Eurocentric lens and lack of understanding of First Nations culture lead to these views being reflected in the Indian Act.

Métis

Monkman, L. (2019 August 13). *Manitoba Métis Federation's new TwoSpirit local starts up in Winnipeg. CBC. <https://www.cbc.ca/news/indigenous/mmf-Métis-TwoSpirit-local-winnipeg-1.5244595>*

In August of 2019, the Manitoba Métis Federation (MMF) announced the creation of the first 2SLGBTQQA+ local. Red River Métis TwoSpirit chairperson Nicki Ferland (she/her) says the new local will mean that Métis TwoSpirit people and the Métis 2SLGBTQQA+ community will have a voice in decision making, economics, and all things related to Métis governance and Métis citizens. The creation of the local will also mean access to 2SLGBTQQA+-Métis-specific resources for the Métis queer community. Despite having active TwoSpirit elders and citizens, there has been no 2SLGBTQQA+ representation or voice so the newly created local will fill this need. In addition to giving voice and political capabilities to its members, the TwoSpirit local hopes to support 2SLGBTQQA+ Métis in accessing spiritual and ceremonial



opportunities, as well as engage in community building and language initiatives.

Pyle, K. (2018). Naming and Claiming - Recovering Ojibwe and Plains Cree TwoSpirit Language. TSQ: Transgender Studies Quarterly, 5(4), 574-588.

In this work, Kai Minosh Pyle (Mekadebinesikwe) (they/them), TwoSpirit, Métis, Anishinaabe, from Red River Métis/Sault Ste. Marie Ojibwe, analyzes archival and oral records of Ojibwe and Plains Cree words and terms for TwoSpirit people. Pyle also introduces a new term: trans*temporal kinship, defined as the, "...ability of TwoSpirit people to establish kin relations across time, with both ancestors and descendants." (p. 574) The term 'berdache' is discussed, specifically its derogatory nature and the work of 'discovering historical berdaches' being done by white anthropologists. Pyle notes that these anthropological works do not consider or involve modern TwoSpirit people, pointing to a broader theme of settler/colonial appropriation.

Inuit

Walley, M. (2018). Exploring potential archaeological expressions of nonbinary gender in pre-contact Inuit contexts. Études Inuit Studies, 42 (1), 269-289. <https://doi.org/10.7202/1064504ar>

Author Meghan Walley (she/her) highlights the settler-interpretation of Inuit culture and archeological records has imposed heteronormativity and pathologized Inuit people and culture through Euro-Christian values and colonization. From the 1980's and onward, more nuanced gender interpretations of Inuit culture, archeological record and more progressive values in society have meant that archeologists and researchers are paying more attention to what was first overlooked or misinterpreted. By recognizing nonbinarism and gender diversity as integral to Inuit culture as well as rooted in history, Walley hopes to affirm Inuit identities and improve the circumstances of Inuit nonbinary, genderfluid, and gender-nonconforming peoples in today's world in addition to reflecting historical accuracy.

Settler

Feinberg, L. (1996). Transgender warriors: Making history from Joan of Arc to Dennis Rodman. (p.22). Boston, MA:Beacon Press.

Leslie Feinberg (She/her & zie/hir) was an American-settler author and activist. Her/hir work *Transgender warriors: Making history from Joan of Arc to Dennis Rodman* gives evidence that many peoples have existed outside of colonial boundaries of sex and gender across the ages. Journeying from as far back as Joan of Arc in the 1400's, and as recent as Dennis Rodman in contemporary times, Feinberg also speaks to the history of Native peoples as it relates to gender and sexuality. She/zie proclaims that settlers interpretation of Natives acceptance of having more than two genders as well as sexual diversity served as justification for theft of lands, resources, and genocide enacted by settlers.

Lang, S. (2016). Native American men-women, lesbians, TwoSpirits: Contemporary and historical perspectives. Journal of Lesbian Studies, 20(3-4), 299-323. (pp.299-300).

Sabine Lang (she/her) is a settler-German cultural anthropologist and independent scholar. Lang recalls and combines her research as a cultural anthropologist exploring Native American gender diversity of TwoSpirit people, settler interpretations of Native American gender, sexuality, and roles, and colonial history. From an anthropological standpoint, there is an attempt to understand the roles, functions, and traditions of TwoSpirit people among various nations.

Morgensen, S.L. (2015). Cutting to the roots of colonial masculinity. In R. Alexander & K. Anderson's (Eds.), Indigenous men and Masculinities: Legacies, identities, and regeneration. (p.39). University of Manitoba Press: Winnipeg, MB.

Scott Lauria Morgensen (he/him) is a queer settler scholar and educator based in Kingston Ontario, Canada. Scott's chapter in this collection of works discusses the intentional murder and subjugation of TwoSpirit and gender and sexually diverse Indigenous people was in colonizing and gaining control over the Americas and Turtle Island. Matriarchy and egalitarian leadership

were seen by colonizers as a threat to imposing their own ways, and in need of elimination and replacement. Morgensen also explores colonial masculinity as a construct that was invented as a means to dominate and subdue. Indigenous men and peoples.

NIMMIWG.(2019). Reclaiming power and place: The final report of the national inquiry into missing and murdered Indigenous women and girls. (p.408). https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Final_Report_Vol_1a-1.pdf

The results of the national inquiry into missing and murdered Indigenous women and girls are chronicled in this multivolume series. Inquiry commissioners examined various practices, governmental policies and institutions, human rights violations, history, socioeconomic conditions, child welfare systems, as well as coroners reports in order to understand how they are interrelated, and how they factored into the crisis now known as MMIWG2SLGBTQQIA+. The intentions behind the inquiry are to provide evidence, testimony, support and recommendations for effective action so that the systemic causes of violence can be removed, and to halt the violence against Indigenous women, girls, and 2SLGBTQQIA+ people.

Truth and Reconciliation Commission. (2015). Honouring the truth, reconciling for http://www.trc.ca/assets/pdf/res-Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf

Created as a result of the Indian Residential School Settlement Agreement (IRSSA) and survivors, families, and those impacted by Indian Residential Schools (IRS) wanting to have their truths told, the final report of the truth and reconciliation commission (TRC) details the 6 year endeavor and it's findings. Photos, testimony, church documents, IRS locations and a myriad of other important topics and information are included in the pages of this massive report. Also contained is the 95 "Calls to Action" spanning multiple sectors and issues on how tangible action can be taken in an attempt to reconcile and undo the harms done by Indian Residential Schools, religious orders, and the Canadian government.

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It's my hope this is just the beginning of the sovereign evolution of acceptance, safety, self-determination, and celebration of all 2Spirit, Indigiqueer, trans and sexuality identities.

