

TWO-SPIRIT IN HEALTH RESEARCH:

Collecting and Working with Data in
Culturally Affirming Way(s)



2022 Alaska Indigenous Research Program
Carr-Gottstein Academic Center – Seminar Room

Harlan Pruden (nehiyô/First Nations Cree)

 @HarlanPruden

Tuesday, May 3, 2022

OUR TIME TOGETHER

- High-level Summary of “What and Who is Two-Spirit”
- Communication vs Knowledge Translation vs Indigenous Knowledge Translation
- Research as Reconcilia(c)tion and Honoring of Two-Spirit People(s) & Way(s)

CONCEPT OF TWO-SPIRIT

Two-Spirit is an organizing strategy/tool and not an identity*

Two-Spirit does not make sense unless it is contextualized within Indigenous framework/community

Within a traditional setting Two-Spirit was a gender analysis and not a sexual orientation

Today, most people associate the term with LGBTQI+ Indigenous peoples; however, the work of Two-Spirit organizations, leaders, elders and community members is more akin with the traditional understanding^



Artist Credit
Margaret August
(Coast Salish)

TWO-SPIRIT
in Health Research

*Pruden. (2019)
^ Thomas. (1997)

HISTORY OF TERM TWO-SPIRIT

Up to Contact - *Our Own Words*[^]

1492 to 1989/'90 - *Berdache**

1990 to Present - *Two-Spirit***



TWO-SPIRIT
in Health Research

[^] Roscoe. (1988)

* Lang. (1998), Thomas. (1997), Williams. (1986)

** Lang. (1998), Roscoe. (1998), Thomas. (1997)

TWO-SPIRIT ROLE(S)

Mediators (Cree)

Love Potions / Match Maker (Cree)

- Social Workers

Name Giving (Sioux)

- Sun Dance
- Were Holy people, told the future and brought good luck
- Boy's & Girl's Puberty Ceremony
- Peace-Makers for the Tribe
- Joined war parties
- Were doctors/medicine people



Some Two-Spirit Names

Nation	Term	"Loose" translation
Acoma	Male-assigned: Kokwi'ma	
Aleut	Male-assigned: Ayagigux' Female-assigned: Tayagigux'	"man transformed into a woman" "woman transformed into a man"
Arapaho	Male-assigned: Haxu'xan (singular), Hoxuxuno (plural)	"rotten bone"
Arikara	Male-assigned: Kuxa't	
Assiniboine	Male-assigned: Winktan	
Blackfoot (Southern Peigan)	Male-assigned: Aakí'skassi Female-assigned: Saahkómaapi'aakíkoan	"acts like a woman" "boy-girl"
Cayuga	Deyoihwage: Hoye' Deyoihwage: Goye' Deyodônhetra:ge:	He has two ways She has two ways two souls, spirit, heart
Cherokee	Male-assigned: nudale asgaya Female-assigned: nudale agehya All term: asegi	different man different woman Both male and female assigned
Cheyenne	Male-assigned: He'eman (singular), He'eman'e'o (plural) (hee = "woman") Female-assigned: Hetaneman (singular), Hatane'mane'o (plural) (hetan = "man")	
Chickasaw, Choctaw	Male-assigned: Hatukiklanna Female-assigned: hatukholba	

Building upon Roscoe (1988) work with Bay Area's Gay American Indians organization

Nation	Term	“Loose” translation
Chumash	Male-assigned: Agi	
Cocopa	Male-assigned: Elha ("coward") Female-assigned: Warrhameh	
Cree	Male-assigned: napêw iskwêwisêhot Female-assigned: iskwêw ka napêwayat Male-assigned: ayahkwêw Female-assigned: înahpîkasoh Male-assigned: Iskwêhkân Female-assigned: napêhkân	a man who dresses as a woman a woman dressed as a man a man dressed/living/accepted as a woman a woman dressed/living/accepted as a man literally ‘fake woman’ – not negative literally ‘fake man’ – not negative
Crow	Male-assigned: Bote/Bate/Bade	"not man, not woman"
Dakota (Santee Sioux)	Male-assigned: Winkta	
Flathead (Interior Salish)	Male-assigned: Ma'kali	
Gros Ventre	Male-assigned: Athuth	
Hidatsa	Male-assigned: Miati	"to be impelled against one's will to act the woman," "woman compelled"
Hopi	Male-assigned: Ho'va	
Illinois	Male-assigned: Ikoueta Female-assigned: Ickoue ne kioussa	"hunting women"
Ingalik	Male-assigned: Nok'olhanxodeleane Female-assigned: Chelxodeleane	"woman pretenders" "man pretenders"

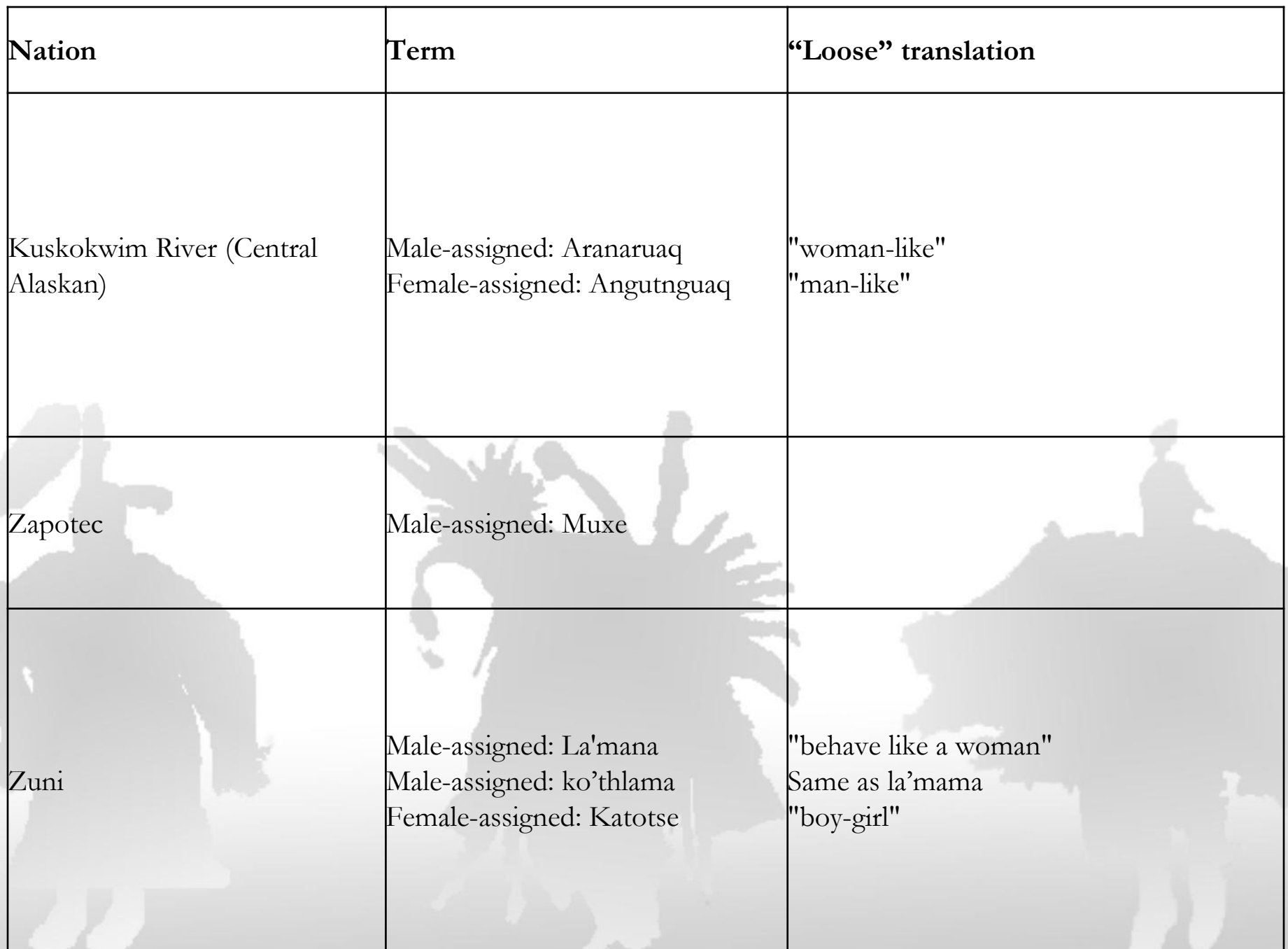
Nation	Term	“Loose” translation
Inuit	Female-assigned: Sipiniq Male-assigned: arnaasiaq Female-assigned: angutaasiaq	"infant whose sex changes at birth" “a man who should have been a woman” “a women who should have been men”
Juaneno	Male-assigned: Kwit	
Karankawa	Male-assigned: Monaguaia	
Klamath	Male-/Female-assigned: Twlinna'ek	
Kutenai	Male-assigned: Kupatke'tek Female-assigned: Titqattek	"to imitate a woman" "pretending to be a man"
Laguna	Male-assigned: Kok'we'ma	
Lakota (Teton Sioux)	Male-assigned: Winkte Female-assigned: Bloka eglá wa ke	"[wants' or 'wishes'] to be [like] [a] woman." A contraction of winyanktehca "thinks she can act like a man"
Luiseno San Juan Capistrano Mountain	Male-assigned: Cuit Male-assigned: Uluqui	
Mandan	Male-assigned: Mihdacka	mih-ha = "woman"
Maricopa	Male-assigned: Ilyaxai' Female-assigned: Kwiraxame	"girlish"

Nation	Term	“Loose” translation
Mescalero Apache	Male-assigned: Nde'isdzan	"man-woman"
Micmac	Male-assigned: Geenumu gesallagee	"he loves men," perhaps correctly spelt ji'nmue'sm gesalatl
Miwok	Male-assigned: Osabu	osa = "woman"
Mohave	Male-assigned: Alyha Female-assigned: Hwame	"coward"
Western Mono	Male-assigned: Tai'up	
Mohawk	Rotinon:wat Iotinon:wat Onon:wat	They have a pattern (males + females) (-----) (females + non gender) (-----) (not gender specific)
Navajo	Male-/female-/intersexed-assigned: Nadleeh or nadle (gender class/category), nadleehi (singular), nadleehe (plural)	"one in a constant state of change," "one who changes," "being transformed"
Nisenan (Southern Maidu)	Male-assigned: Osa'pu	
Nuu-chah-nulth	Male-assigned: tuučuk Female-assigned: čakusšļ	“more like a woman” “becoming a man”
Ojibwa (Chippewa)	Male-assigned: Agokwa Female-assigned: Okitcitakwe	"man-woman" "warrior woman"
Omaha, Osage, Ponca	Male-assigned: Mixu'ga	"instructed by the moon" "moon instructed"
Otoe, Kansa (Kaw)	Male-assigned: Mixo'ge	"instructed by the moon" "moon instructed"

Nation	Term	“Loose” translation
Papago (Tohono O'odham), Pima (Akimel O'odham)	Male-assigned: Wik'ovat	"like a girl"
Omaha, Osage, Ponca	Male-assigned: Mixu'ga	"instructed by the moon," "moon instructed"
Otoe, Kansa (Kaw)	Male-assigned: Mixo'ge	"instructed by the moon," "moon instructed"
Papago (Tohono O'odham), Pima (Akimel O'odham)	Male-assigned: Wik'ovat	"like a girl"
Paiute Northern Southern	Male-assigned: Tudayapi Male-assigned: Tuwasawuts	"dress like other sex"
Pawnee	Male-assigned: Ku'saat	
Potawatomi	Male-assigned: M'netokwe	"supernatural, extraordinary," Manito plus female suffix

Nation	Term	“Loose” translation
Salinan	Male-assigned: Coya	
Sauk (Sac), Fox	Male-assigned: I-coo-coo-a	"man-woman"
Seneca	Teadiya'de:no' Hënöja'dajaöh	(Translation in process)
Shoshone	Male-assigned: Tuva'sa	"sterile"
Bannock	Male/Female-assigned: Tubasa	
Lemhi	Female-assigned: Waipu sungwe	"woman-half"
Gosiute	Male-assigned: Tuvasa	
Promontory Point	Male-assigned: Tubasa waip Female-assigned: Waipu sungwe	"sterile woman" "woman-half"
Nevada	Male-assigned: Tainna wa'ippe Female-assigned: Nuwuducka	"man-woman" "female hunter"
Takelma	Male-assigned: Xa'wisa	
Tewa	Male-/Female-assigned: Kwido Female-assigned: kweep' aa Female-assigned: senp' aa	“a person (of either sex) who belongs to a third gender or is transgender” (Lang) “Man like a woman” “Woman like a man”
Gwa'sala – 'Nakwaxda'xw	Gusgimukw	Man who lives(s)(d) as a woman
(Isleta) Tiwa	Male-assigned: Lhunide	

Nation	Term	“Loose” translation
Kumeyaay Tipai, Kamia	Female-assigned: Warharmi	
Tlingit	Male-assigned: Gatxan	"coward"
Southern Ute	Male-assigned: Tuwasawits	
Winnebago (Ho-Chunk)	Male-assigned: Shiange	"unmanly man"
Wishram	Male-assigned: Ikle'laskait	
Yuma (Quechan)	Male-assigned: Elxa' Female-assigned: Kwe'rhame	"coward"
Yup'ik Chugach/Pacific (Alutiiq, Southern Alaskan) St. Lawrence Island (Siberian Yup'ik, Western Alaskan)	Male-assigned: Aranu'tiq Male-assigned: Anasik Female-assigned: Uktasik	"man-woman"



Nation	Term	“Loose” translation
Kuskokwim River (Central Alaskan)	Male-assigned: Aranaruaq Female-assigned: Angutnguaq	"woman-like" "man-like"
Zapotec	Male-assigned: Muxe	
Zuni	Male-assigned: La'mana Male-assigned: ko'thlama Female-assigned: Katotse	"behave like a woman" Same as la'mama "boy-girl"

Other cultures outside of North America

ASIA

Korea

mudang

Siberian Chukchis

Yirka'-la'ul ("soft man")

Qa'cikicheca ("similar to a man")

Thailand

kathoey

Philippines

bantut

Pakistan

bulbul

India

hijra

INDONESIA

Borneo

basir (among the Ngaju of

Kalimantan)

manang bali (among the Iban)

Sulawesi

basaja (among the Toradjas)

bissu (among the Makasseres)

PACIFIC ISLANDERS

Hawaii

mahu

Tahiti

mahu

Samoa

fa'afafine

Tonga

fakafefine/fakaleiti

Tuvalu

pinapinaaine

MALAYSIA

Singapore

mak nyah

AFRICA

Lugbara

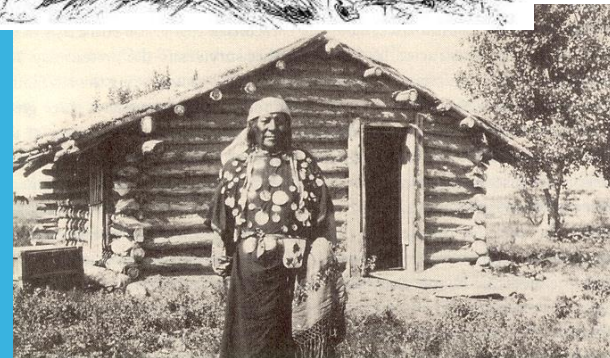
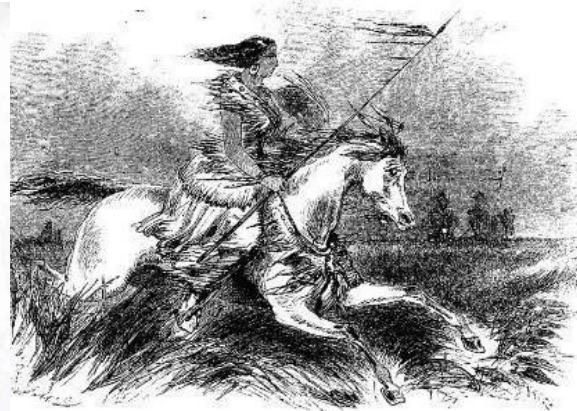
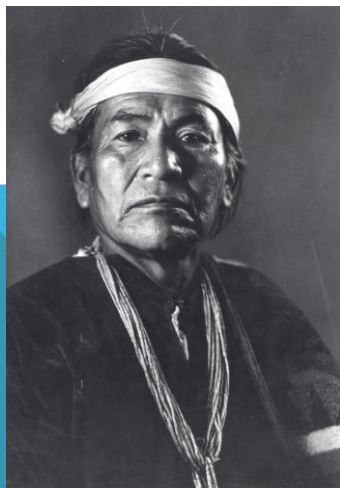
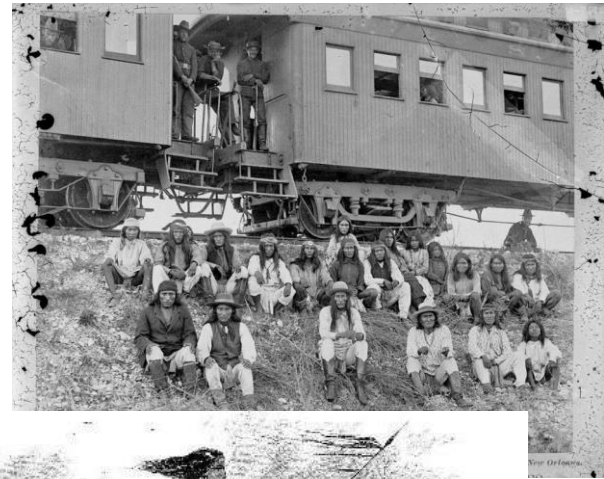
okule (male-assigned)

agule (female-assigned)

Zulu

isangoma

WHO WERE SOME OF THE TWO-SPIRIT PEOPLE FROM YEARS AGO?





Harlan Pruden
(*Nehiyô/First Nations Cree*)



Image from U.S. Army.

2S/LGBTQIA+

VISIBILITY MATTERS:
*Listing of Two-Spirit
and/or Indigenous
FRIST*



artist credit
Taakeit Aaya
(Corey Bulpitt)
Haida

■ CANADA, CURRENT EVENTS, FEATURED, IDENTITY, USA

Visibility Matters: Listing of Two-Spirit and/or Indigenous First

JUNE 7, 2021, BY HARLAN PRUDEN



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Join our mailing list to receive the latest news and updates from Two Spirit Journal.

Email

SUBSCRIBE!

Two-Spirit Events Calendar

Today   June 2021 

Sun	Mon	Tue	Wed	Thu	Fri	Sat
30	31	Jun 1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	Jul 1	2	3

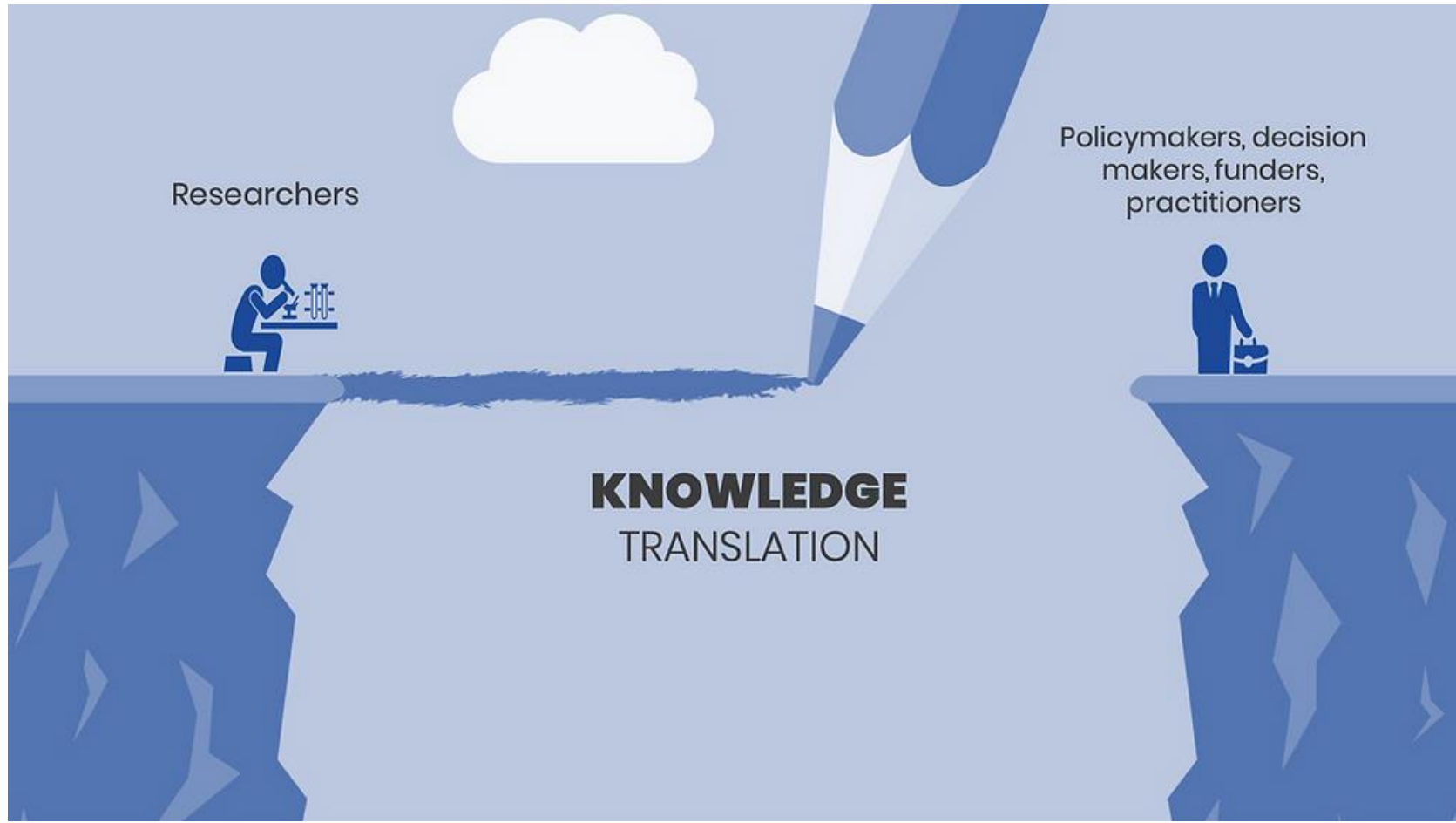
Events shown in time zone:

In summary

- Two-Spirit, the intersection of those who embody diverse sexualities, genders (roles and/or expressions), and who are Indigenous to Turtle Island, is a community organizing tool and not an identity.
- It is going to mean something different depending on what Nation an individual is from and a member of.
- Two-Spirit refers to history/tradition that predates western notions and concepts such as LGBTQI+ and is about reclaiming and restoring a place of honor, respect and dignity within an individual's Nation.
- This work is deep decolonizing work that center's one Indigeneity that calls Two-Spirit people home and is thereby a mending of the sacred hoop.

COMMUNICATIONS VS KNOWLEDGE TRANSLATION

Communications Specialist	Knowledge Translation Specialist
Post and update resources on social media platforms.	Take emerging evidence on COVID-19 and make it relevant and accessible to intended audience(s).
Reputation management after resource is posted.	Pay attention to way the message will land.
Get information disseminated.	Prepare resources in format that audience understands and can receive.



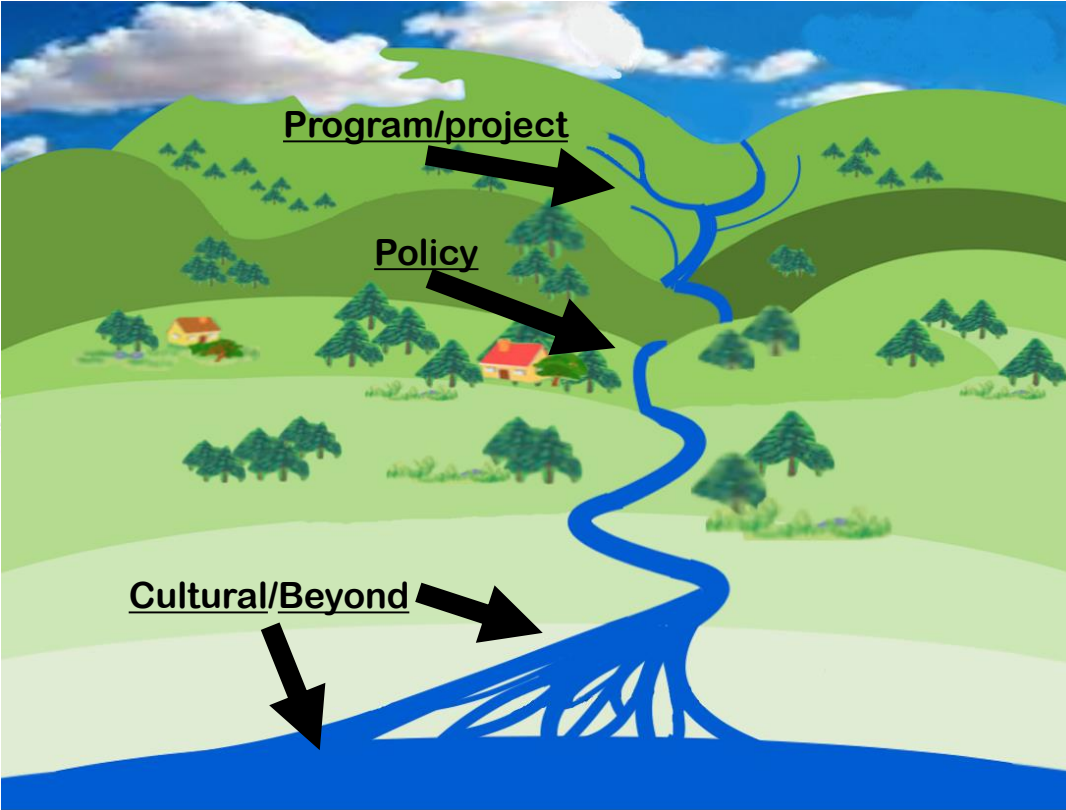
TWO-SPIRIT
in Health Research

**Integrative
Knowledge
Translation**



TWO-SPIRIT
in Health Research

INDIGENOUS/RELATIONAL KNOWLEDGE TRANSLATION



TWO-SPIRIT
in Health Research



Two-Spirit Dry Lab

TWO-SPIRIT
in Health Research

Design by MargaretAugust.com



AIDAN ABLONA



EMILY REMPEL



NATHAN LACHOWSKY



MATTHEW FISCHER



TEDDY CONSOLACION



JANNIE LEUNG



ZAILEE BEAUCHAMP



RYAN STILLWAGON



JAE FORD



JESSY DAME



STEPHANIE ARTHUR



MARTIN MORBERG



TWO-SPIRIT DRY LAB

TwoSpiritDryLab.ca

Logo by MargaretAugust.com



TRAVIS SALWAY



HARLAN PRUDEN



HOW WE WORK AS THE 2SDL:

Centering of Indigenous ways of being

Transdisciplinary collaboration of Indigenous and non-Indigenous epidemiologists, knowledge translation leads, sociologist, researchers, and community members

Indigenous methodologies/approaches:

- Two-Eyed seeing approach (Mi'kmaq Elder Albert Marshall)
- Meetings and work done in a circle (how we are formed and led)
 - ✓ Collaborative
 - ✓ Non-Hierarchical
 - ✓ Consensus decision-making process

A LAB OF & FOR SHARED LEADERSHIP:

Our team is drawn together with a unity of purpose and a deep commitment to consensus decision process with the aim or requirement of acceptance by all members and these are combined with the following principles/tools of leadership:

- **Equality in conversational turn-talking** (Talking-Circle Protocols)
- **Taking time to know one another** (All knowledge is relational)
- **Listening intently and actively or what we call “deep listening”**

The above three (3 or 5) components create the possibility for “**Psychological Safety**” resulting in the following outcomes:

- Supporting each other, so we can bring **forth the Best Ideas**
- Working together in **mindful and respectful ways**
- **Developing innovative capacities**

SEX NOW SURVEY & 2SDL ENGAGEMENT:

Background of the Sex Now Survey:

Canada's largest and longest running national periodic survey of GBT2Q men's health

- 2002 & 2004: paper surveys at Vancouver, Victoria & Prince George Pride Festivals
- 2006, 2007, & 2008: first online surveys across BC
- 2010, 2012, & **2015**: first national survey across Canada

2SDL revised the 2018 Sex Now survey to better capture health-related and experiential knowledges of Indigenous participations

SEX NOW QUESTIONNAIRE: 2015

1. What is your gender identity (check all that apply)

Man

Woman

Transgender

Genderqueer

Two-spirit

Added Category: Please specify

2. How do you usually describe your sexual identity? (check all that apply)

Gay (homosexual)

Bi (bisexual)

Straight (heterosexual)

Queer

Two-spirit

Added category: No identity etc. Please specify

70. What best describes your ethnic/cultural origins? (Check all that apply)

Aboriginal (First Nations, Inuit, Metis)

African

East Asian

South Asian

South-east Asian

Caribbean

Latino/Hispanic

Middle Eastern

Pacific Islands

White/Caucasian (British, European)

Results:

- 4.5% were Aboriginal (N=363)
- 156 selected Two-Spirit in Q1 and Q2
- Of the 156 respondents, **62% were NOT** Aboriginal

COLLECTING TWO-SPIRIT DATA (SEX NOW 2018)

Result:

- 8.9% were Indigenous (N=314)
 - 59% First Nations (N=160)
 - 38% Metis (N=102)
 - 3% Inuk (N=9)
- 42% of Indigenous respondents identified as Two-Spirit
- 0% of respondents **were NOT** Indigenous

Which of the following best describes you?

Please select all that apply.

- Black
 - East/Southeast Asian
 - Indigenous:
 - First Nations
 - Métis
 - Inuit
 - Prefer to self-describe (please specify)
 - Prefer not to say
- Are you Two-Spirit?** Yes No
- Latino
 - Middle Eastern
 - South Asian
 - White
 - Another category
 - Prefer not to say

MEET THE METHODS SERIES: “WHAT AND WHO IS TWO-SPIRIT” IN HEALTH RESEARCH



Artist Credit
Cory Bullpit



Harlan Pruden (nēhiyo/First Nations Cree) is an Educator at the BC Centre for Disease Control's Chee Mamuk Program. Travis Salway is an Assistant Professor of Health Sciences at Simon Fraser University. They both work in the Two-Spirit Dry Lab, North America's first research group/lab that exclusively focuses on Two-Spirit People, communities and/or experiences. They are also principal investigators for a grant funded through the [CIHR Indigenous Gender and Wellness Initiative](#), exploring “Wellness in Two-Spirit Communities across Turtle Island: A Two-Eyed seeing approach to a gender-inclusive community-based 2S research network”.

1. Demonstrate inclusion in a meaningful way.

Research teams should include Two-Spirit persons in decision-making roles. Do not rely on one Indigenous person to articulate the experiences of all Indigenous Peoples. Fully listen to the Two-Spirit persons and integrate their voices into the study.

2. In survey options, list Indigenous terms alongside Western notions,

so that Two-Spirit and Indigenous Peoples see themselves within the survey instrument. For example, Indigenous-only options of Elder or Knowledge Keeper could be listed alongside Western terms like psychologist or social worker.

3. Meet or exceed the spirit of the [Tri-Council Policy Statement 2 \(2018\) - Chapter 9: Research Involving the First Nations, Inuit and Métis Peoples of Canada](#)³ and become [OCAP](#)⁴ certified (Ownership, Control, Access and Possession)⁴.

4. Ensure that recruitment is done by Indigenous Peoples from a particular community, asking their community.

5. Understand cultural nuances and protocols.

For example, it's important to know when it's appropriate to approach individuals. This will only be possible when Indigenous Peoples facilitate and help with that process.

Which of the following best describes your race?

Please select all that apply.

- Black
- East/Southeast Asian
- Indigenous:
 - First Nations
 - Métis
 - Inuit
 - Prefer to self-describe (please specify)
 - Prefer not to say

Are you Two-Spirit? Yes No

- Latino
- Middle Eastern
- South Asian
- White
- Another race category
- Prefer not to say

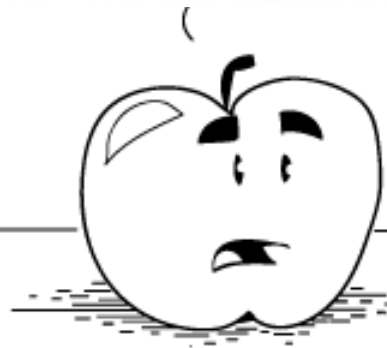
ANOTHER RECOMMENDATION (SEX NOW 2018)

59. In the PAST YEAR, which of the following resources have you gone to? (check all that apply)

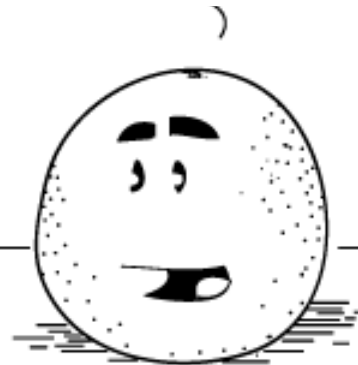
- | | |
|--|---|
| <input type="checkbox"/> <u>Elder (Indigenous)</u> | <input type="checkbox"/> <u>Knowledge Keeper (Indigenous)</u> |
| <input type="checkbox"/> Psychiatrist | <input type="checkbox"/> Clinical Psychologist |
| <input type="checkbox"/> Registered Counsellor | <input type="checkbox"/> Peer counsellor/navigator |
| <input type="checkbox"/> Social worker | <input type="checkbox"/> Sex therapist / sexologist |
| <input type="checkbox"/> None of the above | |

DECOLONIZING (AND CHALLENGING) RESEARCH

We're both fruit so that makes us the same!



Uhhh....no



INTELLIGENT SPECULATION



In testing the null hypothesis:

- We assume that 2 groups have no difference
- By showing there is a difference, further analyses are warranted
- Resulting:
 - innumerable studies that establish that health indicators for Indigenous peoples differ from non- Indigenous counterparts
 - Not contributing further knowledge but merely rehashing the known (we are different)

By accepting that these differences exist, we acknowledge the health inequities exist, while simultaneously freeing ourselves to look at strengths in communities rather than just the deficiencies that rejecting the null hypothesis allow us.

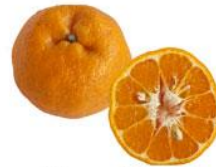
Types of Oranges

INTRA-GROUP ANALYSIS

—Sweet—



Common Orange



Mandarin Orange



Satsuma Orange



Clementine Orange



Blood Orange



Navel Orange



Acidless Orange



Jaffa Orange



Hamlin Orange



Pineapple Orange

—Bitter—



Seville Orange



Bergamot Orange



Trifoliolate Orange

WHAT DOES THIS LOOK LIKE IN RESEARCH?

Drivers of Sexual Health Knowledge for Two-Spirit, Gay, Bi and/or Indigenous Men Who Have Sex with Men (gbMSM)

In this study, we compared the responses of those who used ‘Two-Spirit’ to describe themselves to Indigenous individuals who do not use ‘Two-Spirit’.

We found that there were significant differences in the drivers of sexual health knowledge between these two populations.

Then, we examined the responses between those who live in urban compared with rural and remote areas and once again we found significant differences.

From this analysis, we can offer (evidence-based/wise-practices) guidance (policy and programmatic) for those who are working or wanting to work with Indigenous/Two-Spirit people and communities in respectful ways.



"Those of us who stand outside the circle of this society's definition of acceptable women; those of us who have been forged in the crucibles of difference -- those of us who are poor, who are lesbians, who are Black, who are older -- know that survival is not an academic skill. **It is learning how to take our differences and make them strengths. For the master's tools will never dismantle the master's house.**"

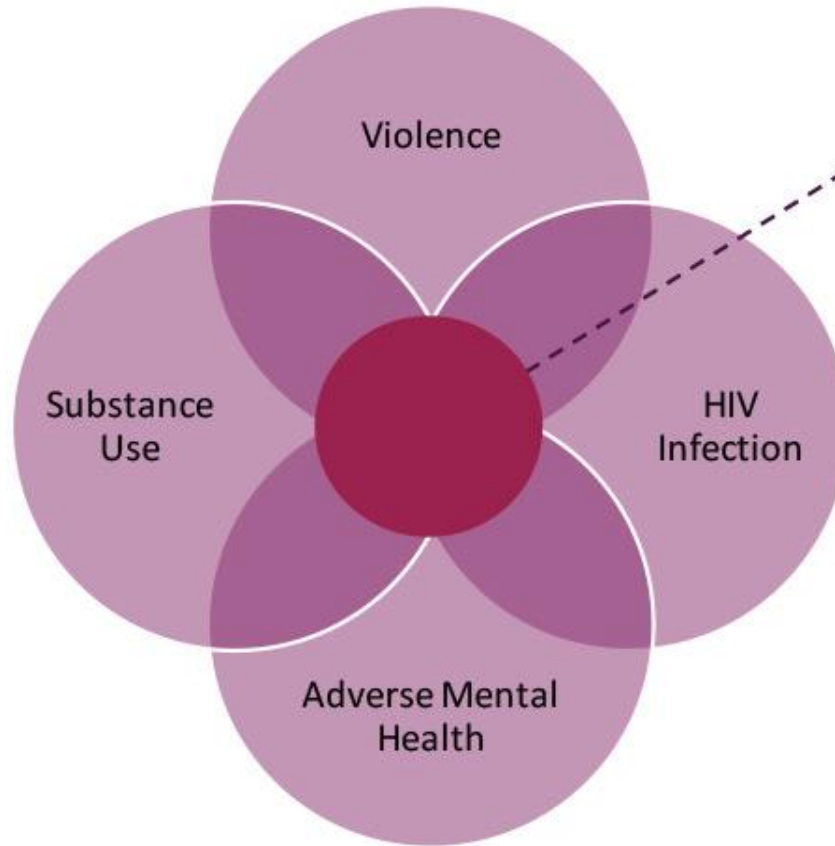
Audre Lorde

//POC Online Classroom//

TWO-SPIRIT
in Health Research

Danang. (2019)

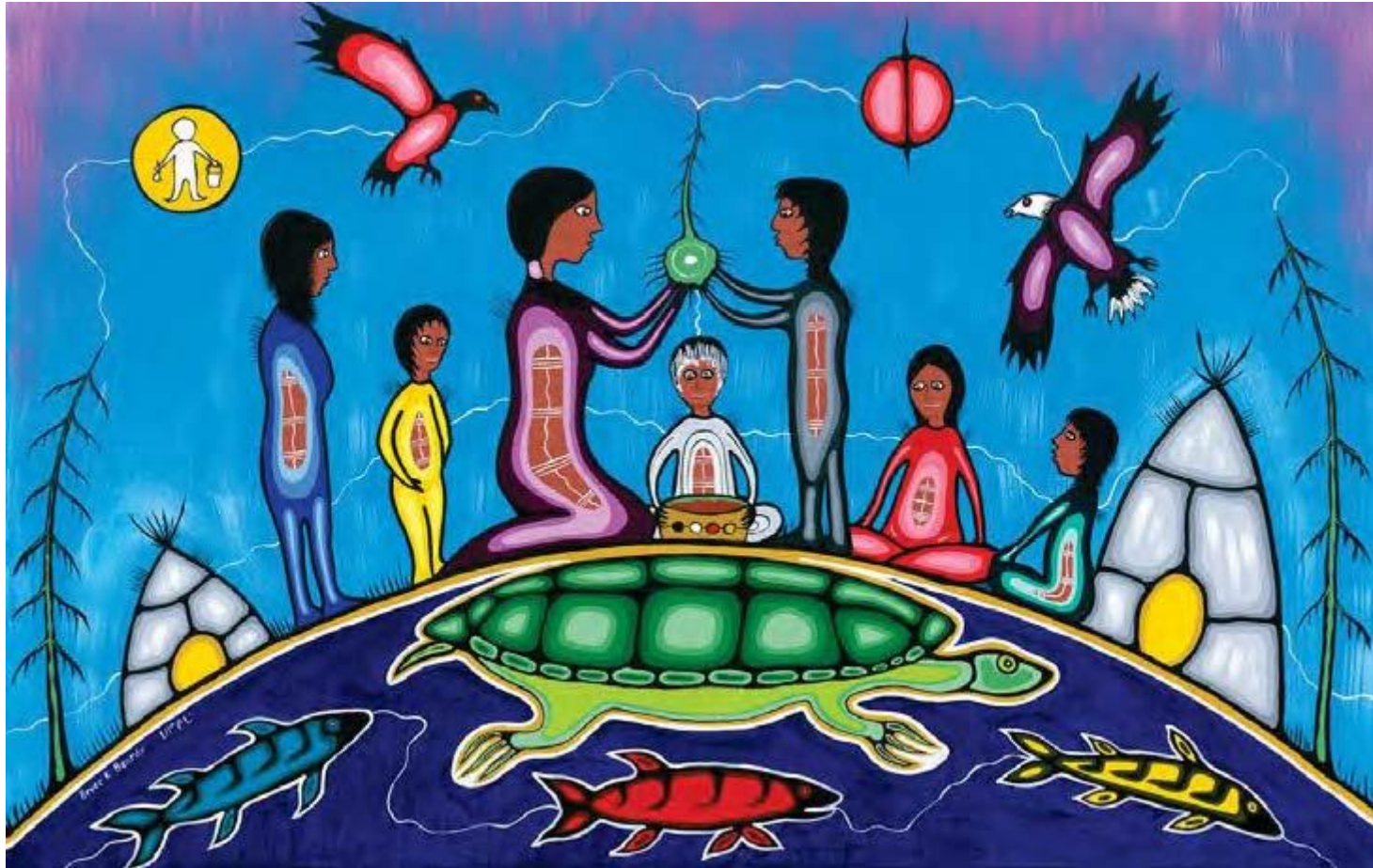
THEORY OF SYNDEMIC



Syndemic:

Mutually reinforcing interaction of disease and social conditions

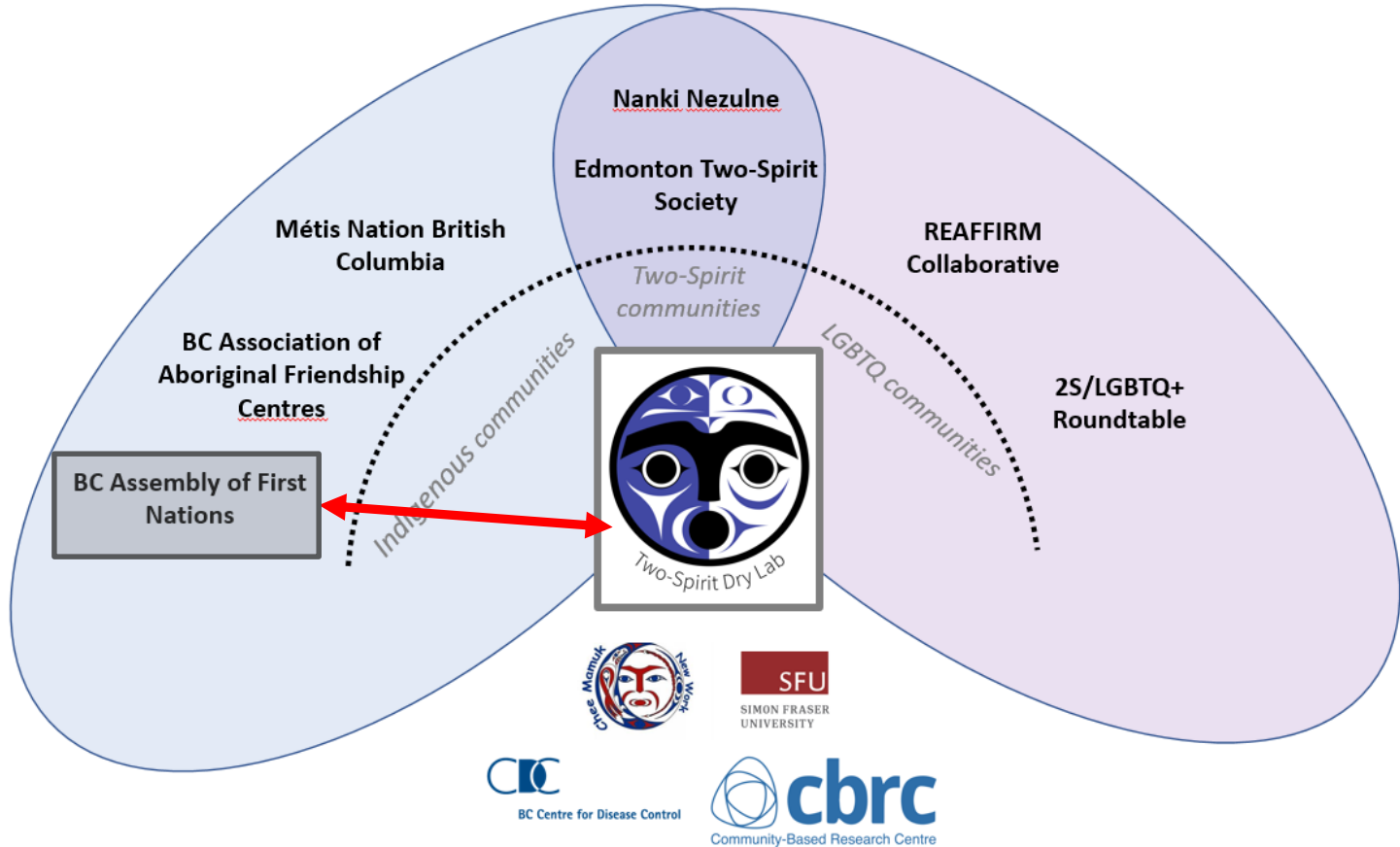
MITAKUYE OYASIN



TWO-SPIRIT
in Health Research

Artist Credit - Bruce Beardy (Oji-Cree First Nation)

“SHARED LEADERSHIP”/COMMUNITY LED RESEARCH



TWO-SPIRIT
in Health Research

TWO-SPIRIT IN HEALTH RESEARCH:

When Two-Spirit data is collected in a culturally safe and affirming way, **health researchers** are given the opportunity to promote rigorous science that **considers biological sex and all genders**.

Research conducted in this way has the potential to expand our **understanding of health within a diversity framework** that considers how determinants such as ethnicity, race, socioeconomic status, disability, sexual orientation, migration status, age and geography interact with sex and/or gender.

By bringing these considerations into focus, they can help **formulate health research, policies and programs that are relevant to the diversity** of the entire population.

Kinana'skomitina'wa'w, Exsi Maka



TWO-SPIRIT
in Health Research

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Questions, Comments or Conversation (QCC)



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