

# Serving LGBTQ2S+ Participants in Tribal Healing to Wellness Courts: An Annotated Resource Guide<sup>1</sup>

By Grace Carson (*Yavapai/Chiricahua Apache*)  
Skadden Fellow, Tribal Law and Policy Institute

## I. Overview

Indigenous people who are lesbian, gay, bisexual, transgender, queer, two-spirit, and other identities of gender and sexuality (this resource will use the acronym “LGBTQ2S+” to describe this community, and the glossary located in Appendix A may be referred to for more information) are severely underserved, and yet, they make up a community who are most at risk of developing substance use disorders and experiencing other harms related to it.<sup>2</sup> Despite this fact, there are currently no resources for serving this community in Tribal Healing to Wellness Courts<sup>3</sup> (tribal versions of treatment/drug courts, referred to herein as THWC). Additionally, there is little research about serving any LGBTQ2S+ person, Native or non-Native, in state treatment courts.

In an effort to bridge information gaps, increase access to treatment services, and decrease high rates of incarceration within tribal communities, this resource guide will provide available resources to THWCs serving Native LGBTQ2S+ participants. While there are limited resources available for Indigenous LGBTQ2S+ participants in THWCs, this resource guide will provide information related to the following: issues for LGBTQ2S+ participants in treatment courts (not Native/Tribal specific), a list of judicial benchbooks and bench cards on LGBTQ2S+ people in state courts, general issues for Native/Tribal LGBTQ2S+ people, and general issues for LGBTQ2S+ people who are not Native/Tribal.

This resource guide starts by giving background on LGBTQ2S+ people in Native communities in Part II, “LGBTQ2S+ in Native Communities: Why This Resource Guide Matters.” It explains the impact that colonization has had on Indigenous LGBTQ2S+ peoples, and how prior to colonization, LGBTQ2S+ people had important roles in their communities. It also tells the history of two-spirit people and the role they play in their communities today. After giving the background of Native LGBTQ2S+ people and the roles they have in their communities, this part tells how this community has become vulnerable to substance use disorder and other related issues, such as mental health issues, homelessness, and incarceration. This has resulted, in part, due to the impacts of colonization.

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<sup>1</sup> This publication is supported by Grant #2019-DC-BX-K001 awarded by Bureau of Justice Assistance. The Bureau of Justice Assistance is a component of the Office of Justice Programs, which also includes the Bureau of Justice Statistics, the National Institute of Justice, the Office of Juvenile Justice and Delinquency Prevention, the SMART Office, and the Office for Victims of Crime. Points of view or opinions in this document are those of the authors and do not represent the official position of the policies of United States Department of Justice.

<sup>2</sup> More information about this in Part II of this resource guide.

<sup>3</sup> More information about Tribal Healing to Wellness Courts may be found here: “Tribal Healing to Wellness Courts,” Tribal Law and Policy Institute, <http://wellnesscourts.org>.

Part III, “Resources on Issues for LGBTQ2S+ Participants in Treatment Courts,” provides a short list of the very few resources that exist for LGBTQ2S+ participants, either Native or non-Native, in state treatment courts. These resources cover topics relevant to treatment court staff working with LGBTQ2S+ participants, such as the stigma these participants face, specific barriers to meeting the needs of LGBTQ2S+ participants, and identifying specific strategies for overcoming barriers to these participants’ success. This insight is useful for Tribal Healing to Wellness Courts (THWC), as Tribal versions of treatment courts, to model for their own LGBTQ2S+ participants.

Part IV, “Judicial Benchbooks and Bench Cards on LGBTQ2S+ People in State Courts,” provides a short list of the judicial benchbooks and bench cards available to assist judges who have LGBTQ2S+ clients. Though the two resources listed in part IV are specific to the states of California and Washington, this information would be helpful for a THWC judge to utilize, such as using inclusive language, applicable court rules and professional responsibility, dealing with LGBTQ2S+ youth and LGBTQ2S+ elders, and legal issues facing transgender people.

Part V, “Resources on General Issues for Native/Tribal LGBTQ2S+ People,” is a section that provides resources on issues that affect the Native/Tribal LGBTQ2S+ community. Topics explored in these resources range from incorporating Tribal resolutions and codes to support LGBTQ2S+ justice in Indian country, the specific issues Native LGBTQ2S+ youth face, how healthcare providers may best provide care for Native LGBTQ2S+ people, and more. Though these resources are not specific to treatment courts or THWC, they help provide insight on the issues affecting the Native LGBTQ2S+ community and how to best address these issues, which is relevant to THWC who have these community members as participants.

Part VI, “Resources on General Issues for LGBTQ2S+ People (Not Tribal or Native Specific),” expands this valuable information by providing resources applicable to all LGBTQ2S+ people, regardless of whether they are Native or not. Part VII, the conclusion, wraps up this resource guide with a final reminder of why it is important that THWCs learn how to best care for their LGBTQ2S+ participants. Part VIII is an appendix.

Finally, this resource guide provides a few helpful appendices for THWCs with LGBTQ2S+ participants: “Glossary,” “List of Relevant Organizations,” and “List of Relevant Topics.” The glossary provides a list of terminology and language often used within and about the LGBTQ2S+ community. The “List of Relevant Organizations” provides a list of organizations that a THWC team might reach out to partner with on issues related to their LGBTQ2S+ clients.

It is our hope that this resource guide will help direct THWC staff to resources that will help them to best serve their LGBTQ2S+ participants. We acknowledge there are large resource gaps for the Native LGBTQ2S+ community in accessing treatment for substance use disorders, and for the community as a whole. We hope that this gap shrinks in the years to come, and that until then, THWCs serve as a safe space of healing for our valued Native LGBTQ2S+ community members.

## II. LGBTQ2S+ in Native Communities: Why This Resource Guide Matters

Prior to colonization, people of all sexualities and genders were an important part of Tribal communities. Though Tribes varied in their ways of living and being, people of all sexualities and genders were acknowledged, and sometimes even had special roles within the tribe. An example of this is what we today call two-spirit people. Two-spirit is often used today as an umbrella term to describe Indigenous people who identify as lesbian, gay, bisexual, transgender, queer, intersex, and part of the continuum of non-heterosexual and non-gender-conforming identities.<sup>4</sup> However, traditionally, people with the two-spirit identity were much more complex. They were male, female, and sometimes intersexed people who took on the roles and activities of both men and women.<sup>5</sup> In other words, a two-spirit person was someone who crossed social gender roles, gender expression, and sexual orientation.<sup>6</sup> In most Indigenous communities, they were not considered to be men or women, but rather, they occupied a distinct, alternative gender status.<sup>7</sup>

While “two-spirit” is the term we now use to describe these people in tribes who crossed gender roles, expression, and sexual orientations, most tribes have their own specific terms in their own languages for the gender and sexually diverse members of their communities and the social and spiritual roles they fulfill.<sup>8</sup> In fact, in more than two-thirds of the 200 Indigenous languages spoken in North America, there were terms used to identify individuals who were neither men nor women.<sup>9</sup>

The term “two-spirit” came as a result of colonization and needing a pan-Indian term that communicates this gender-variation that exists for many Tribes to non-Tribal communities.<sup>10</sup> But even with this term, not all Indigenous communities perceive two-spirit people the same way, and some communities do not desire a pan-Indian term to replace the specific terms already in use by their cultures.<sup>11</sup> Though there are differences in the language used to describe gender variations within tribes, as well as variations in what those rolls looked like, it is undisputable that two-spirit people had a prominent place in many tribes. Two-spirit people often had specialized roles, including special spiritual roles as healers and ceremonial leaders, teachers, knowledge keepers, herbalists, child minders, interpreters, mediators, and artists.<sup>12</sup>

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<sup>4</sup> Percy Lezard Dr., et al., *2SLGBTQIA+ Sub-Working Group MMIWG2SLGBTQIA+ National Action Plan Final Report* (April 2021).

<sup>5</sup> “Two-Spirit,” Indian Health Services, <https://www.ihs.gov/lgbt/health/twospirit/>.

<sup>6</sup> Terra Matthews-Hartwell, “LGBTQ2 Well-Being Education SeriesL LGBTQ2S Advocacy and Nativeout,” [https://www.ihs.gov/sites/telebehavioral/themes/responsive2017/display\\_objects/documents/slides/lgbt/lgbtnativeout.pdf](https://www.ihs.gov/sites/telebehavioral/themes/responsive2017/display_objects/documents/slides/lgbt/lgbtnativeout.pdf).

<sup>7</sup> “Two-Spirit,” Indian Health Services, <https://www.ihs.gov/lgbt/health/twospirit/>.

<sup>8</sup> Ibid.

<sup>9</sup> Lezard Dr., et al., *2SLGBTQIA+ Sub-Working Group MMIWG2SLGBTQIA+ National Action Plan Final Report*. See also Will Roscoe, *The Zuni Man-Woman*, University of New Mexico Press (1991).

<sup>10</sup> “Two-Spirit,” Indian Health Services, <https://www.ihs.gov/lgbt/health/twospirit/>.

<sup>11</sup> Ibid.

<sup>12</sup> Ibid. See also Qwo-Li Driskill, “D4Y D̄ɔC (Asegi Ayetl): Cherokee Two-Spirit People Reimagining Nation,” in *Indigenous Studies: Critical Interventions in Theory, Politics, and Literature* (pp. 97–112), University of Arizona Press

Today, Native people who are lesbian, gay, bisexual, transgender, queer, two-spirit, and all variations of gender and sexuality (LGBTQ2S+) are still integral parts of their communities. LGBTQ2S+ people exist in every tribe and are valuable members of their communities, participating in ceremonies, maintaining their cultures, and living in kinship with other relatives and members of their tribes. Despite this fact, the loss of Indigenous language, traditional knowledge, and tribe's teachings as a result of colonization have had deep and long-lasting impacts for Indigenous LGBTQ2S+ people.<sup>13</sup> Because of the loss of language and culture, as well as Western values and ways of living being forced on Indigenous peoples, Native LGBTQ2S+ people experience harm both on and off reservations, both at the hands of people in and out of their community.<sup>14</sup> This, in addition to other factors particular to this community, has led to ongoing concerns about the mental health and well-being of Indigenous LGBTQ2S+ people, especially because they experience heightened and increasing numbers of suicides.<sup>15</sup>

Other factors that lead to Native LGBTQ2S+ people being vulnerable is the reality that they experience domestic violence and sexual violence at exceptionally high rates. The National Congress of American Indians (NCAI) reports that Indigenous LGBTQ2S+ communities face systemic discrimination, violence, and harassment at disproportional rates.<sup>16</sup> For example, in the 2015 U.S. Transgender Survey (USTS), of all the respondents who experienced sexual assault, 65 percent were American Indian/Alaskan Natives.<sup>17</sup> In addition to mental health and safety concerns, Native LGBTQ2S+ people are more likely to experience systemic barriers, such as poverty and homelessness. Notably, the Trevor Project reports that nearly half (44 percent) of Native LGBTQ2S+ youth have experienced homelessness or housing instability at some point in their life.<sup>18</sup>

Despite the prevalence of LGBTQ2S+ people in Tribal communities and the knowledge that they are particularly vulnerable to experiencing trauma and other harms, there is little research and resources about these communities. Indeed, Native peoples who are also LGBTQ, Two-Spirit, or identified with a sexual and gender minority group are often invisible in these conversations

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(2011). See also Lezard Dr., et al., *2SLGBTQQIA+ Sub-Working Group MMIWG2SLGBTQQIA+ National Action Plan Final Report*.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> NCAI Policy Research Center, "A Spotlight on Two Spirit (Native LGBT) Communities," [https://archive.ncai.org/policy-research-center/research-data/prc-publications/A\\_Spotlight\\_on\\_Native\\_LGBT.pdf](https://archive.ncai.org/policy-research-center/research-data/prc-publications/A_Spotlight_on_Native_LGBT.pdf). See also National Indigenous Women's Resource Center, "Showing Up in Support of Indigenous 2S+/LGBTQ+ Survivors for Pride Month" (May 2022), <https://www.niwrc.org/news/showing-support-indigenous-2slgbtq-survivors-pride-month>.

<sup>17</sup> National Center for Transgender Equality, "2015 U.S. Transgender Survey: Report on the Experience of American Indian & Alaska Native Respondents," <https://transequality.org/sites/default/files/docs/usts/USTS-AIAN-Report-Dec17.pdf>. See also National Indigenous Women's Resource Center, "Showing Up in Support of Indigenous 2S+/LGBTQ+ Survivors for Pride Month" (May 2022), <https://www.niwrc.org/news/showing-support-indigenous-2slgbtq-survivors-pride-month>.

<sup>18</sup> The Trevor Project, "Homelessness and Housing Instability among LGBTQ Youth" (2022), <https://www.thetrevorproject.org/research-briefs/homelessness-and-housing-instability-among-lgbtq-youth-feb-2022/>.

about data and LGBTQ2S+ disparities,<sup>19</sup> the information mentioned previously being pulled from the extremely limited sources of data available. UCLA School of Law’s Williams Institute noted that, despite the fact that the United States has seen a sharp increase in the availability of sexual orientation and gender identity (SOGI) data at the population level in the last five years, Indigenous LGBTQ2S+ communities are often invisible in these conversations about data and LGBT disparities.<sup>20</sup> Not only is data on Native LGBTQ2S+ people limited, but so are the resources available for this community, leaving a noticeably large gap in accessing care.

Limited data and resources also exist for LGBTQ2S+ participants in Tribal Healing to Wellness Courts (THWCs) and other treatment courts. As it stands now, there is no data that exists on LGBTQ2S+ in any treatment court, let alone THWCs. This is concerning, because there are high numbers of substance use among the LGBTQ2S+ community. Data from the 2020 National Survey on Drug Use and Health (NSDUH) suggest that substance use patterns reported by lesbian, gay, and bisexual adults differ from those reported by heterosexual adults (transgender, two-spirit, and other gender and sexual identities were not included in this survey), reporting that approximately 6.7 percent of these adults in 2020 misused opioids (prescription opioids or heroin use) in the past year,<sup>21</sup> compared to 3.6 percent of the overall adult population.<sup>22</sup> The NSDUH survey also found that, in 2020, approximately 21.8 percent of lesbian, gay, and bisexual adults had an alcohol use disorder in the past year, compared to 11.0 percent in the overall population.<sup>23</sup> Other studies have also found these increased rates of alcohol and substance use in transgender communities, as well.<sup>24</sup>

While there is currently no existing data on LGBTQ2S+ participants in treatment courts specifically, there is research on these participants who enter other rehabilitation treatment that encourages that this community be tended to in order to better treat their substance use disorders and addictions, as well as reduce recidivism. While LGBTQ2S+ people are found to often enter treatment with more severe substance use disorders than others,<sup>25</sup> addiction

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<sup>19</sup> UCLA School of Law Williams Institute, “Indigenous LGBTQ+ People: Disparities and Data Justice” (2022), <https://williamsinstitute.law.ucla.edu/events/policy-needs-indigenous-webinar/>.

<sup>20</sup> Ibid.

<sup>21</sup> Substance Abuse and Mental Health Services Administration, “2020 National Survey on Drug Use and Health: Lesbian, Gay, & Bisexual (LGB) Adults (Annual Report),” <https://www.samhsa.gov/data/report/2020-nsduh-lesbian-gay-bisexual-lgb-adults>. See also National Institute on Drug Abuse, “Substance Use and SUDs in LGBTQ\* Populations,” <https://nida.nih.gov/research-topics/substance-use-suds-in-lgbtq-populations#references>.

<sup>22</sup> Substance Abuse Center for Behavioral Health Statistics and Quality. Results from the 2020 National Survey on Drug Use and Health: Detailed Tables, SAMHSA (accessed February 2023). See also National Institute on Drug Abuse, “Substance Use and SUDs in LGBTQ\* Populations,” <https://nida.nih.gov/research-topics/substance-use-suds-in-lgbtq-populations#references>.

<sup>23</sup> National Institute on Drug Abuse, “Substance Use and SUDs in LGBTQ\* Populations,” <https://nida.nih.gov/research-topics/substance-use-suds-in-lgbtq-populations#references>.

<sup>24</sup> See Ruppert et al., *Review: Prevalence of Addictions among Transgender and Gender Diverse Subgroup*, Int J Environ Res Public Health (2021), <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8393320/>.

<sup>25</sup> Cochran, B. N., Cauce, A. M., *Characteristics of Lesbian, Gay, Bisexual, and Transgender Individuals Entering Substance Abuse Treatment*, J Subst Abuse Treat. (2006) 30(2):135–146. See also National Institute on Drug Abuse, “Substance Use and SUDs in LGBTQ\* Populations,” <https://nida.nih.gov/research-topics/substance-use-suds-in-lgbtq-populations#references>.

treatment programs offering specialized groups for gay and bisexual men showed better outcomes for those clients compared to gay and bisexual men in nonspecialized programs.<sup>26</sup> However, only 7.4 percent of programs offered specialized services for LGBTQ2S+ patients.<sup>27</sup> And while current research is limited on rates of substance use disorders among transgender populations, research shows that transgender people are more likely to seek treatment than the non-transgender population.<sup>28</sup> Nonetheless, current research suggests that substance use disorder treatment should address the unique factors in LGBTQ2S+ people’s lives that may include homophobia and transphobia, poverty, housing issues, family problems, violence, and social isolation.<sup>29</sup>

Despite the research showing that treatment that is tailored to LGBTQ2S+ participants is most successful, there is a large gap in this inclusive treatment being provided. This creates a barrier in access to treatment for LGBTQ2S+ participants, as negative experiences in healthcare settings may preclude some LGBTQ2S+ people from seeking out medical treatment for their addictions or mental health issues. For example, the *Journal of Gay & Lesbian Mental Health* surveyed 130 transgender volunteers and found that fear of treatment and past negative experiences accounted for some of the most common barriers to seeking mental health services.<sup>30</sup> The study stated that participants most frequently mentioned that stigma was their main concern, as they were scared of “mistreatment at the hands of someone who could not understand them.”<sup>31</sup>

And while these barriers exist, the incarceration rates for LGBTQ2S+ people are at a higher rate than the rest of the population. LGBTQ2S+ adults are incarcerated at three times the rate of the total adult population, while the population of incarcerated LGBTQ2S+ youth is double that of those in the general population.<sup>32</sup> These disproportional rates are in part due to the factors mentioned previously, such as high rates of homelessness, poverty, discrimination, and violence, in addition to high rates of unemployment.<sup>33</sup>

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<sup>26</sup> Cochran, B. N., Peavy, K. M., Robohm, J. S., *Do Specialized Services Exist for LGBT Individuals Seeking Treatment for Substance Misuse? A Study of Available Treatment Programs*, *Subst Use Misuse*. (2007) 42(1):161–176. See also National Institute on Drug Abuse, “Substance Use and SUDs in LGBTQ\* Populations,” <https://nida.nih.gov/research-topics/substance-use-suds-in-lgbtq-populations#references>.

<sup>27</sup> Ibid.

<sup>28</sup> Keuroghlian, A. S., Reisner, S. L., White, J. M., Weiss, R. D., *Substance Use and Treatment of Substance Use Disorders in a Community Sample of Transgender Adults*, *Drug Alcohol Depend* (2015) 152:139–146. See also National Institute on Drug Abuse, “Substance Use and SUDs in LGBTQ\* Populations,” <https://nida.nih.gov/research-topics/substance-use-suds-in-lgbtq-populations#references>.

<sup>29</sup> Lombardi, E. L., van Servellen, G., *Building Culturally Sensitive Substance Use Prevention and Treatment Programs for Transgendered Populations*, *J Subst Abuse Treat*. (2000) 19(3):291–296. See also National Institute on Drug Abuse, “Substance Use and SUDs in LGBTQ\* Populations,” <https://nida.nih.gov/research-topics/substance-use-suds-in-lgbtq-populations#references>.

<sup>30</sup> American Addiction Centers, “Transgender and Addiction” (August 2023), <https://americanaddictioncenters.org/lgbtqiapk-addiction/transgender>.

<sup>31</sup> Ibid.

<sup>32</sup> The Sentencing Project, “Incarcerated LGBTQ+ Adults and Youth” (2022), <https://www.sentencingproject.org/app/uploads/2022/10/Incarcerated-LGBTQ-Youth-and-Adults.pdf>.

<sup>33</sup> Ibid.

For all these reasons, this resource guide was written with the intention of guiding THWC staff in better assisting their LGBTQ2S+ participants and community members, as they are a severely underserved community and most at-risk for harm.. It is important that LGBTQ2S+ people in Native communities not be forgotten in our effort to restore and heal our tribes and people. This resource guide hopes to provide the first steps in better assisting Native LGBTQ2S+ people—in better assisting our communities.

### III. Resources Concerning LGBTQ2S+ Participants in Treatment Courts

As noted in the introduction, there are very few resources for LGBTQ2S+ participants in treatment courts. However, the following are two PowerPoints from presentations on the topic that may be useful for Tribal Healing to Wellness Courts (THWCs).

**POWERPOINT:** New York Association of Treatment Court Professionals, “Culturally Responsiveness with LGBTQ+ People in Treatment Court,” 2021, <https://nyatcp.org/assets/pdfs/handouts/NYSTC%20LGBTQ+%2010-27-21%20%20-%20%20PPT%20handout.pdf>

- **Source:** [New York Association of Treatment Court Professionals](#)
- **Description:** This PowerPoint goes over key concepts and definitions, stigmas and stereotypes, microaggressions, social detriment of health, unconscious and conscious bias, and cultural responsiveness for intake, assessment, and treatment with LGBTQ2S+ drug court participants.

**POWERPOINT:** All Rise (formerly known as, National Association of Drug Court Professionals), “Lesbian, Gay, Bisexual, and Questioning Participants in Treatment Court,” 2022, <https://allrise.org/wp-content/uploads/2023/05/LGBQ-Participants-in-Treatment-Court-3.10.22-slides.pdf>

- **Source:** [All Rise](#)
- **Description:** The content of this is meant to help identify where disparities occur with LGBTQ2S+ individuals in court and treatment, define sexual orientation, explain the difference between sexual orientation and gender identity, identify several treatment needs of LGBTQ2S+ participants, recognize specific barriers to meeting the needs of LGBTQ2S+ participants, and determine specific strategies to overcoming the barriers to LGBTQ2S+ participants’ success.

**FORTHCOMING CURRICULUM:** LGBTQ2S Resource from All Rise (formerly known as, National Association of Drug Court Professionals).

- **Source:** [All Rise](#)
- **Description:** This curriculum will provide tools and resources for state treatment courts who treat LGBTQ2S participants. The curriculum will be published [here](#).

## IV. LGBTQ2S+ People in State Courts: Judicial Benchbooks and Bench Cards

In this section are the two available judicial benchbooks and bench cards available to assist judges who have LGBTQ2S+ participants in their state courts. While they are catered to state courts in Washington and California, the information in them is useful to all courts, including Tribal Healing to Wellness Courts (THWCs).

**BENCHBOOK:** Washington State Supreme Court's Gender & Justice Commission, *Judges' Bench Guide on the LGBTQ Community and the Law*, 2017,

<https://www.courts.wa.gov/committee/pdf/LGBTQ%20Bench%20Guide.pdf>

- **Source:** [Washington State Supreme Court's Gender & Justice Commission](#)
- **Description:** A comprehensive benchbook designed to serve as an introduction for jurists and legal practitioners to some of the issues affecting LGBTQ2S+ people. The guide touches on the following issues: using inclusive language, court rules and professional responsibility, LGBTQ2S+ youth, family law, employment law, public accommodations, legal issues facing transgender people, and LGBTQ2S+ elders. Though the guide is for the state of Washington, information within the guide may be useful for other jurisdictions.

**BENCH CARD:** Judicial Council of California, "Bench Reference Guide: What Do I Need to Know About Lesbian, Gay, Bisexual, Transgender, Questioning (LGBTQ) Youth in Juvenile Court?," 2011, <https://www.courts.ca.gov/documents/BTB25-5I-04.pdf>

- **Source:** [Judicial Council of California](#)
- **Description:** A brief bench card describing useful tips on addressing LGBTQ2S+ youth in court, in addition to listing relevant California state laws. The tips listed within this resource is applicable for all courts.

## V. General Resources Concerning Native/Tribal LGBTQ2S+ People

Like the preceding section, this section describes general issues for LGBTQ2S+ people, but specifically for those who are Native and Tribal. These resources touch on health issues for Native LGBTQ2S+ people, tips for working with and creating safe spaces for Indigenous LGBTQ2S+ communities, and Tribal resolutions and codes to support LGBTQ2S+ people and their justice in Indian country.

**TOOLKIT:** Native American Program of Legal Aid Services of Oregon, *Tribal Equity Toolkit 2.0: Tribal Resolutions and Codes to Support Two Spirit & LGBT Justice in Indian Country*, 2013,

<https://graduate.lclark.edu/live/files/15810-tribal-equity-toolkit-20>

- **Source:** [Native American Program of Legal Aid Services of Oregon](#)
- **Description:** While this toolkit is specifically tailored to Tribal governments, it also includes useful information in it that would be useful for a Tribal Healing to Wellness Court, such as legal information for Native LGBTQ2S+ people in justice systems, child welfare systems, and so forth.



**TOOLKIT:** Northwest Portland Area Indian Health Board, *Celebrating Our Magic: Resources for American Indian/Alaska Native Transgender and Two-Spirit Youth, Their Relatives and Families, and Their Healthcare Providers*, 2019, [https://www.npaihb.org/wp-content/uploads/2019/08/Toolkit\\_v6\\_6.pdf](https://www.npaihb.org/wp-content/uploads/2019/08/Toolkit_v6_6.pdf)

- **Source:** [Northwest Portland Area Indian Health Board](#)
- **Description:** Contents of this toolkit include tips on how to improve resources and access to healthcare for Native transgender and two-spirit youth facing barriers accessing healthcare; increase healthcare provider awareness of issues faced by transgender/Two-Spirit youth in Native communities; provide youth, families, and providers tools to serve as advocates for their strong and resilient communities; reduce disparities in access, create gender-affirming clinic environments, and support positive mental health outcomes; and increase Tribal clinic capacity by creating long-term pathways to care for transgender and two-spirit individuals within the tribal health setting.

**REPORT:** 2SLGBTQQIA+ Sub-Working Group, *MMIWG2SLGBTQQIA+ National Action Plan*, 2021, [https://scholars.wlu.ca/cgi/viewcontent.cgi?article=1000&context=indg\\_faculty](https://scholars.wlu.ca/cgi/viewcontent.cgi?article=1000&context=indg_faculty)

- **Source:** [2SLGBTQQIA+ Sub-Working Group of the Government of Canada](#)
- **Description:** A final report written by a 2SLGBTQQIA+ Sub-Working Group on behalf of the government of Canada that explains the issue of missing and murdered Indigenous LGBTQ2S+ peoples and suggests solutions to providing safety for LGBTQ2S+ peoples. The report includes useful background knowledge and data on Native LGBTQ2S+ peoples and communities and provides recommendations that Tribal Healing to Wellness Courts (THWCs) might find relevant in keeping their LGBTQ2S+ participants safe.

**EDUCATIONAL GUIDE:** Minnesota Indian Women’s Sexual Assault Coalition, “Walking in Two Worlds: Supporting the Two-Spirit and Native LGBTQ Community,” <https://tribalinformationexchange.org/files/resources/twospiritbrochure.pdf>

- **Source:** [Minnesota Indian Women’s Sexual Assault Coalition](#)
- **Description:** This resource explains what it means to be two-spirit, various related definitions, tips on how to be a good ally, and potential challenges and barriers that may be experienced by those who identify as Indigenous and LGBTQ2S+ are included within this educational guide. It includes practical tips, such as tips for effective and respectful interactions.

**INFOSHEET:** Tribal Information Exchange, “Creating Safe & Welcoming Spaces for Two-Spirit/Native LGBTQ+ Youth,” 2018, <https://tribalinformationexchange.org/wp-content/uploads/2020/04/SafeandWelcomingSpacesWebinarHandout.pdf>

- **Source:** [Tribal Information Exchange](#)
- **Description:** This resource is catered to Tribal and State child welfare organizations and staff, tribal leaders, mental health professionals, foster families, and general community members. It gives concrete advice on how to create safe space for LGBTQ2S+ peoples

with detailed steps and examples. There is also a list of resources at the end of the sheet.

**RESOURCE SHEET:** Tribal Youth Resource Center, *Native LGBTQ+ & Two-Spirit Resources*, 2023, [https://www.tribalyouth.org/wp-content/uploads/2023/07/TYRC\\_Native\\_LGBTQ\\_Two-Spirit\\_Resource\\_Guide.pdf](https://www.tribalyouth.org/wp-content/uploads/2023/07/TYRC_Native_LGBTQ_Two-Spirit_Resource_Guide.pdf)

- **Source:** [Tribal Youth Resource Center](#)
- **Description:** This is the Office of Juvenile Justice and Delinquency Prevention (OJJDP) Tribal Youth Resource Center's (TYRC) own compilation of resources for Native LGBTQ2S+ people. This document has categories of resources, such as the Resource for Individuals Working with LGBTQ+ & Two-Spirit Youth in the Child Welfare System and/or Juvenile Justice System and the Resources for Healthcare Providers of Native 2SLGBTQ+ or Questioning Youth and/or Adults. For more resources, including podcasts and videos, you can visit the resource page on their website: <https://www.tribalyouth.org/2slgbtq-resources/>.

**RESOURCE SHEET:** Capacity Building Center for Tribes, *Working with Two-Spirit and Native LGBTQ Youth*, 2020,

[https://www.tribalinformationexchange.org/files/products/twospiritresourceguide.pdf?\\_gl=1\\*\\_oefiwj\\*\\_ga\\*11NDQxMDAuMTY4NDc3ODAwMA..\\*\\_ga\\_0CJT64EM24\\*MTY4NDc3ODAwMy4xLjEuMTY4NDc3ODY4Ni4wLjAuMA..&\\_ga=2.40999269.679924157.1684778043-95544100.1684778043](https://www.tribalinformationexchange.org/files/products/twospiritresourceguide.pdf?_gl=1*_oefiwj*_ga*11NDQxMDAuMTY4NDc3ODAwMA..*_ga_0CJT64EM24*MTY4NDc3ODAwMy4xLjEuMTY4NDc3ODY4Ni4wLjAuMA..&_ga=2.40999269.679924157.1684778043-95544100.1684778043)

- **Source:** [Capacity Building Center for Tribes](#)
- **Description:** This resource sheet is specifically for Tribal child welfare, but has relevant general resources listed such as resources to better understand the LGBTQ2S+ community, tips on how to better support the LGBTQ2S+ and create safe and welcoming spaces for them, and more.

**WEBSITE:** We R Native, "LGBT–Two Spirit," <https://www.wernative.org/my-relationships/sexual-health/lgbt-two-spirit>

- **Source:** [We R Native](#)
- **Description:** We R Native is a comprehensive health resource for and by Native youth, intended to promote "holistic health and positive growth in our local communities and nation at large" (We R Native Website). Their Two-Spirit/Native LGBTQ+ page offers a wide variety of resources to support LGBTQ2S+ youth, including links to articles and videos authored by Native LGBTQ2S+ youth and adults. This website has many great resources, advice, and articles for LGBTQ2S+ Native people (though it's directed at Native youth, I think the information would be helpful for adults). Article titles include "Colonial Languages Do Not Define My Identity," "Safer Chest Compression Brands," "Chest Binding 101," "What's PrEP," "Traditional Perspectives on Being LGBTQ2S," "Ten Things to Consider When Coming Out," and "Two-Spirit Reference Books."

**WEBSITE/RESOURCE PAGE:** National American Indian Court Judges Association, “NAICJA Two Spirit/Native LGBTQ Resources,” 2019, <https://www.naicja.org/two-spirit-native-lgbtq-resources/>

- **Source:** [National American Indian Court Judges Association](#)
- **Description:** Various resources on the topic of LGBTQ2S+ in Tribal courts, including podcasts, webinars, and more.

## VI. General Resources Concerning LGBTQ2S+ People (Not Tribal or Native Specific)

This section provides resources on general issues for LGBTQ2S+ people that are not specific to Tribal members or Native people. These resources touch on topics such as appropriate language and terminology to use when communicating with and about LGBTQ2S+ people, how to make courts more inclusive to people of different genders and sexualities, tips for judges when interacting with an LGBTQ2S+ client, and other relevant considerations.

**ARTICLE:** American Addiction Centers, “LGBTQ & Gay-Friendly Rehabs: Statistics, Risk Factors & Treatment,” 2023, <https://americanaddictioncenters.org/rehab-guide/lgbt>

- **Source:** [American Addiction Centers](#)
- **Description:** This resource describes the reasons why someone who is LGBTQ2S+ may end up in substance use rehabilitation, as well as some tips on meeting the particular needs of LGBTQ2S+ populations. The website on which this resource lives has various other resources that might be relevant to the needs of LGBTQ2S+ people in Tribal Healing to Wellness Courts (THWCs), including the following:
  - Crystal Meth & The Gay Community  
[americanaddictioncenters.org/lgbtqiapk-addiction/crystal-meth-addiction-gay-community](https://americanaddictioncenters.org/lgbtqiapk-addiction/crystal-meth-addiction-gay-community)
  - Finding the Right Rehab Center for LGBTQ People  
[americanaddictioncenters.org/rehab-guide/lgbt](https://americanaddictioncenters.org/rehab-guide/lgbt)
  - Helping a LGBT Person Cope with Addiction  
[americanaddictioncenters.org/lgbtqiapk-addiction/helping-an-lgbtq-person-cope-with-addiction](https://americanaddictioncenters.org/lgbtqiapk-addiction/helping-an-lgbtq-person-cope-with-addiction)
  - Infectious Diseases & the Gay Community  
[americanaddictioncenters.org/harm-reduction/infectious-diseases-gay-community](https://americanaddictioncenters.org/harm-reduction/infectious-diseases-gay-community)
  - Substance Use in the Gay Community  
[americanaddictioncenters.org/lgbtqiapk-addiction/gay](https://americanaddictioncenters.org/lgbtqiapk-addiction/gay)
  - Substance Use in the Lesbian Community  
[americanaddictioncenters.org/lgbtqiapk-addiction/lesbians](https://americanaddictioncenters.org/lgbtqiapk-addiction/lesbians)
  - Substance Use in the Transgender Community  
[americanaddictioncenters.org/lgbtqiapk-addiction/transgender](https://americanaddictioncenters.org/lgbtqiapk-addiction/transgender)

- Opioid Addiction in the LGBTQ Community  
[americanaddictioncenters.org/lgbtqiapk-addiction/opioid-addiction-in-the-lgbt-community](https://americanaddictioncenters.org/lgbtqiapk-addiction/opioid-addiction-in-the-lgbt-community)
- Substance Misuse and the LGBTQ+ Community  
[americanaddictioncenters.org/lgbtqiapk-addiction/why-substance-abuse-is-higher-within-the-lgbtq-community](https://americanaddictioncenters.org/lgbtqiapk-addiction/why-substance-abuse-is-higher-within-the-lgbtq-community)
- Why American LGBTQ Teens Are More Likely to Use Drugs  
[americanaddictioncenters.org/lgbtqiapk-addiction/drug-abuse-in-the-lgbtq-teen-community](https://americanaddictioncenters.org/lgbtqiapk-addiction/drug-abuse-in-the-lgbtq-teen-community)

**TOOLKIT:** National Center for State Courts, *Gender Inclusivity in the Courts: How to Treat Everyone with Fairness, Dignity, and Impartiality*, 2022,  
<https://cdm16501.contentdm.oclc.org/digital/collection/accessfair/id/1012>

- **Source:** [National Center for State Courts](#)
- **Description:** This toolkit is on gender inclusivity in the courts, made possible with the support of the Pew Charitable Trusts and the input and collaboration of the National Center for State Courts' Access and Language Access teams. The toolkit mainly focuses on the language used for LGBTQ2S+ people and within their communities.  
[To download this resource, press the yellow button with an arrow pointing down in the right corner of the webpage.]

**PUBLICATION:** National Council of Juvenile and Family Court Judges, *Teen Dating Violence and LGBTQIA+ Youth: A Resource to Support Judges and Other Professionals Interacting with Teen Victims and Offenders*, 2022, [https://www.ncjfcj.org/wp-content/uploads/2022/09/TDV-LGBTQIA-Youth-TAB\\_FINAL-Web-Version-1.pdf](https://www.ncjfcj.org/wp-content/uploads/2022/09/TDV-LGBTQIA-Youth-TAB_FINAL-Web-Version-1.pdf)

- **Source:** [National Council of Juvenile and Family Court Judges](#)
- **Description:** This resource lays out the issue of teen dating violence among LGBTQ2S+ youth. It additionally provides some tips as it relates to working with LGBTQ2S+ people who have experienced teen dating violence.

**RESOURCE KIT:** Substance Abuse and Mental Health Services Administration (SAMHSA), *Top Health Issues for LGBT Populations Information & Resource Kit*, 2012,  
<https://store.samhsa.gov/sites/default/files/d7/priv/sma12-4684.pdf>

- **Source:** [Substance Abuse and Mental Health Services Administration](#)
- **Description:** This kit was designed organizations and individuals that serve LGBTQ2S+ populations across the country. These include prevention specialists working in State, Territorial, and Tribal community-based organizations; behavioral healthcare providers; medical and other allied health professionals; health educators; technical assistance providers; and LGBTQ2S+ individuals. The tools in this resource kit—such as fact sheets and PowerPoint slides—may be used individually or together to raise awareness of the physical and behavioral health status and needs of LGBTQ2S+ populations.

**POWERPOINT:** Minnesota Department of Human Services, “Working with Lesbian, Gay, Bisexual, Transgender and Questioning/Queer Youth,”

[http://www.lgbtqi2stoolkit.net/pdf/NRCPCFC\\_Working\\_with\\_LGBTQ\\_Youth.pdf](http://www.lgbtqi2stoolkit.net/pdf/NRCPCFC_Working_with_LGBTQ_Youth.pdf)

- **Source:** [Minnesota Department of Human Services](#)
- **Description:** A general resource on the ins and outs of working with LGBTQ2S+ youth, such as how to build relationships with these youth and how to ensure their safety in child welfare placements.

**POWERPOINT:** National Center for State Courts, “Inclusion in the Workplace & Justice in the Courts: LGBTQ Considerations,” 2017,

<https://cdm16501.contentdm.oclc.org/digital/collection/hr/id/174>

- **Source:** [National Center for State Courts](#)
- **Description:** This PowerPoint is a National Association for Court Management (NACM) presentation regarding LGBTQ2S+ inclusiveness from the perspective of Florida and provides steps that court leaders can do to ensure LGBTQ2S+ inclusiveness in their court. Additionally, this resource describes best practices to encourage a diverse workplace.

**INFOSHEET:** National Council of Juvenile and Family Court Judges, “Access to Juvenile Justice Irrespective of Sexual Orientation, Gender Identity, and Gender Expression

(SOGIE): Supporting Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, and Gender Non-Conforming (LGBTQ-GNC) Youth,” 2017, [https://www.ncjfcj.org/wp-content/uploads/2017/08/SOGIE\\_Benchcard-7-15-17.pdf](https://www.ncjfcj.org/wp-content/uploads/2017/08/SOGIE_Benchcard-7-15-17.pdf)

- **Source:** [National Council of Juvenile and Family Court Judges](#)
- **Description:** This resource provides tips to judges on how to best support LGBTQ2S+ people in their courts.

**WEBSITE:** National Center for Transgender Equality, “Know Your Rights,”

<https://transequality.org/know-your-rights>

- **Source:** [National Center for Transgender Equality](#)
- **Description:** This resource explains the legal rights of transgender people. It particularly lays out the rights that transgender people have when they face discrimination. The resource includes information on how to file complaints of discrimination or mistreatment and how to find legal help. The most relevant section for THWCs is the “healthcare” section, though other sections may be helpful depending on the client, such as the “housing and homeless shelters” and “survivors of violence” sections.

**EDUCATION MATERIALS:** U.S. Department of Veterans Affairs, “VA LGBTQ+ Health Program Patient Education, Resources, & Outreach Materials,”

[https://www.patientcare.va.gov/LGBT/VA\\_LGBT\\_Outreach.asp](https://www.patientcare.va.gov/LGBT/VA_LGBT_Outreach.asp)

- **Source:** [U.S. Department of Veterans Affairs, Patient Care Services](#)
- **Description:** These Veteran education brochures communicate important information to LGBTQ+ Veterans about their unique health risks and relevant services offered by VA.

## **VII. Conclusion**

This resource publication has provided an overview of the limited resources available that may be of assistance to Tribal Healing to Wellness Courts (THWCs). Though it is the hope that these resources will be helpful to THWCs whose participants are a part of the LGBTQ2S+ community, it is also apparent that more resources are needed to better assist this vulnerable population. While efforts are made to close the gap in care that Native LGBTQ2S+ people need through data collection and resource creation, THWCs serve as the best place to help LGBTQ2S+ people in their communities who have substance use disorders and addictions. We encourage THWCs to take the steps that they are able to ensure the safety and well-being of Native LGBTQ2S+ people because they are valuable members of our tribes and communities, just as they have been since time immemorial.

## VIII. Appendices

The following are two appendices that may be useful for a Tribal Healing to Wellness Court (THWC). The first appendix is a glossary of terminology related to the LGBTQ2S+ community, noting the most up-to-date language used within the community. The second appendix is a list of relevant organizations that a THWC team might reach out to partner with on issues related to their LGBTQ2S+ clients. And the third appendix is a list of relevant topics about issues pertaining to the LGBTQ2S+ community and substance use disorders with links to information about those topics.

### A. Glossary

**NOTE:** This glossary takes from many of the resources mentioned throughout this resource guide. However, it is important to note that language used within and about the LGBTQ2S+ community is constantly changing. In fact, oftentimes, especially when it comes to Native conceptions of gender and sexuality, language (specifically English) fails to adequately express all that a gender and sexuality entails. Additionally, there can be some intracommunity disagreement or discourse around what the most compassionate and accurate language to use about a person or topic is. Therefore, if a LGBTQ2S+ person tells you the preferred language they'd like to use about themselves or a topic, it is best to listen to them and follow their lead. It is not expected that a person will use the correct or best language about the LGBTQ2S+ community all the time, as mistakes and misunderstandings are bound to happen, but this glossary serves to give insight on the current trends. It highlights terms both used directly in this resource guide and terms used in the sources listed within this guide.

**Asexual:** A person who does not experience sexual attraction, but may experience other forms of attraction (e.g., intellectual, emotional, romantic). Asexual people may also identify as “bisexual,” “gay,” “lesbian,” “pansexual,” “queer,” “straight,” and many more. (GLSEN)<sup>34</sup>

**Bisexual/Bi:** A person who is emotionally and/or physically attracted to two or more genders.

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<sup>34</sup> All definitions taken from GLSEN can be found here: “Key Concepts and Terms,” GLSEN, <https://www.glsen.org/sites/default/files/2020-04/GLSEN%20Terms%20and%20Concepts%20Thematic.pdf>.

**Cisgender/Cis:** A person whose gender identity and expression are aligned with the gender they were assigned at birth. (GLSEN)

**Coming Out:** The ongoing process that an LGBT person goes through, to recognize their own identities pertaining to sexual orientation and/or gender identity and gender expression, and to be open about them with others. (GLSEN)

**Fluid:** Refers to someone who experiences changes in their sexual attraction over time and/or depending on the situation. Some people may find that who they are attracted to and/or the intensity of those feelings change over different days or depending on who they are in a relationship with. Remember, while sexuality can be fluid, attempts to forcibly change a person's sexuality, such as with the discredited practice of conversion therapy, are harmful and ineffective. (GLSEN)

**Gay:** A person who is emotionally and/or physically attracted to some members of the same gender. "Gay" often refers to a people who identify as men who are emotionally and/or physically attracted to some other men. "Gay" should not be used as an umbrella term to refer to all lesbian, gay, bisexual, and transgender people; the term "LGBT" is more accurate and inclusive. (GLSEN)

**Gender:** A set of cultural identities, expressions and roles—codified as feminine or masculine—that are assigned to people, based upon the interpretation of their bodies or their sexual and reproductive anatomy. Because gender is a social construction, it is possible to reject or modify the assignment made and develop something that feels truer and just to oneself. (GLSEN)

**NOTE:** "Sex" and "gender" are often used interchangeably, but they have different meanings.

**Sex** refers to a set of biological attributes in humans and animals. It is primarily associated with physical and physiological features including chromosomes, gene expression, hormone levels and function, and reproductive/sexual anatomy. Sex is usually categorized as female or male but there is variation in the biological attributes that comprise sex and how those attributes are expressed.

**Gender** refers to the socially constructed roles, behaviors, expressions, and identities of girls, women, boys, men, and gender diverse people. It influences how people perceive themselves and each other, how they act and interact, and the distribution of power and resources in society. **Gender identity** is not confined to a binary (girl/woman, boy/man) nor is it static; it exists along a continuum and can change over time. There is considerable diversity in how individuals and groups understand, experience and express gender through the roles they take on, the expectations placed on them, relations with others and the complex ways that gender is



institutionalized in society. (Canadian Institutes of Health and Research)<sup>35</sup>**Gender Binary:** A socially constructed system of viewing gender as consisting solely of two categories, “male” and “female,” in which no other possibilities for gender are believed to exist. The gender binary is inaccurate because it does not take into account the diversity of gender identities and gender expressions among all people. The gender binary is oppressive to anyone that does not conform to dominant societal gender norms. (GLSEN)

**Gender Dysphoria:** The feeling of discomfort or distress that might occur in people whose gender identity differs from their sex assigned at birth or sex-related physical characteristics. (Mayo Clinic)<sup>36</sup>

**Gender Expression:** The multiple ways (e.g., behaviors, dress) in which a person may choose to communicate gender to oneself and/or to others. (GLSEN)

**Gender Identity:** How an individual identifies in terms of their gender. Gender identities may include, “cisgender,” “transgender,” “genderqueer,” “nonbinary,” and many others, or a combination thereof.

**Gender Nonconforming:** A person who has a gender identity and/or gender expression that does not conform to the gender they were assigned at birth. People who identify as “gender nonconforming” may or may not also identify as “transgender.” (GLSEN)

**Genderqueer:** A person who has a gender identity and/or gender expression that does not conform to the gender they were assigned at birth. People who identify as “genderqueer” may or may not also identify as “transgender.” (GLSEN)

**Heterosexual/Hetero/Straight:** A person who is emotionally and/or physically attracted to some members of another gender (specifically, a person who identifies as a man who is attracted to some people who identify as a woman, or vice versa). (GLSEN)

**Homosexual:** A person who is emotionally and/or physically attracted to some members of the same gender. Many people prefer the terms “lesbian” or “gay,” instead. (GLSEN)

**Intersex:** An umbrella term used to describe a variety of conditions in which a person is born with reproductive and/or sexual anatomy that doesn’t seem to fit the medical definitions of female or male. (GLSEN)

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<sup>35</sup> “What Is Gender? What Is Sex?,” Canadian Institutes of Health and Research, <https://cihr-irsc.gc.ca/e/48642.html#>.

<sup>36</sup> “Gender Dysphoria,” Mayo Clinic, <https://www.mayoclinic.org/diseases-conditions/gender-dysphoria/symptoms-causes/syc-20475255>.

**Lesbian:** Describes people who identify as women who are predominantly attracted to other people who identify as women. Some lesbian women prefer to identify as “gay.” (The Trevor Project)<sup>37</sup>

**LGBT, LGBTQ, LGBT2S+, and other variations:** An umbrella term referring to people who identify as lesbian, gay, bisexual and/or transgender. Sometimes the acronym is written as LGBTQ, with the “Q” referring to those who identify as queer and/or questioning. The acronym can also include additional letters, in reference to other identities that do not conform to dominant societal norms around sexual orientation and gender identity and expression. (GLSEN.ORG). The acronym may also include a plus sign (+) to encompass all other gender and sexualities not listed in the acronym. Within this resource guide, we explicitly use “LGBT2S+” to include two-spirit people, who are often excluded from resources catering the LGBT+ communities.

**Nonbinary:** Used to describe people who feel their gender cannot be defined within the margins of gender binary. Instead, they understand their gender in a way that goes beyond simply identifying as either a man or woman. Some nonbinary people may feel comfortable within trans communities and find this is a safe space to be with others who don’t identify as cis, but this isn’t always the case. (LGBT Foundation)<sup>38</sup>

**Pansexual/Pan:** A person who is emotionally and/or physically attracted to some people, regardless of their gender identity.

**NOTE:** Some people confuse the difference between “bisexual” and “pansexual.” *Medical News Today* explains the difference between the two terms, “**Bisexuality** generally refers to people who feel attracted to more than one gender. **Pansexuality** typically refers to those who feel an attraction to people regardless of gender. The terms differ because bisexual people may not feel attracted to certain genders.”<sup>39</sup>

**Preferred Gender Pronouns:** The pronoun or set of pronouns that a person would like others to call them by, when their name is not being used. Traditional examples include “she/her/hers” or “he/him/his.” Some people prefer gender-neutral pronouns, such as “ze/hir/hirs,” “zie/zir/zirs,” or “they/them/theirs.” Some people prefer no pronouns at all. (GLSEN)

**Queer:** An umbrella term used to describe a sexual orientation, gender identity, or gender expression that does not conform to dominant societal norms. While it is used as a neutral, or even a positive term among many LGBT people today, historically “queer” was used as a

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<sup>37</sup> “Understanding Gay & Lesbian Identities,” The Trevor Project (2021), <https://www.thetrevorproject.org/resources/article/understanding-gay-lesbian-identities/>.

<sup>38</sup> “What It Means to Be Non-binary,” LGBT Foundation (August 2023), <https://lgbt.foundation/help/what-it-means-to-be-non-binary/#:~:text=Non%2Dbinary%20people%20may%20identify,identify%20with%20one%20particular%20gender..>

<sup>39</sup> Aaron Kandola, “Differences between Pansexuality and Bisexuality,” *Medical News Today* (September 2023), <https://www.medicalnewstoday.com/articles/bisexual-vs-pansexual>.

derogatory slur. (GLSEN) However, the LGBT community has now reclaimed this word and it is an appropriate word used to describe this identity.

**Questioning:** A person who is in the process of understanding and exploring what their sexual orientation and/or gender identity and gender expression might be. (GLSEN)

**Sexual Orientation:** The inner feelings of who a person is attracted to emotionally and/or physically, in relation to their own gender identity. Some people may identify as “asexual,” “bisexual,” “gay,” “lesbian,” “pansexual,” “queer,” “straight,” and many more. (GLSEN)

**Transgender/Trans:** A person whose gender identity and/or expression are not aligned with the gender they were assigned at birth. “Transgender” is often used as an umbrella term encompassing a large number of identities related to gender nonconformity. (GLSEN)

**Two-spirit:** Two-spirit is often used today as an umbrella term to describe Indigenous people who identify as lesbian, gay, bisexual, transgender, queer, intersex, and part of the continuum of non-heterosexual identities. However, traditionally, people with the two-spirit identity were much more complex. They were male, female, and sometimes intersexed people who took on the roles and activities of both men and women. In other words, a two-spirit person was someone who crossed social gender roles, gender expression, and sexual orientation. In most Indigenous communities, they were not considered to be men or women, but rather, they occupied a distinct, alternative gender status. More background information on the two-spirit identity can page found on pages 3 to 7 of this resource guide.

## **B. List of Relevant Organizations**

### Native Specific

Bay Area American Indian Two-Spirits: [www.baaits.org](http://www.baaits.org)

City of Angels Two Spirit Society: [www.facebook.com/groups/543290225692505/](https://www.facebook.com/groups/543290225692505/)

The East Coast Two Spirit Society: [www.facebook.com/ec2ss/](https://www.facebook.com/ec2ss/)

Eastern Woodland Two-Spirit Society: [www.facebook.com/IndianaTwoSpiritSociety/](https://www.facebook.com/IndianaTwoSpiritSociety/)

Indigenous Pride Los Angeles: [www.indigenouspridela.org](http://www.indigenouspridela.org)

Minnesota Two-Spirit Society: [mn2ss.wordpress.com](http://mn2ss.wordpress.com)

Montana Two Spirit Society: [www.mttwospirit.org](http://www.mttwospirit.org)

National Indigenous Women’s Resource Center: [www.niwrc.org](http://www.niwrc.org)

Portland Two Spirit Society: [www.facebook.com/Portland2Spirits/](https://www.facebook.com/Portland2Spirits/)

Southwest Indigenous Women’s Coalition’s 2S/LGBTQ Advisory Council:  
[www.swiwc.org/swiwc-lgbt-advisory-council-2-2/](http://www.swiwc.org/swiwc-lgbt-advisory-council-2-2/)

Southwest Two Spirit Society: [www.facebook.com/SWTwoSpiritSociety/](https://www.facebook.com/SWTwoSpiritSociety/)

Two-Spirit Society of the Carolinas: [www.facebook.com/profile.php?id=100075956706809](https://www.facebook.com/profile.php?id=100075956706809)

Two Spirit Society of Denver: [www.facebook.com/profile.php?id=100064297817822](https://www.facebook.com/profile.php?id=100064297817822)

### National

American Civil Liberties Union (ACLU) – LGBTQ Rights: [www.aclu.org/issues/lgbtq-rights](http://www.aclu.org/issues/lgbtq-rights)

Gay and Lesbian Alliance Against Defamation (GLAAD): <https://glaad.org>

Gay & Sober: <https://www.gayandsober.org>

GLSEN: [www.glsen.org](http://www.glsen.org)

Human Rights Campaign (HRC): [www.hrc.org](http://www.hrc.org)

Lamda Legal: [lambdalegal.org](http://lambdalegal.org)

National Center for Transgender Equality: [transequality.org](https://transequality.org)

National Coalition of Anti-Violence Programs: [havp.org](https://havp.org)

National LGBTQ Legal Aid Forum: [www.nclrights.org/our-work/racial-economic-justice/legal-aid-legal-services/national-lgbtq-legal-aid-forum/](https://www.nclrights.org/our-work/racial-economic-justice/legal-aid-legal-services/national-lgbtq-legal-aid-forum/)

National LGBTQ Task Force: [www.thetaskforce.org](https://www.thetaskforce.org)

PFLAG: [pflag.org](https://pflag.org)

Williams Institute (at UCLA School of Law): [williamsinstitute.law.ucla.edu/publications/](https://williamsinstitute.law.ucla.edu/publications/)