

# Historical & Intergenerational Trauma and the Impact on the Two-Spirit/LGBTQ Community

LENNY HAYES, MA, LADC  
KURT BEGAYE





# Lenny Hayes

Sisseton-Wahpeton Oyate of the  
northeast corner of South Dakota

Founder and Owner of Tate Topa  
Consulting , LLC

Mental and Chemical Health  
Therapist

Advocate

Educator and Motivational Speaker

Dakota Sioux Two-Spirit (Winkta)

Survivor of child sexual, physical, and  
mental abuse





# Kurt Begaye

Diné originally from Chinle, AZ

Founder and Owner of Begaye  
Consulting

Capacity Building Specialist





# Southwest Indigenous Women's Coalition

## Vision Statement

*The Southwest Indigenous Women's Coalition works to end violence against women and children by strengthening the leadership, community response, justice, and safety of indigenous women while restoring the essence of sisterhood and sacredness of being through education, training, technical assistance, and culturally sensitive supportive services.*





# SWIWC LGBTQ Advisory Council

## Mission Statement

*To educate, support, and empower Native communities for increased safety, understanding, healing, justice, and resources for the LGBTQ community.*





# Defining Intergenerational Trauma

Intergenerational Trauma is the response  
“to trauma manifested psychologically as  
unresolved grief across generations.”

- Dr. Maria Yellow Horse Brave Heart





# Defining Historical Trauma

Historical Trauma is held personally, yet may be transmitted over and over from one generation to the next; consequently, even family members who had not directly experienced the traumatic events may be significantly impacted by it because even these descendants carry that trauma within themselves and respond to their world in ways that would be typical of one who had experienced the trauma personally (Braveheart 2003, Whitbeck, Adams, Hoyt, and Chen 2004)





# Types of Historical Trauma

- Extermination/Genocide
- Removal, Relocation and Containment
- Forced Assimilation
- Boarding School Era
- Sterilization of American Indian Women
- No rights to practice religious ceremonies
- Acculturation
- Sex and Human Trafficking



# Effects of Historical Trauma

- Psychological
- Social
- Economical
- Intellectual
- Political
- Physical
- Spiritual





# TWO SPIRIT AND LGBT NATIVE AMERICANS



# Defining Two-Spirit

- "Two-Spirited" or "Two-Spirit" usually indicates a Native person who feels their body simultaneously manifests both a masculine and a feminine spirit, or a different balance of masculine and feminine characteristics than usually seen in masculine men and feminine women.
- Most Indigenous communities have specific terms in their own languages for the gender-variant members of their communities and the social and spiritual roles these individuals fulfill — including Lakota: *wíŋkte*, Navajo: *nádleehé*, Mohave: *hwame*





# Defining Two-Spirit

- Male Two-Spirits were considered to be a "third gender," and female Two-Spirits were considered to be a "fourth gender" (similar to the way in which both male and female homosexuals are considered to be gay, while females are also considered to be lesbian).
- It is very important to remember that genders vary from tribe to tribe but are similar.
- It is said that some tribes have up to 16 genders to identify Two-Spirit individuals.
- It is important to remember that "Two-Spirit" is a Native American concept.



# Defining Two-Spirit

- Many years ago when Native Americans lived off the land, Two-Spirit individuals were considered holy and were respected.
- Two-Spirit individuals had roles in their communities.
- Being given the gift of Two-Spirit means that the individual has the ability to see the world from two perspectives at the same time.
- It is a special gift from the Creator.
- The Creator created Two-Spirit people to bring balance between man and woman.





# Defining Two-Spirit

- Alex Wilson (1996), a Two-Spirit woman activist and educator, wrote that the term Two-Spirit “proclaims a sexuality deeply rooted in our own cultures. Two-Spirit identity affirms the interrelatedness of all aspects of identity, including sexuality, gender, culture, community, and spirituality.”



# Two-Spirit Community Roles

- Healers or medicine persons
- Parents of orphaned children
- Conveyors of oral traditions and songs (Yuki)
- Foretellers of the future (Winnebago, Oglala Lakota)
- Name givers of children or adults (Oglala Lakota, Tohono O'odham)
- Nurses during war expeditions
- Potters (Zuni, Navajo, Tohono O'odham)
- Matchmakers (Cheyenne, Omaha, Oglala Lakota)
- Makers of feather regalia for dances (Maidu)
- Special role players in the Sun Dance (Crow, Hidatsa, Oglala Lakota)



# What happened to honor and respect?

- It has been said that Europeans and missionaries were murdering our Two-Spirit people.
- In order to protect their Two-Spirit people, many chiefs sent them underground. This process often resulted to tribes forgetting the stories and traditions of Two-Spirit people.





# The murder of Two-Spirit people



# We'wha; a Zuni Two-Spirit; 1849-1886



# Quechan Female Two-Spirit





# Pine Leaf, Woman Warrior



PINE LEAF, THE INDIAN WARRIOR.



# Male Two-Spirits



# Issues That Impact Two-Spirit/LGBTQ Individuals and Community

- Loss of identity
- Loss of culture
- Being outside of our tribal circles/communities
- The coming out process
- Drug/alcohol abuse
- Serious Mental Health Issues
- Depression
- Suicide
- Discrimination
- HIV Infection
- Alienation from family and friends
- Bullying
- Rejection
- Sex addiction
- Gambling
- Hate Crimes
- Unemployment
- Domestic violence
- Sexual assaults/unreported
- Sex & Human Trafficking





# Two-Spirit vs. Heterosexual

- ▶ Childhood physical abuse 40.0%
- ▶ Childhood sexual abuse 40.0%
- ▶ Lifetime sexual assault 48.0%
- ▶ Lifetime physical abuse by partner 29.2%
- ▶ Lifetime physical assault by other acquaintance 28.0%
- ▶ Lifetime experience of being robbed, mugged, physically attacked 60.0%

- ▶ Childhood physical abuse 20.0%
- ▶ Childhood sexual abuse 25.8%
- ▶ Lifetime sexual assault 35.1%
- ▶ Lifetime physical abuse by partner 29.1%
- ▶ Lifetime physical assault by other acquaintance 23.8%
- ▶ Lifetime experience of being robbed, mugged, physically attacked 48.3%

(Jane M. Simoni, PhD, Karina L. Walters, PhD, Kimberly F. Balsam, PhD, and Seth B. Meyers, PhD).



# The Effects of Hate Crimes

- ▶ All violent crimes are reprehensible. But the damage done by hate crimes cannot be measured solely in terms of physical injury or dollars and cents. Hate crimes rend the fabric of our society and fragment communities because they target a whole group and not just the individual victim. Hate crimes are committed to cause fear to a whole community. *A violent hate crime is intended to “send a message” that an individual and “their kind” will not be tolerated, many times leaving the victim and others in their group feeling isolated, vulnerable and unprotected.*



In Memory of our Two-Spirit  
Relatives who passed on due to  
violence

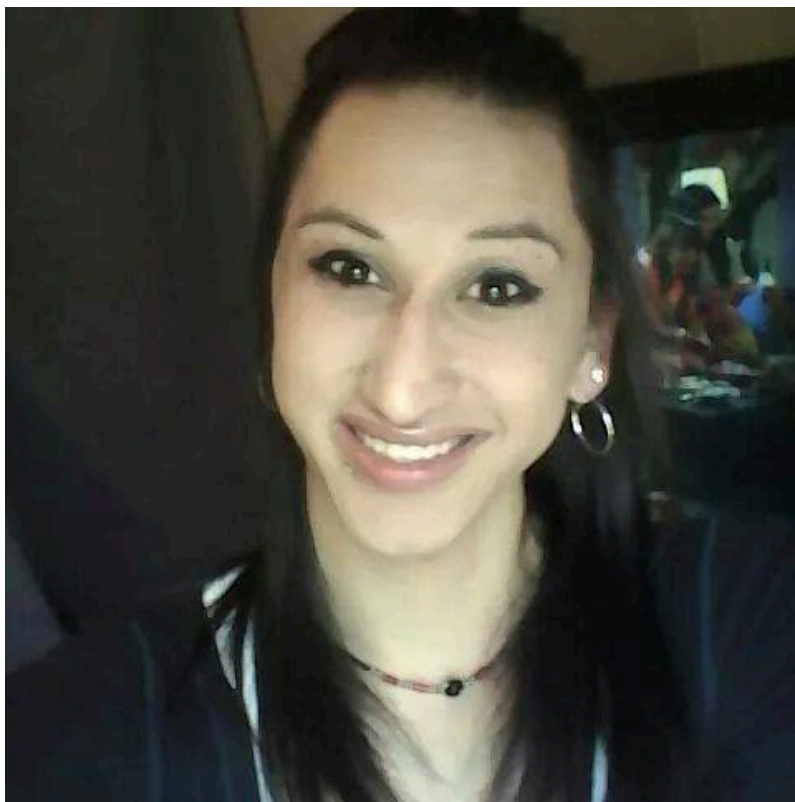




Jarrood Marks 06/17/1969-05/06/2013



Dallas Farmer 06/13/1992-09/08/2014



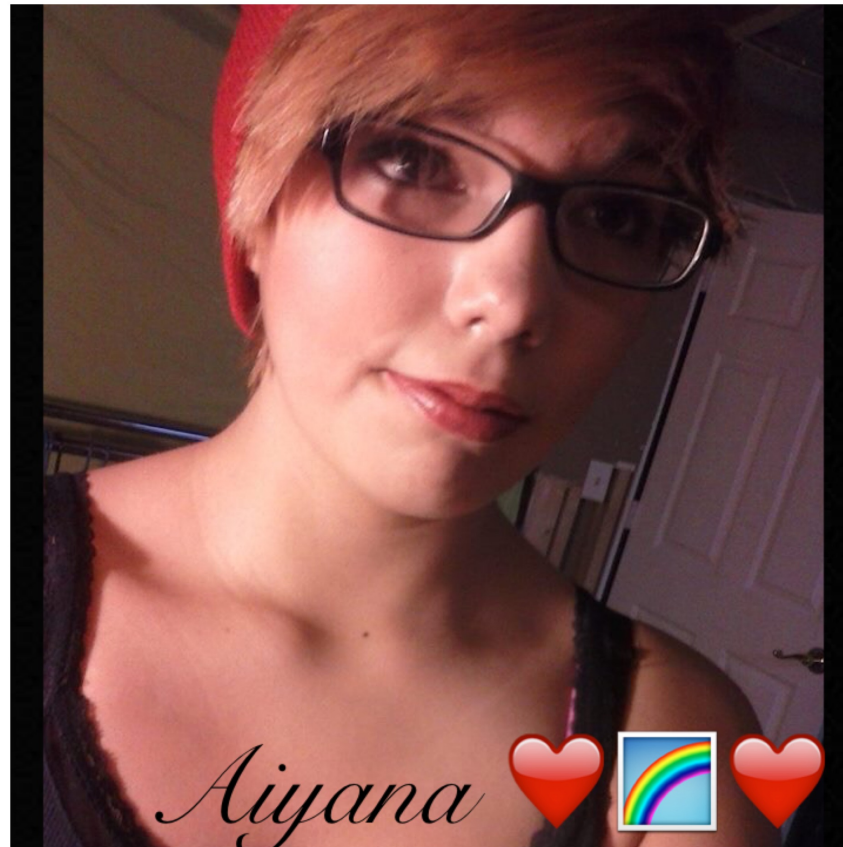
Vernon K Renville “Wambdi Mani O  
Yaka” (Sees the Eagle Walking)  
09/06/1983-11/22/2014





# Aiyana Catherine-Germaine Englund

09/18/2000~11/03/2015





# Raina Autumn Demarrias

07/15/1987-06/14/2016



As Little Thunder, a Lakota Two-spirit woman activist said

“The pain of being rejected by one’s own people can be the most devastating.”



# Thank You!

Lenny Hayes, MA, LADC  
[tatetopaconsulting@gmail.com](mailto:tatetopaconsulting@gmail.com)  
651-447-8672

Kurt Begaye  
[kurtbegaye@gmail.com](mailto:kurtbegaye@gmail.com)  
415-404-1718



# Thank You!

Southwest Indigenous Women's Coalition  
LGBTQ Advisory Council

PO Box 42276

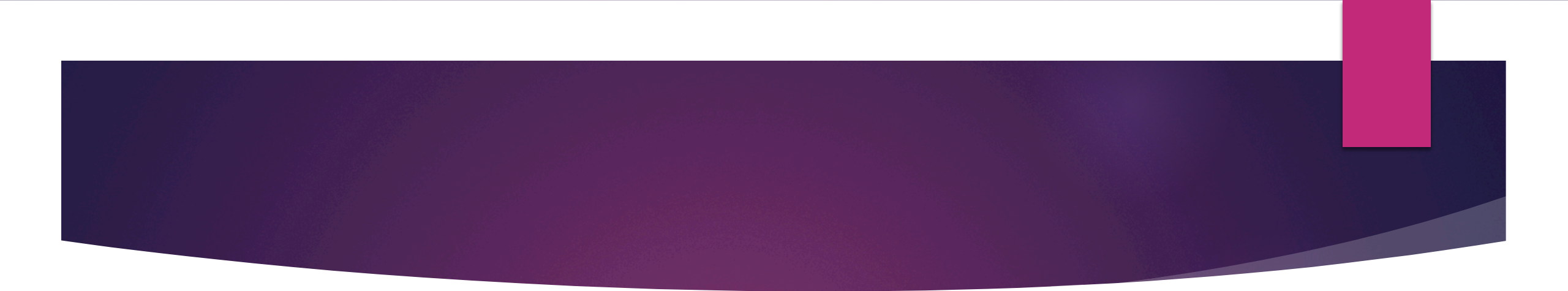
Mesa, AZ 85274

480-818-7518

[www.swiwc.org](http://www.swiwc.org)





- 
- ▶ This project was supported by Grant No. 2015-IW-AX-0009 awarded by the Office on Violence Against Women (OVW), United States Department of Justice (USDOD). The opinions, findings, conclusions, and recommendations expressed in this publication/program/exhibition are those of the author (s) and do not necessarily reflect the views of the OVW, USDOD.