Part 1: Two-Spirit Excellence & Peoples Across Turtle Island

Grade(s): 8 – 12

Subject(s): English Language Arts, Social Studies, and Visual Arts

CMEC Curricular Connections: "CMEC" stands for the Council of Ministers of Education, Canada. It's an intergovernmental body consisting of education ministers from each province and territory in Canada. CMEC collaborates on education-related issues such as curriculum development, assessment, and policy sharing. They work to ensure the quality and accessibility of education across Canada while fostering innovation and best practices in the education sector. See Appendix at end of document.

Time: 60 minutes

Lesson Objectives:

- Students will explore the concept of intergenerational love (in juxtaposition to intergenerational trauma) within Indigenous communities, particularly focusing on Two-Spirit individuals, their roles, contributions, and the significance of their existence across Turtle Island.

Lesson Materials:

- Whiteboard and markers
- Printed handouts or access to digital resources (Intergenerational Love Learning Appendix at the of document)
- Video clips or documentaries showcasing Two-Spirit stories and experiences
- Art supplies for creative expression activity

Lesson Delivery / Learning Sequence: Pacing:

Introduction: 1. Greet students and introduce the topic of intergenerational love (in juxtaposition to intergenerational trauma), and Two-Spirit excellence. 2. Define the following key terms: intergenerational love, Two-Spirit, and Turtle Island.	5 minutes
Icebreaker Activity: 1. Conduct an icebreaker activity to engage students and set a positive tone for the lesson. For example, students can share what they love about their family or a person from an older generation who has had a positive impact on their life.	5 minutes
Understanding Two-Spirit Identity 1. Provide background information on Two-Spirit identity, emphasizing its historical and cultural significance among Indigenous peoples. 2. Discuss the traditional roles and contributions of Two-Spirit individuals within Indigenous communities, highlighting their unique place in society.	15 minutes
Two-Spirit Stories and Experiences 1. Show video clips or documentaries featuring Two-Spirit individuals sharing their stories and experiences. 2. Facilitate a discussion on the challenges and triumphs faced by Two-Spirit people, as well as the importance of acceptance and support within their communities.	15 minutes
Creative Expression Activity 1. Encourage students to express their understanding of intergenerational love and Two-Spirit excellence through art, poetry, or writing. 2. Provide art supplies and allow students time to create and share their work with the class.	15 minutes
Reflection and Conclusion	5 minutes

1. Lead a brief reflection session where students can share their thoughts, insights, and questions about the lesson. 2. Emphasize the importance of respecting and celebrating diversity within Indigenous communities and beyond. 3. Thank students for their participation and conclude the lesson. Assessment: ● Participation in discussions and activities. ● Observations of students' engagement within the lesson and creative expression activity.	

Homework / Assignments

- The creative expression activity.

Notes:

- Review the Intergenerational Love Learning Appendix and utilize useful information during the "Understanding Two-Spirit Identity" section of the lesson delivery/ learning sequence and definitions of terms in bold.
- Invite a guest speaker from the local Indigenous community to share their experiences and knowledge about Two-Spirit identity.
- Moderate Extension for Grades 8 - 12: Organize either an in-person or virtual field trip to visit a cultural center or museum showcasing Indigenous art and history, with a focus on Two-Spirit representation.

- Extending Extension for Grades 8 - 12: Assign a research project where students explore the contributions of notable Two-Spirit individuals throughout history and present their findings to the class (see Intergenerational Love Part #2 for full lesson plan).
- See the unit plan resource extensions on pages 9 - 11 in the Intergenerational Love Learning Appendix.

Part #2: Two-Spirit Trailblazers or Exploring Notable Figures in Two-Spirit Excellence

Grade(s): 8 – 12

Subject(s): English Language Arts, Social Studies, and Visual Arts

CMEC Curricular Connections: "CMEC" stands for the Council of Ministers of Education, Canada. It's an intergovernmental body consisting of education ministers from each province and territory in Canada. CMEC collaborates on education-related issues such as curriculum development, assessment, and policy sharing. They work to ensure the quality and accessibility of education across Canada while fostering innovation and best practices in the education sector. See Appendix attached.

Time: 60 minutes

Lesson Objectives:

- Students will research and present on notable Two-Spirit individuals throughout history, gaining a deeper understanding of their contributions and impact on society.

Lesson Materials:

- Research materials (Intergenerational Love Learning Appendix, books, articles, online resources)
- Presentation tools (laptops, poster boards, PowerPoint, Google Slides)
- Note-taking materials (paper, pens)

Lesson Delivery / Learning Sequence: Pacing

Introduction: 1. Review the previous lesson on intergenerational love and Two-Spirit excellence, reminding students of the importance of understanding and honouring diverse identities within Indigenous communities.	5 minutes
Recap and Discussion: 1. Begin by briefly recapping key concepts and discussions from the previous lesson. 2. Facilitate a discussion on the significance of learning about Two-Spirit history and the impact of historical figures on contemporary Indigenous identity.	5 minutes
Research and Preparation: 1. Divide students into small groups and either assign or let students choose a notable Two-Spirit individual from history. 2. Provide research materials and guidance on where to find reliable information. 3. Instruct students to research their assigned figure's background, contributions, and legacy, focussing on how their identity as Two-Spirit influenced their work and experiences.	20 minutes
Presentation Preparation: 1. Encourage students to organize their findings into a coherent presentation format, such as a poster, PowerPoint, or Google Slides. 2. Remind students to include visuals, quotes, and key facts to engage their audience and convey the significance of their chosen figure.	10 minutes
Group Presentations: 1. Allow each group to present their findings to the class, sharing information about their assigned Two-Spirit individual and highlighting their impact on history and society.	15 minutes

2. Encourage students to ask questions and engage in respectful discussion following each presentation. Reflection and Conclusion 1. Lead a reflection session where students can share their thoughts and insights gained from learning about notable Two-Spirit figures. 2. Emphasize the importance of recognizing and celebrating the diversity of identities and experiences within Indigenous communities. 3. Ask students to reflect on how this allowed them to understand better how they embody excellence and intergenerational love for others in their lives. 4. Thank students for their participation and conclude the lesson. Assessment: ● Participation in discussions and activities. ● Observations of students' engagement within the lesson and creative expression activity.	5 minutes

Homework / Assignments

● The group presentations.

Notes:

● Review the Intergenerational Love Learning Appendix and utilize useful information during the "Recap and Discussion" and "Research and Preparation" sections of the lesson delivery/ learning sequence. ● Invite guest speakers or Elders from the local Indigenous community to share stories and perspectives on Two-Spirit history and culture.

- Moderate Extention for Grades 8 - 12: Encourage students to further explore the lives and contributions of Two-Spirit figures through independent research or additional group projects.
- Exceeding Extension for Grades 8 - 12: Organize a classroom gallery walk where students can view and learn from each other's presentations on notable Two-Spirit excellence and intergenerational love.
- See the unit plan resource extensions on pages 9 - 10 in the Intergenerational Love Learning Appendix.

Learning Appendix - Intergenerational Love Unit Plan

An Insightful History and Contemporary Highlight of Two-Spirit, Indigiqueer, and Indigenous Gender-Diverse Excellence and Peoples

Drafted in partnership with Golo-Sah Consulting

Contents

The concept of Two-Spirit and gender-diverse identities among Indigenous peoples in North America has a rich and diverse history that predates European colonization. While it's important to note that Indigenous cultures and practices vary widely across different tribes and regions, there are common threads of respect and recognition for gender diversity that can be found throughout many Indigenous societies.

Before European contact, many Indigenous cultures recognized and honoured individuals who embodied both masculine and feminine qualities, often referred to as Two-Spirit people. The term **"Two-Spirit"** itself is a contemporary, pan-Indigenous term that was coined in 1990 at the Indigenous lesbian and gay international gathering in Winnipeg, Manitoba, Canada. It was chosen as a way to unite diverse Indigenous gender identities under one term, although it's important to recognize that different tribes and communities may have their unique terms and understandings of gender diversity.

Two-Spirit people often held important spiritual and ceremonial roles within their communities. They were often seen as having a unique perspective that allowed them to bridge the gap between genders, and they were valued for their ability to mediate conflicts, provide counsel, and contribute to the spiritual life of the community.

With the arrival of European colonizers and the imposition of colonial structures and values, many Indigenous societies were disrupted, and traditional gender roles and identities were often suppressed or erased. Missionaries and colonial authorities imposed strict gender binaries and sought to eradicate Indigenous cultural practices, including those related to gender diversity.

Despite this suppression, many Indigenous communities have preserved their traditions and are reclaiming and revitalizing Two-Spirit identities and roles. In recent decades, there has been a resurgence of interest in Two-Spirit culture and history, fueled by efforts within Indigenous communities to reclaim their heritage and challenge colonial norms.

Today, **Two-Spirit excellence** is exemplified by activism and advocacy as growing movements within Indigenous communities, seeking to reclaim and celebrate traditional understandings of gender diversity while also addressing contemporary issues such as discrimination, violence, and health disparities faced by Two-Spirit individuals.

It's important to recognize that the history and experiences of Two-Spirit and gender-diverse Indigenous peoples are diverse and complex, and they cannot be reduced to a single narrative. However, the resilience and strength of Indigenous cultures continue to shape and influence the ongoing struggle for recognition and acceptance of gender diversity within Indigenous communities and beyond. In this way, Two-Sprit people are transmitting **intergenerational love** - shifting ancestral inheritance away from the trauma that is often highlighted in classrooms, and focusing on the gifts and traditions we can pass down from generation to generation.

Here's a timeline highlighting some notable events, figures, and developments related to Two-Spirit and Indigenous gender-diverse peoples in North America since time immemorial to the present day:

Since time immemorial:

- Indigenous peoples maintain that the Creator placed them as sovereign nations and caretakers of the lands, air and waters on Turtle Island - sacred responsibilities that continue today.

Before European contact:

- Indigenous Nations develop their individualized systems of government on their own recognized lands and territories.
- The cultural cornerstones of most of these communities centre on respect, sharing and maintaining harmony and balance in the cycle of life.
- Indigenous peoples have Nation-specific cultural teachings of sexual orientation and gender identity (i.e. cultural, biological, and gender diversity).

1492-1700s:

- Indigenous Nations and European settlers meet for the first time. In some cases, explorers marry into families and are adopted by Indigenous communities. In other cases, struggles over land rights, titles, and resources ensue.
- European settlers perpetuate heteronormative colonial-European faith-based gender binary onto Indigenous Nations via government policy to assimilate Indigenous peoples into the European body politic and present-day North America.

Early 1800s:

- European colonization intensifies across North America, leading to the imposition of colonial laws and the disruption of Indigenous cultures and traditions.
- In 1821 the North West Company merged with the Hudson's Bay Company (HBC), giving the HBC the exclusive right to trade with First Nations throughout the "uninhabited areas of North America"(sic).
- Traditional gender roles and identities among Indigenous peoples face suppression and erasure under colonial rule. Despite this suppression, some Indigenous communities continue to recognize and honour gender-diverse individuals.

Late 1800s:

- The Gradual Civilization Act of 1857 was passed by the United Province of Canada to encourage the assimilation of Indigenous peoples to Euro-Canadian values. Those Indigenous men over age 21 deemed "sufficiently advanced" in their education would be enfranchised and given 50 acres of land, but would also be removed from their Treaty Rights.
- The British North America Act was adopted in 1867, giving the federal government "responsibility for First Nations and lands reserved for First Nations" (Section 91.24).
- Canada buys Rupert's Land from the Hudson's Bay Company for $300,000 — without informing the existing inhabitants.
- The Red River Resistance saw the Métis, led by Louis Riel, and First Nations allies forcefully defend the Red River Colony from the federal government's attempt to transfer Rupert's Land to Canada without consultation. Fearing an influx of settlers and trying to safeguard their land rights and distinct culture, the Métis established a provisional government to co-ordinate the resistance and, later, negotiate Manitoba's entry into Confederation with the federal government.
- The U.S. government implemented policies aimed at assimilating Indigenous peoples into Euro-American culture, including the establishment of boarding schools where Indigenous children were often forcibly separated from their families and punished for expressing traditional cultural practices, including Two-Spirit identities.
- Despite these efforts at erasure, Two-Spirit identities and roles persist within some Indigenous communities.

Early 1900s:

- With the imposition of colonial laws and assimilationist policies, many Indigenous cultures faced suppression of traditional gender roles and identities.
- Two-Spirit identities and roles were often stigmatized and marginalized within both Indigenous and non-Indigenous communities.

1960s - 1970s:

- Charlotte Nolin, a 70-year-old Two-Spirit, Trans, Métis woman, survived the '60s Scoop and has a diverse life journey spanning from Quebec to Victoria, BC. Her experiences range from homelessness to prison and later a career in construction before dedicating 30 years to helping families, youth, and children in community services. Despite facing challenges, she has been recognized for her dedication, receiving awards such as the "Spirit of the Earth Award" and the "Keeping the Fires Burning Award." She retired in 2020 due to health reasons but remains committed to serving her community. [reference]
- Indigenous activism during the civil rights era led to increased visibility and advocacy for Indigenous rights, including issues related to gender and sexuality.
- Some Indigenous communities have begun to reclaim and revitalize Two-Spirit identities and roles as part of broader cultural revitalization efforts.

1980s:

- The term "Two-Spirit" gains popularity as a pan-Indigenous term to describe gender-diverse identities and roles.
- Indigenous LGBTQ2+ activists organize within Indigenous communities and participate in broader LGBTQ2+ rights movements.

1990s:

- Dr. Myra Laramee is a member of the Fisher River Cree Nation. Dr. Laramee is a grandmother, mother, sister and daughter. Dr. Larmee coined the term “Two-Spirit” in 1990 at the third annual Intertribal Gay and Lesbian Conference in Winnipeg, Manitoba. Dr. Laramee continues to work in the field of education. Now in 2023, the term “Two-Spirit” is being used as a container for conversation to help Indigenous nations reclaim their traditional and ancestral sexual orientations and gender identities.
- Albert McLeod, a prominent Two-Spirit advocate and community leader, is recognized for his significant contributions to LGBTQ+ and Indigenous rights movements in Canada. As a co-founder of the Two-Spirit People of Manitoba and the Manitoba Two-Spirit Society, McLeod has raised awareness about Two-Spirit identities and issues within Indigenous communities and beyond. He has worked tirelessly to promote understanding, acceptance, and inclusion, and his efforts have garnered widespread respect and recognition. [reference]
- The Indigenous lesbian and gay international gathering in Winnipeg, Manitoba, Canada, marks the formal adoption of the term "Two-Spirit" as a pan-Indigenous term.

- Two-Spirit organizations and advocacy groups from across North America to address issues facing Two-Spirit individuals and communities.

2000s:

- Dr. Alexandria Wilson, a pioneering educator and scholar from the Opaskwayak Cree Nation, is renowned for her groundbreaking work in land-based learning and Two-Spirit identity. As the first Canadian First Nations woman to earn a doctorate from Harvard, she has influenced educational policy internationally and co-developed foundational courses on Indigenous governance. Championing Indigenous rights and addressing pressing issues like housing and violence against Indigenous peoples, Wilson's advocacy has earned her recognition from the Legislature of Manitoba and led to innovative projects like "One House, Many Nations." [reference]
- Barbara Bruce is an entrepreneur and Elder who has spent her life working with and for the Métis Nation and First Nations communities. Early in her career, Bruce worked for several years with the Manitoba Metis Federation, including a term as executive director. In 2009, she launched her planning and consulting firm, All My Relations Inc., focused on curriculum development, facilitation and events coordination for Indigenous cultural awareness and community-building. Bruce has served on more than two dozen boards of directors and was directly involved in planning national events for the Truth and Reconciliation Commission (TRC). Bruce is a Two-Spirit Elder who follows her traditional spiritual way of life.
- Saylesh Wesley hails from a rich lineage blending Stó:lō and Tsimshian heritage. Raised under the matrilineal tradition, she identifies as Stó:lō under the political jurisdiction of her grandmother, Rena Point-Bolton, a matriarch from Semá:th First Nation. Despite challenges and a difficult birth, Saylesh has emerged as a respected figure within Stó:lō, trans, and Two-Spirit communities, embodying courage and grace in her journey. [reference]
- Two-Spirit visibility increases with the establishment of events such as the annual Two-Spirit Powwow in San Francisco and the International Two-Spirit Gathering in Winnipeg.
- Two-Spirit activism expands to address issues such as HIV/AIDS, homelessness, and violence within Indigenous communities.

2010s:

- Ma-Nee Chacaby, also known as Edna Manitowabi, was an Anishinaabe-kwe Elder and LGBTQ+ activist born on July 17, 1950, in Kitigan Zibi Anishinabeg, Quebec. She co-authored "From the Roots Up: Surviving the Residential School System," sharing her

journey of resilience as a survivor of the residential school system and a Two-Spirit individual, leaving a lasting impact on Indigenous rights and LGBTQ+ advocacy before her passing on September 1, 2021. [reference]

- John R. Sylliboy's journey is one of resilience and self-discovery. Growing up in Nova Scotia, he grappled with his sexuality while pursuing opportunities abroad, eventually finding acceptance and support within his community upon returning home. Now, as he completes his Master of Education in Educational Foundations at Mount Saint Vincent University, his groundbreaking thesis on Two-Spirit identity reflects his commitment to improving the lives of Indigenous youth and preserving cultural traditions. [reference]
- Joshua Whitehead is a Canadian author, poet, and academic known for his work in contemporary Indigenous literature and LGBTQ+ literature. He is a member of the Peguis First Nation in Manitoba, Canada, and is Two-Spirit. Whitehead's writing often explores themes of identity, queerness, and the experiences of Indigenous peoples in Canada. He gained recognition for his debut novel, "Jonny Appleseed," which won the Governor General's Literary Award for Fiction in 2018 and was a finalist for the Lambda Literary Award. Whitehead's work is celebrated for its unique and powerful storytelling that reflects the intersection of Indigenous and LGBTQ+ experiences.
- Geo Neptune is a Two-Spirit Indigenous artist, educator, and activist from the Passamaquoddy tribe in Maine, United States. Known for their work in revitalizing and preserving traditional Wabanaki art forms, Neptune is a prominent advocate for Indigenous rights and LGBTQ+ issues. They are also recognized for their efforts in promoting cultural awareness and education within Indigenous communities and beyond. Neptune's work often explores themes of identity, tradition, and resilience, contributing to the ongoing dialogue about Indigenous perspectives and experiences. [reference]
- Benny Michaud, a two-spirit Michif person from the Eagle Clan, has dedicated her career to supporting Indigenous youth in mental health and education. As the Centre for Indigenous Support and Community Engagement Director at Carleton University, she has expanded Indigenous student support and led initiatives like the Kinàmàgawin Symposium for reconciliation dialogue on campus. With academic credentials including a Bachelor of Arts in History and Indigenous Studies, a Bachelor of Education from Queen’s University, and a Master of Arts in Canadian and Indigenous Studies from Trent University, Michaud also teaches as a contract instructor in the Department of History. [reference]
- James Makokis operates a clinic in the Enoch Cree Nation 135 serving the Kehewin and Enoch Cree Nation, and a satellite clinic in Edmonton, Alberta. Makokis is an Indigenous Two-Spirit person and is particularly noted for treating transgender people from the Cree communities and around the world, with many patients travelling from long distances to see him. Their practices combine traditional Cree and Western medical practices.

- Jaye Simpson, a Two-Spirit Oji-Cree individual from the Buffalo Clan, hails from Sapotaweyak and Skownan Cree Nation. They frequently explore themes of queerness within the child welfare system and their identity as a queer Indigenous person through their writing. Simpson's literary work has been showcased at various events, including the Canadian Festival of Spoken Word in 2017 and with the Vancouver Slam Poetry 2018 Team in Guelph. Recently honoured as the Vancouver Champion for the Women of the World Poetry Slam, Simpson's poetry has been published in several notable magazines, such as Poetry Is Dead, This Magazine, PRISM International, SAD Mag, GUTS Magazine, and Room. [reference]
- Two-Spirit voices gain prominence in mainstream media and cultural productions, contributing to greater awareness and understanding of Two-Spirit identities and experiences.
- Two-Spirit individuals and organizations play a key role in advocacy efforts for Indigenous rights and environmental justice, including the Standing Rock protests against the Dakota Access Pipeline.
- The first Two-Spirit Pride parade is organized in Winnipeg, Manitoba, Canada, drawing attention to the intersection of Indigenous and LGBTQ2+ identities.

2020s:

- Bambi Rey is a dynamic drag performer with a wide range of styles and interests. Her aesthetic varies based on the day's mood but can range from spooky to glamorous to downright club kid. Bambi recently got into wig styling and is excited to see where this new hobby will take her. [reference]
- Prairie Sky is a vibrant character featured in CBC Arts' Canada's a Drag series, crafted by Winnipeg drag performer Levi Foy. Foy describes Prairie Sky as a blend of elegance and trucker talk, serving as a gateway to queer exploration and personal growth. Over the past eight years, Prairie Sky has evolved from an experiment with gender presentation to a celebration of performative expression. Drag offers Foy the chance to embrace showmanship and visibility, envisioning a future where his drag persona accompanies him to the end. [reference]
- Feather Talia, a Two-Spirit drag queen from Winnipeg, infuses her performances with cultural pride from Muskowekwan First Nation. With nearly six years of experience, she's earned numerous titles and recently took on the role of "Indigiqueer Drag Comedian" in Winnipeg's scene. Known as the Mother of the House of Wolves and Queens, Feather promises a mix of sass and humour that will leave audiences either stunned or in stitches. [reference]
- Chelazon Leroux is a Canadian drag performer who competed on season 3 of Canada's Drag Race. Chelazon Leroux was raised in Saskatchewan. She has more than 500,000 TikTok followers. She walked in London Fashion Week in 2021 and is also a public

speaker. She has also hosted a series of beauty tutorials called Deadly Like Auntie. Chelazon Leroux is Two-Spirit and uses the pronouns he/she/they in and out of drag. She considers Buffalo Dene First Nation home.

- Kairyn Potts (he/him) proudly represents his Two-Spirit Winkte identity from the Alexis Nakota Sioux Nation, originally hailing from Edmonton but now residing in Vancouver. His multifaceted roles as a youth advocate, content creator, fashion model, actor, and comedian enable him to use platforms like TikTok, Instagram, and Twitch to share his culture, passions, and humour. Kairyn's advocacy focuses on queer Indigenous issues, youth in care, mental health awareness, and promoting positive life choices for Two-Spirit and gender-diverse individuals. [reference]
- Jen Ferguson, a Métis activist with a PhD, sees writing, teaching, and beading as political. Represented by Patricia Nelson, her debut YA novel won a 2022 Governor General's Award and is a 2023 Stonewall Honor Book. Living on Meskwaki territory, she teaches at Coe College and can be contacted through her website. [reference]
- Orene Askew, also known as DJ O Show, brings vibrant energy and expertise to her DJing and hosting gigs, infusing professionalism and passion into every event. As an Afro-Indigenous member of the Squamish Nation, Orene incorporates her diverse background and cultural teachings into her work, extending beyond DJing to include inspirational speaking engagements and past roles on the Squamish Nation Council. Her outstanding contributions have earned her multiple awards, including recognition from the Vancouver Pride Society and the International Indigenous Hip Hop Awards. [reference]
- Two-Spirit activism continues to grow, with increased recognition and support from Indigenous communities, governments, and non-profit organizations.
- Two-Spirit artists, writers, and activists contribute to a rich cultural landscape that celebrates and affirms Two-Spirit identities and experiences.
- Challenges such as discrimination, violence, and health disparities persist, but Two-Spirit individuals and communities continue to advocate for social change and justice.

This timeline briefly overviews some key moments and developments in the history of Two-Spirit and Indigenous gender-diverse peoples in North America from time immemorial to the present day. It's important to recognize that this history is ongoing and complex, shaped by diverse experiences and perspectives within Indigenous communities.

Unit Plan Resource Extensions

Part #1 ● Google Arts & Culture: Google Arts & Culture platform hosts virtual exhibitions from museums worldwide, including some with queer-focused collections. You can search for specific topics or browse through their curated collections. ● LGBTQ+ Museums and Organizations: Some LGBTQ+ museums and organizations may offer virtual galleries or exhibitions. Examples include the Leslie-Lohman Museum of Art in New York City, the GLBT Historical Society in San Francisco, and the ONE National Gay & Lesbian Archives in Los Angeles. Check their websites or contact them directly to inquire about virtual offerings. ● Online Exhibitions: Keep an eye on online exhibitions hosted by various institutions. Many museums and galleries create temporary online exhibitions that may include queer themes or artists. ● Social Media and Online Platforms: Follow LGBTQ+ artists, curators, and museums on social media platforms like Instagram, Twitter, and Facebook. They often share information about virtual exhibitions, online events, and digital collections. ● University Archives and Libraries: Some universities with LGBTQ+ archives or special collections may offer virtual access to their materials. Check university websites or library catalogues for digital collections related to queer history and culture. ● Virtual Pride Events: During Pride Month and other	Part #2 ● Gallup Native Pride: Gallup Native Pride is an organization that celebrates and supports LGBTQ+ Indigenous people. Their website features articles, interviews, and resources that highlight the resilience and contributions of Two-Spirit individuals. ● Indian Country Today: Indian Country Today is a digital news platform that covers a wide range of topics relevant to Indigenous communities, including Two-Spirit issues and achievements. Their articles provide insights into contemporary Two-Spirit experiences and activism. ● Intersecting Two-Spirit: Intersecting Two-Spirit is an online platform that showcases the creativity and talents of Two-Spirit artists and performers. It features articles, interviews, and event listings that celebrate Two-Spirit excellence in the arts. ● National Indigenous Women's Resource Center (NIWRC): NIWRC focuses on issues related to Native American women, including Two-Spirit individuals. Their website offers resources, reports, and webinars that address violence against Indigenous people and promote healing and resilience. ● National LGBTQ Task Force: The National LGBTQ Task Force advocates for LGBTQ+ rights and justice, including issues impacting Two-Spirit people. Their website offers reports, toolkits, and resources that address LGBTQ+ inclusion and equity. ● NativeOut: NativeOut is a nonprofit organization dedicated

LGBTQ+ celebrations, there may be virtual events that include digital exhibitions or galleries. Keep an eye on Pride organizations and LGBTQ+ community centers for announcements.	to the positive portrayal of Two-Spirit people. Their website offers educational resources, articles, and videos that provide insights into Two-Spirit identity and history. ● Queer Indigenous Studies Collective: This collective aims to promote scholarship and dialogue around Queer Indigenous Studies. Their website offers resources such as articles, book recommendations, and event announcements that explore the intersection of Indigenous and LGBTQ+ identities. ● Two-Spirit Journal: Two-Spirit Journal is an online platform that features articles, interviews, and stories about Two-Spirit individuals and communities. It provides valuable perspectives on contemporary issues and experiences. ● Two-Spirit Resource Directory by GLAAD: GLAAD offers a Two-Spirit Resource Directory that provides information and resources for Two-Spirit individuals and allies. It includes articles, videos, and links to organizations that support the Two-Spirit community. ● YouTube Channels: Search for YouTube channels featuring content created by or about Two-Spirit individuals. These channels may include interviews, educational videos, and personal stories that provide valuable insights into Two-Spirit identity and culture.

Critcal Thinking and Problem Solving	Innovation, Creativity, and Entrepreneurship	Learning to Learn / Self-Aware & Self-Directed	Collaboration	Communication	Global Citizenship and Sustainability
Solves meaningful, real-life, complex problems	Contributes solutions to complex social, economic, and environmental problems	Learns the process of learning (metacognition) (e.g., independence, goal-setting, motivation)	Participates in teams, establishes positive and respectful relationships, develops trust, acts cooperatively and with integrity	Communicates effectively and respectfully in different contexts in oral and written form	Understands ecological, economic, and social forces, their interconnectedness, and how they affect individuals, societies, and countries
Takes concrete steps to address issues	Enhances a concept, idea, or product through a creative process	Believes in the ability to learn and grow (growth mindset) and monitors progress in learning	Learns from, and contributes to, the learning of others	Asks effective questions to acquire knowledge	Acts responsibly and ethically in building sustainable communities
Designs and manages projects	Takes risks in thinking and creating	Develops personal, education, and career goals and perseveres to overcome challenges to reach them	Co-constructs knowledge, meaning, and content	Communicates using a variety of media	Recognizes discrimination and promotes principles of equity, human rights, and democratic participation
Acquires, processes, synthesizes, interprets, and critically analyzes information to make informed decisions (critical, digital, and data literacy)	Formulates and expresses insightful questions and opinions to generate novel ideas	Self-regulates in order to become a lifelong learner	Assumes various roles on the team	Selects appropriate digital tools according to purpose and audience	Recognizes the traditions, ways of knowing, and histories of Indigenous peoples, appreciates their historical and contemporary contributions to Canada, and recognizes the legacy of residential schools.
Engages in an inquiry process to solve problems	Tests hypotheses and experiments with new strategies or techniques	Reflects on thinking, experience, values, and critical feedback to enhance learning	Addresses disagreements and manages conflict in a sensitive and constructive manner	Listens and shows empathy to understand all points of view	Contributes to society and the culture of local, national, global, and virtual communities in a responsible, inclusive, accountable, sustainable and ethical manner
Sees patterns, makes connections, and transfers learning from one situation to another, including real world applications	Makes discoveries through inquiry research	Cultivates emotional intelligence to understand self and others	Networks with a variety of communities/groups	Gains knowledge about a variety of languages including Indigenous languages, and understands the importance of the diversity of languages in Canada	Engages in local, national and global initiatives to make a positive difference
Connects, constructs, relates, and applies knowledge to all domains of life such as school, home, work, friends, and community	Demonstrates initiative, imagination, creativity, spontaneity, and ingenuity in a range of creative processes	Adapts to change and shows resilience to adversity	Respects a diversity of perspectives and recognizes different sources of knowledge, including Indigenous ways of learning	Voices opinions and advocates for ideas	Learns from and with diverse people and develops cross-cultural understanding
Analyzes the functions and interconnections of social, economic, and ecological systems	Pursues new ideas and shows leadership to meet a need in a community	Manages various aspects of life; physical, emotional, (relationships, self-awareness), spiritual, and mental well-being	Uses a rich variety of technology appropriately to work with others	Creates a positive digital footprint	Participates in networks in a safe and socially responsible manner
.	Leads and motivates with an ethical entrepreneurial spirit	Acquires movement skills for exercise and understanding of how and why to engage in exercise activities	.	.	.
		Develops identity in the Canadian context (e.g., origin and diversity) and considers connection to others and the environment	.	.	.
		Takes the past into account to understand the present and approach the future	.	.	.
Student Descriptors	**Student Descriptors**	**Student Descriptors**	**Student Descriptors**	**Student Descriptors**	**Student Descriptors**
Students will solve meaningful, real-life, complex problems by taking concrete steps to address issues and design and manage projects.	Students formulate and express insightful questions and opinions to generate novel ideas.	Students learn the process of learning (metacognition) (e.g., independence, goal-setting, motivation) and believe in their ability to learn and grow (growth mindset).	Students participate in teams by establishing positive and respectful relationships, developing trust and acting co-operatively and with integrity.	Students communicate effectively in different contexts in oral and written form through a variety of media.	Students understand the ecological, economic, and social forces, their interconnectedness, and how they affect individuals, societies, and countries.
Students will engage in an inquiry process to solve problems as well as acquire, process, interpret, synthesize, and critically analyze information to make informed decisions (i.e., critical, digital, and data literacy).	Students contribute solutions to complex economic, social, and environmental problems or to meet a need in a community in a number of ways including: enhancing concepts, ideas, or products through a creative process, taking risks in their thinking and creating, discovering through inquiry research, and by hypothesizing and experimenting with new strategies or techniques.	Students self-regulate in order to become lifelong learners and reflect on their thinking, experience, values, and critical feedback to enhance their learning. They also monitor the progress of their own learning.	Students learn from and contribute to the learning of others by co-constructing knowledge, meaning, and content.	Students communicate using the appropriate digital tools and create a positive digital footprint.	Students take actions and responsible decisions that support quality of life for all, now and in the future.
Students will see patterns, make connections, and transfer what they have learned from one situation to another, including in real-world applications	Students demonstrate leadership, initiative, imagination, creativity, spontaneity, and ingenuity in a range of creative processes and motivate others with an ethical entrepreneurial spirit.	Students develop their identity in the Canadian context (e.g., origin and diversity) and consider their connection to the environment. They cultivate emotional intelligence to understand themselves and others. They take the past into account to understand the present and approach the future.	Students assume various roles on the team, respect a diversity of perspectives, and recognize different sources of knowledge, including Indigenous ways of learning.	Students ask effective questions to acquire knowledge, listen to understand all points of view, voice their own opinions, and advocate for ideas.	Students recognize discrimination and promote principles of equity, human rights, and democratic participation.
Students will construct, relate, and apply knowledge to all domains of life such as school, home, work, friends, and community.	.	Students develop personal, educational, and career goals and persevere to overcome challenges to reach goals. They adapt to change and show resilience to adversity.	Students address disagreements and manage conflict in a sensitive and constructive manner.	Students gain knowledge about a variety of languages, including Indigenous languages, and understand the cultural importance of language.	Students recognize the traditions, knowledge, and histories of Indigenous peoples, appreciate their historical and contemporary contributions to Canada, and recognize the legacy of residential schools.
Students will analyze the functions and interconnections of social, economic, and ecological systems.	.	Students develop movement skills for exercise, understanding of how and why to take part in movement activities for exercise, and positive attitudes about healthy and active living.	Students network with a variety of communities/groups and use an array of technology appropriately to work with others.	.	Students learn from and with diverse people, develop cross-cultural understanding, and understand the forces that affect individuals, societies, and nations
.	.	Students manage various aspects of their life: physical, emotional (relationships, selfawareness), spiritual, and mental well-being.	.	.	Students engage in local, national, and global initiatives to make a positive difference.
					Students contribute to society and to the culture of local, national, global, and virtual communities in a responsible, inclusive, accountable, sustainable, and ethical manner.

This project was funded by the Government of Canada's Community Services Recovery Fund.