

ADDRESSING  
*2*  
TWO-SPIRITS  
*in the*  
American Indian,  
Alaskan Native  
*and*  
Native Hawaiian Communities

PARTICIPANTS MANUAL

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## NATIONAL NATIVE AMERICAN AIDS PREVENTION CENTER

GAY MEN OF COLOR TWO SPIRIT PROJECT

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# Module 1

## ESTABLISHING GROUP DYNAMICS AND PROCESS



### OVERVIEW:

This module puts forth the goals of the training, encourages participants to take responsibility for their own comfort and learning, and sets an environment for dialogue and support of the training.

### OBJECTIVES:

By the end of the module, participants will be able to:

- Understand the goals of the overview of the training
- Establish ground rules and apply throughout the training
- Discuss the barriers of providing prevention and care for Two-Spirits

### MODULE FORMAT: SKILLS BUILDING

Presentation 1.1: Group Process

Slide 1.1: Overhead of the Training Goals

Slide 1.2: Overhead of the Overview of the Two-Day Training

Slide 1.3: Clarence's Story

Activity 1.1: Setting Ground Rules

Slide 1.4: Overhead of the General Ground Rules

Activity 1.2: Lifeline Exercise

Activity 1.3: Initial Exercise for History of Two Spirits

Handout 1.1: History of Two Spirits



# GENERAL GROUND RULES



**Here are some basic tools that are essential to getting the most of this learning opportunity:**

1. Confidentiality - Some people may disclose something personal and it should remain confidential.
2. Respect - Respect yourself and others in this environment.
3. Participate - Actively participate in your own learning. Share your experiences, your skills and your thoughts so that others can learn from you.
4. Ask questions - If you are not clear on what is being presented or stated, ask for clarifications - chances are that there are other participants who have the same question.
5. Take risks - There may be activities or discussions that may be uncomfortable for some but taking risks can be helpful in overcoming challenges and barriers.
6. Turn off any cell phones or pagers - Or put them on vibrate. There will be breaks so that you may retrieve or return messages.
7. Agree to Disagree - Others may say something that you may not agree with but do not allow your disagreements to keep you from participating or learning from each other.
8. Be honest - Speak from the heart.
9. Have fun - Learning and time go quickly when you enjoy yourself, share a laugh and it is good for the soul!
10. Any Others? - If there are other rules that you would like to include in this training, please share:

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**Remember: This is your learning opportunity, your time and your commitment so you have the right to remind the group of these ground rules. Thank you for your participation!**

# HANDOUT 1.1: HISTORY OF TWO SPIRITS EXERCISE



**Directions:**

Please answer the following questions by circling the best answer and fill in the blanks as appropriate.

1. How do you identify yourself?  
Straight  
Gay  
MSM  
Lesbian  
Bisexual  
Transgender  
Two-Spirited  
Other: \_\_\_\_\_
2. Does your tribe have a word for G, L, B, T or Two Spirits?  
No  
Yes, the word is: \_\_\_\_\_  
Name of tribe: \_\_\_\_\_  
Don't know
3. Have you heard stories of G, L, B, T or Two Spirits in your tribal history?  
No  
Yes
4. Do you know their role or what responsibilities G, L, B, T or Two Spirits had in your community or tribe?  
No  
Yes, please  
explain: \_\_\_\_\_  
\_\_\_\_\_
5. Is there someone in your tribe or community that is willing to share information about G, L, B, T or Two Spirits?  
No  
Yes
6. Have you asked an elder or someone from your tribe or community about G, L, B, T or Two Spirits?  
No  
Yes
7. Do you know of G, L, B, T or Two Spirits in your tribe or community?  
No  
Yes



# Module 2 HISTORY OF TWO SPIRITS



### OVERVIEW:

This module helps participants explore some of the traditional roles or customs and historical gender roles and sexuality within Native American communities.

### OBJECTIVES:

By the end of this module, participants will be able to:

- Share and engage in their personal understanding of Two-Spirit individuals, relevant to each local and individual tribal community, past and present
- Take part in discussion on labels (both negative and positive) or terms that are used in our communities for Gay, Lesbian, Bisexual, Transgender or Two-Spirit

### MODULE FORMAT

Presentation 2.1: History of Two Spirits

Slide 2.1: Overhead of Definition of Sex, Sexuality, Sexual Identity, Sexual Health and Native American Sexuality.

Presentation 2.1: A Historical View of Two Spirits in Native Country

Activity 2.1: What has the role of Two Spirits always been?

Slide 2.2: Overhead of Timeline of Two Spirits

Activity 2.2: Contemporary Two Spirits

Handout 2.1: Contemporary Two Spirits

Optional Activity 2.3: History of Two Spirits

Optional: Utilize a model on local roles and customs of Two-Spirit in participants' respective communities





### First Contact

When Europe first had contact with the people and cultures of this hemisphere, the explorers, missionaries and government representatives were not prepared to encounter hundreds of complex social systems and sophisticated languages, elevated learning, advanced relationships to the environment, and fully developed social orders that had no resemblance to European cultures. These lands had been home for tens of thousands of years for tens of millions of people – and yet the first white visitors claimed territory as though it were empty. Contact with Europe brought grief and loss of unimaginable magnitude to these shores, and one of the most familiar aspects known to the world includes the many diseases against which Native people had no immunity and for which there were no known cures. The long list of epidemics wiped out perhaps 15 million people over 500 years, and some persisted into the twentieth century. Homophobic violence in North America first dates back to and is documented in the late 1400s and early 1500s.

Mediterranean centuries earlier. Many cultures around the world have had traditions of multiple gender societies since time immemorial. Native American cultures shared this sophisticated outlook on humanity that acknowledged the value and contributions of all people in a community.

Among many Native cultures, Europeans in the years immediately following 1492 were gradually shocked to comprehend the widespread and powerful involvement of women in tribal governments; centuries of previous nation-to-nation treaty making; and careful construction of societies that found affirmation and roles for all community members. Most tribes had multiple gender systems (that is, more than two genders), and it was always understood that in addition to men and women, there were people who occupied a social and spiritual position somewhere in between them. Europeans were unable to understand why in most tribes these people were quite often held in high esteem within the community. Some of the early explorers and missionaries referred to them as ‘berdache’, reflecting the vocabulary of European religious crusades in the



About 100 years ago, the science of anthropology began to take an interest in the ‘berdache’ as a cultural phenomenon, particularly since American citizens thought that Native Americans in the United States represented a disappearing race. Far from disappearing, Native populations grew at an astonishing rate throughout the past century, although many traditions were in actual danger of disappearing. While scientists attempted to gather information about hundreds of Native cultures, Elders began to protect information by taking it ‘underground’ for safety, to pass it along quietly in respect of the traditions that they were taught to uphold. In the 1970s and 1980s, Native people who were called homosexual, or gay and lesbian, by mainstream society, began the process of re-learning and stitching back together these cultural traditions, eventually rejecting the term ‘berdache’, since it primarily referred to male cross-dressing slaves kept for sexual purposes in ancient Persian society. This description, not surprisingly, displeased the Native women in particular.

In 1990, at the Third International Gathering of Native gay, lesbian and bisexual people held in Winnipeg, cultural teachers shared language and information that resulted in the widely accepted term Two Spirit, which many people embraced as an alternative to ‘berdache’ and ‘gay’. The community recognized that some males are balanced by feminine identities, and some females are balanced by strong masculine characteristics, in keeping with many Native traditions. As the communities have reconstituted pieces of our histories, it also became clear that quite often the partners (spouses) of Two Spirit persons don’t identify as gay/lesbian/bi or Two Spirit-, which is also consistent with cultural traditions. The rebirth of pride in these identities began to grow, at the same time that the epidemic of HIV began to appear with devastating results among Native people.

During the past 15 years, while Native people everywhere have tried to comprehend the impact of this disease, many people have started to remember the roles of Two Spirit people in the circle of community, and many Elders have started to share their knowledge and support. This curriculum and the training participants are a continuing part of a heritage that promotes acceptance and value of all human life, and recognizes the contributions that everyone can make to living, unbroken Native histories.

# TIMELINE OF TWO SPIRITS



## European contact

- 1492 Columbus lands in Arawak Territory, rather lost
- 1530 Hernán Cortez in his first report to Emperor Charles V, describes 'berdaches' in present day Mexico
- 1670s Father Marquette is surprised to witness cross-dressing men among tribes along the Mississippi River
- 1775 2nd Spanish Military Governor of California notes the 'joyas' among numerous California tribes
- 1804 Lewis & Clark expedition notes presence of 'berdache' in Northern Plains
- 1830s George Catlin paints 'Dance to the 'Berdache'
- 1880s We-waha visits Washington DC and meets President Cleveland, among others

## Twentieth Century

- 1969 Stonewall riots in New York City, birth of modern gay liberation Movement (commonly recognized)
- 1975 Gay American Indians (GAI) founded, San Francisco
- 1981 Nichiwakan Society founded, Winnipeg
- 1987 March on Washington, national meeting of Native community
- 1988 1st International Gay and lesbian Native Gathering, Minneapolis
- 1989 American Indian Gays & Lesbians founded, Minneapolis
- 1990 'Two Spirits' enters English vocabulary at 3rd annual Gathering, Winnipeg
- 1992 Quincentennial year, New York City Gay Pride Parade led by Native people, hosted by WeWaha and BarCheeAmpe
- 1995 8th Annual International Gathering, held on sovereign land, New Brunswick
- 1996 People of the Four Directions founded, San Diego
- 1997 10th Anniversary International Two Spirit Gathering, Minneapolis
- 1998 First regional Two Spirit gathering, Oklahoma
- 1999 Colorado Two-Spirit Society founded
- 2001 Montana regional Gathering
- 2002 15th annual International Two Spirit Gathering, Alberta

# HANDOUT 2.1: CONTEMPORARY TWO SPIRITS



**Directions:** Please answer the following questions in the space provided. If you need additional space please use the back of this sheet.

1. Do you have a relative, friend, colleague, or know others who might identify as Two Spirit?

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2. What type of career or work do you know that Two Spirits are involved in?

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3. What strengths or characteristics do you like about these individuals?

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4. Do you know any Two Spirits who are 'out' in your community? In what way are they involved in your community?

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Module

3

UNDERSTANDING INDIVIDUAL IDENTITY FORMATION



**OVERVIEW:**

To understand how people identify themselves according to sex, race, and sexual orientation, and the implications to services.

**OBJECTIVES:**

- Participants will learn basic (Western) terminology of identity, Urban American Indian Identity Model and Stages of Coming Out.
- Participants will explore how they identify themselves and share the implications of it.

**MODULE FORMAT: SKILLS BUILDING**

Presentation 3.1: Understanding Individual Identity Formation

Slide 3.1: Overhead of Identity Definition

Slide 3.2: Overhead of Identity Crisis Definition

Slide 3.3: Overhead of Identity Disorder Definition

Slide 3.4: Overhead of Identity Problem

Activity 3.1: Identity Exercise

Handout 3.1: Identity Exercise

Slide 3.5: Overhead of Intersecting Circles

Presentation 3.2: Urban American Indian Identity Model (UAI)

Slide 3.6: Overhead of UAI Model

Slide 3.7: Overhead of UAI five identity dimensions

Presentation 3.3: Stages of Coming Out

Slide 3.8: Overhead of Stages of Coming Out





## HANDOUT 3.1: IDENTITY EXERCISE



### Directions:

Fill in the blanks.

Describe how you identify yourself culturally, sexually, spiritually, emotionally, and physically.

Using the previous list, pick 5 identifiers that you would use describing yourself to a stranger.

Rate the 5 ways in which you identify, in order of importance and indicate why they are important?

Exchange information with the person next to you in your small group, and have them describe you using the information in question 2.

# Module

# 4

## HOMOPHOBIA AND STIGMA



### OVERVIEW:

This module helps participants address the underlying factors of Homophobia within Native American communities and understand the impact of stigma that comes with homophobia, Two Spirits and HIV positive individuals within our community.

### OBJECTIVES:

By the end of this module, participants will be able to:

- Define Homophobia
- Look at underlying factors of individuals, local community and outside influences that contribute to homophobia
- Define and engage in the discussion of Stigma and its correlation to Two Spirits, HIV and the impact it has on prevention and care efforts
- Find possible solutions in combating Homophobia and the Stigma of HIV in Native American communities
- Find ways to support and empower Two Spirits

### MODULE FORMAT

Activity 4.1: Influence of Homophobia in Our Communities

Handout 4.1: Influences of Homophobia

Activity 4.2: Influences of Homophobia: Fred C. Martinez Jr. Story

Press Release: Fred C. Martinez Jr. Story press Release by GLAAD

Handout 4.2: Influences of Homophobia: Fred C. Martinez Jr. Story

Activity 4.3: Stigma of HIV/AIDS Exercise

Activity 4.3: Key Discussion Points:

Handout 4.3: Prevention of Homophobic Violence for Individuals

Handout 4.4: Information or Tips for Providers and Allies of Two Spirits



# HANDOUT 4.1: INFLUENCES OF HOMOPHOBIA



**Directions:**

Please check the following boxes and answer the questions in the appropriate spaces.

What my tribe or community uses to identify the spiritual being:

- Creator
- God
- Other: \_\_\_\_\_

These are the faith-based institutions in my community:

- Native Spirituality
- Christianity: \_\_\_\_\_
- Buddhism
- Jewish
- Atheist
- Other: \_\_\_\_\_

What I practice:

- Native Spirituality
- Christianity: \_\_\_\_\_
- Buddhism
- Jewish
- Atheist
- Other: \_\_\_\_\_

What are the values or teachings on homosexuality by:

- Native Spirituality
- Christianity: \_\_\_\_\_
- Buddhism
- Jewish
- Atheist
- Other: \_\_\_\_\_

One thing that I dislike or have trouble with my religion is...

These are my own personal values, beliefs and attitudes on homosexuality.

If there was anything about my religion I would change, it would be...

What other institutions or influences contribute to homophobia in my community?

# INFLUENCES OF HOMOPHOBIA: HANDOUT 4.2: FRED C. MARTINEZ, JR. STORY



**Directions:**

After reading the press release, complete the following questions and share in discussing the answers.

Could this incident have been prevented? How?

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What are the institutions involved? What would be their ideal role in preventing this tragic event from happening?

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What are the resources available for his family, his community?

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What type of activities or resources would you envision to prevent a similar event or to address homophobia in your community?

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**Material:** Newspaper print and markers.

## HANDOUT 4.3: PREVENTION OF HOMOPHOBIC VIOLENCE FOR INDIVIDUALS



Here are some tips for you to share with Two Spirits or those that may be questioning themselves so that they can protect themselves from homophobic violence.

**Trust your instincts**, with yourself, people that you meet and situations that you are placed in.

**Realize that you are a good person** and that your cultural history and traditions affirm you. With reflection, meditation and support you will begin to feel comfortable with your sexuality. Everyone has the right to feel good about themselves.

**Surround yourself with people** who support and understand you.

**Stay alert.** Awareness is your best defense.

**Make sure that you project confidence.** Do not look like an easy target.

**Be aware** of your surroundings.

**Do not walk alone**, especially if you are upset or intoxicated.

**Choose busy and well-lit streets.**

**Walk near the curb.** Avoid doorways, alleys, construction sites and parks, especially after dark.

**If you feel threatened**, cross the street, change directions or find a safe place.

**Have your keys in your hand** when you reach your home or car.

**Conceal or do not carry** lots of money or jewelry.

**Carry a whistle** or "screamer" or shout to attract attention.

**If you are bringing someone home**, or going home with someone that you don't know well or have just met, introduce that person to a friend or an acquaintance so that someone will know whom you are with.

**Harassment often precedes assault.** Use your best judgment and instincts in responding to any confrontational behavior.

**Report all types of crimes** and ask for a copy of a report filed.

*Adapted from: The Campaign to End Homophobia*

## HANDOUT 4.4: INFORMATION OR TIPS FOR PROVIDERS AND ALLIES OF TWO SPIRITS



Providers, families and friends are often afraid or do not know what to do or say when someone comes out to them or they encounter someone openly gay, bisexual, lesbian, transgender or Two Spirited. Here are some tips for health care, social service providers and allies for Two Spirits.

▶ Be human, be real, and be honest.

▶ Be forgiving.

▶ Ask questions and be willing to learn.

▶ Include Two Spirited people in all aspects of community and cultural activities.

▶ Assist in finding the local traditional roles that Two-Spirits played or held in your community prior to outside contact.

▶ Avoid being judgmental, keep an open mind.

▶ Address your own phobia and biases.

▶ Be honest with your feelings, concerns and wishes with Two-Spirits and the risks that they may place themselves in.

▶ Encourage and mobilize Two-Spirits in HIV and AIDS prevention and care efforts in your community.

▶ Speak out against homophobia, hate crimes, including jokes against Gays, Lesbians, Bisexuals, Transgender and Two Spirit people.

▶ Encourage and support people to share their stories of hate crime experiences.

▶ Support the victims of hate crimes by listening and being empathetic.

▶ Encourage the media to report accurately and on all crimes of hate.

▶ Educate young people to not tolerate violence and hate crimes against anyone.

▶ Recognize that gays, lesbians, bisexuals, transgender and Two Spirit people are often special targets of violence.

*Adapted from: The Campaign to End Homophobia*



## Module

## 5

## COMMUNITY MOBILIZATION

**OVERVIEW:**

This module helps participants mobilize Two Spirits and the AI/AN communities in supporting leadership for HIV/AIDS prevention efforts, involving Two Spirits in all programs, mobilizing family and friends of Two Spirits, reclaiming local traditional roles and customs of Two Spirits in our communities, and to become a resource.

**OBJECTIVES:**

By the end of this module, participants will be able to:

- Review National and Local Surveillance Data
- Find ways to support and encourage Two Spirit leadership in prevention and care efforts;
- Encouraging parents and friends of Two Spirits to be supportive and active in local efforts;
- Encourage participants in finding local traditional roles and places of Two Spirits

**MODULE FORMAT: SKILLS BUILDING**

Activity 5.1: Do the Numbers Accurately Reflect Our Population?

Handout 5.1: Recent CDC HIV/AIDS Surveillance Data

Handout 5.2: HIV/AIDS Statistics in Indian Country

Activity 5.2: Supporting Two Spirit Leadership

Handout 5.3: Community Mobilization: Two Spirit Leadership

Slide 5.1: Cultural Values and Traditional Roles



## HIV/AIDS STATISTICS IN HANDOUT 5.2: INDIAN COUNTRY?



What are the cumulative HIV/AIDS cases for Native people?

How many Native people have been diagnosed with AIDS from the last reporting period?

How many Native people have been diagnosed with HIV from the last reporting period?

Of the new infections which age group has reported the most cases?

Of the new infections which age group has reported the fewest cases?

How many Native women are currently living with HIV/AIDS and how many have died?

How many Native men are currently living with HIV/AIDS and how many have died?

What is the most common risk factor reported?

## COMMUNITY MOBILIZATION: HANDOUT 5.3: TWO SPIRIT LEADERSHIP



**Directions:**

Please answer the following questions in the space provided. If you need additional space please use the back of this sheet.

If you were interested in enhancing or developing your leadership skills, how would you like to be supported by your peers, community, friends and family?

What are some characteristics of Native Leaders that you would like/admire?

What are some characteristics of leaders that you like/admire in general?

What are some characteristics of G, L, B, T or Two Spirits that you like?

How would you support G, L, B, T or Two Spirits in your community?



# Module 6

## ESTABLISHING GROUP DYNAMICS AND PROCESS



### MODULE SIX: NATIVE MEN'S HEALTH

#### OVERVIEW:

This module helps participants address and provide holistic health care for all Native men in our communities.

#### OBJECTIVES:

By the end of this module, participants will be able to:

- Share and engage in the discussion on general Native Men's health issues;
- Become more comfortable in discussing health issues that affect Native Men & MSMs;
- Become a better service and care provider for Native MSMs, and;
- To be able to provide resources, allow and encourage Native MSMs to take better care of themselves.

#### MODULE FORMAT

Activity 6.1: Men's Health

Handout 6.1: Men's Health

Slide 6.2: Strategies for Men's Health

Activity 6.2: Understanding Male Sexuality

Handout 6.3: Understanding Male Sexuality Exercise

Activity 6.3: Understanding Male Sexuality Part 2





**Directions:**

Circle the best answer and fill in the blanks.

Are you comfortable in openly discussing health issues with Native men?    No            Yes

What are the common health issues for American Indian, Alaska Native and Native Hawaiian Men?

What can Native men do to take better care of themselves in the following areas?:

What are some ways I/we can be supportive of Native men in promoting health and wellness?

Age Group:	Physically	Emotionally	Mentally	Spiritually
Youth				
Young Men				
Adults				
Elders				
Two-Spirits				



Here are some suggestions for Native men in maintaining a healthier lifestyle that you can provide. It is highly recommended that you ask them first how they would maintain a well-balanced lifestyle.

**Self Physical-Care**

- Get to know your body - suggest doing this when they are showering or bathing
- Examine areas where lymph nodes are: neck, armpits, breasts, pubic area and around the cervix
- Get regular checkups
- Exercise regularly
- Clean wounds
- Take prescribed medications and follow physician's medical care and orders
- Avoid binging on alcohol
- Reduce or quit tobacco
- Use contraceptives and barrier protection (condoms) when having sex
- Get tested for HIV or other STDs when you have engaged in risky behaviors

**Self Emotional-Care**

- Display anger in a healthy way
- Talk about fears, hopes, dreams, etc., with your family and friends
- Know that it is okay to cry
- Avoid drinking or doing drugs to hide from your emotions

**Self Mental-Care**

- Seek professional help if you have experienced trauma in the past
- Avoid drinking or doing drugs to avoid dealing with trauma that you have experienced

**Self Spiritual-Care**

- See guidance from spiritual leaders that you trust
- Take part in community, tribal or religious activities
- Pray

**Any Others?**

UNDERSTANDING MALE  
HANDOUT 6.3: SEXUALITY EXERCISE



**Instructions:**

Write down anything and everything that comes to your mind, things that you have heard of, things that you know of, images of the words, etc., that relate to the following:

Topic:	Positive:	Negative:
Native		
Sex		
Sexuality		
Sexual		
Identity		
Sexual Health		
HIV/AIDS		
Two-Spirit/MSM		

Module

7

PREVENTION FOR TWO SPIRITS



**OVERVIEW:**

This module helps participants provide a holistic approach to prevention for Two Spirits and non-self identified MSMs in Native American communities.

**OBJECTIVES:**

By the end of this module, participants will be able to:

- Increase their awareness of the risks of MSMs, MSM-IDU and those who do not identify as MSMs
- Increase their knowledge and awareness of the risks of unprotected sex for MSMs.

**MODULE FORMAT**

Activity 7.1: Case Studies of Some You Might Know  
Handout 7.1: Case Studies

Activity 7.2: Holistic Approach  
Handout 7.2: Prevention for Two-Spirits







**PREVENTION FOR TWO SPIRITS:  
CASE STUDIES**

**Rydell**

A 25-year-old recent college graduate who has come back to the community. A good-looking young man, he was a star basketball player in high school and was involved in other sports. He is very popular among his peers, well liked by everyone in the community, never had trouble dating girls and is looked up to by younger children, especially boys, who want to follow his athletically talented example. He has always been helpful with those who need help, especially the elderly in the community. He went to college at one of the state's universities about four hours away and would bring home a male friend for long weekends or short holidays. The last two years, he brought home the same friend for these short school holidays. You had heard rumors that he had played around with both genders in high school but he had denied them each time.

drink and party with friends in the community. He has been in jail a couple of times. When he is not drinking, he is involved in raising his children, hunting, and fishing and is in community activities.

**Andi**

A 35-year-old female who has been married for five years to Jon. Jon is an electrician and got his training at a trade school in an urban setting. He has been a good husband to Andi, gets along with everyone in the community and drinks socially. Andi comes from a respected family in the community and was popular in high school. Andi teaches in the local school and is often away on business trips. She and Jon have never had any medical problems. They do get annual health examinations. Jon often gets condoms from the health center. There are rumors that Jon's father walked in on him, engaging in anal sex with a male friend who was visiting from another community while his wife was away on a business trip.

**Jamie**

A 19-year-old who was effeminate when he was growing up and recently came out when someone in the community 'outed' him. When he was younger, he played with dolls, and with girls more than boys, and has often been the target of jokes, verbal and physical harassment. He dropped out of high school a couple of times and finally completed his GED. He has often run away, hitch hiking to the city, but always finding his way home. His parents are separated and he stayed with different relatives, as long as they tolerated his behavior. He started drinking at a young age and it is known that he had been sexually molested at age 9 by an older male relative (not reported). He seeks parties in your community and binges when he drinks. He is often a loner and does not have close friends in his age group. He had attempted suicide once by taking an entire bottle of Tylenol. He has been treated for STDs before.

**Marc**

A 42-year-old male who is married and has three children, ages 8, 10, and 12. He and his wife have had trouble with their marriage and have separated a couple of times because of his extra marital affairs. He had passed on an STD to his wife before and there are rumors that he has fathered two additional children in the community, but that has not been proven. He had run off with a 20-year old about 3 years ago, but has come back to his wife and kids. He continues to



**Directions:**

Fill in the blanks with your best answer.

Individual	Treatment/Health Care Facility	Outreach Program
Rydell		
Jamie		
Marc		
Andi		



# Module 8

## DEVELOPING ASSESSMENT TOOLS



### OVERVIEW:

Developing individual care plans with participants to promote safer sex behavior:

### OBJECTIVES:

- To have participants create an assessment plan for their organizations.
- To provide basic terminology about behavioral assessment.
- To provide skills on effective interactions with clients.
- To provide participants with information on how to create a plan of action for their clients.
- To provide participants with information on how to negotiate behavior change contracts with clients.

### MODULE FORMAT

Presentation 8.1: Assessment Terminology

Slide 8.1: Overhead of the definition of Assessment

Slide 8.2: Overhead of Goals of Assessment

Slide 8.3: Overhead of Types of Assessment

Slide 8.4: Overhead of Process of Establishing an Individual Care Plan

Presentation 8.1: Discussion Points

Activity 8.1: Assessment Tools Exercise

Handout 8.1: Assessment Tool Exercise

Activity 8.2: Development of Plan

Handout 8.2: Creating a Plan of Action

Activity 8.3: Developing a Behavior Change Contract with Client

Handout 8.3: Creating a Behavior Change Contract



## HANDOUT 8.1: ASSESSMENT TOOL EXERCISE



**Directions:**

Answer the following questions in the space below.

**Group members:**

Who will be administering this assessment tool?

When will they be administering this assessment tool?

Where will they be administering this assessment tool?

Areas	Considerations	4 questions	Rating scale
Mind			
Body			
Spirit			

## HANDOUT 8.2: CREATING A PLAN OF ACTION



**Directions:**

Answer the following questions using the space provided.

Plan of Action

**Areas of concern:**

1.

2.

**List of Assets:**

1.

2.

3.

4.

**Plan of Action:**

**Action Steps**

**Success?**

**Deadline**

**Follow-up**

1.

2.

3.

4.

5.

6.

7.

DEVELOPING A BEHAVIOR  
ACTIVITY 8.3: CHANGE CONTRACT WITH CLIENT



**Goal:**  
To develop skills in negotiating a contract for behavior change with clients.

**Directions:**  
Have participants pair off and continue with the previous exercise and role-play.

**Handout:**

**Handout 8.3: Creating a Behavior Change Contract**

**Creating a "contract"**

I \_\_\_\_\_ agree to work at making my plan of action to become fully realized because I have the following strengths in my favor:

I agree to operate under the following principles of conduct:

**Honesty**  
It is essential to making this plan a success, to be honest with myself and whoever is helping me. I see failure as opportunities to learn and grow.

**Participation**  
I agree that if someone is helping me my job is to meet them at least 50% of the way in what I do. I can not be disappointed if people are not willing to help me if I do not fulfill my end of the bargain.

Other: \_\_\_\_\_

Support Statement: \_\_\_\_\_

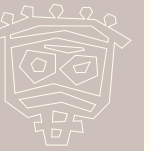
Other: \_\_\_\_\_

Support Statement: \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

Module  
9

COMPLEX CO-FACTORS IN HIV/AIDS CARE AND PREVENTION



**OVERVIEW:**

This module helps participants understand the unique and often complex co-factors (cultural amplifiers) experienced by Two Spirits. Prevention, as well as care and treatment, require a greater sense of empathy, in addition to a grasp of effective solutions.

**OBJECTIVE**

By the end of this module, participants will be able to:

- Empathize with an HIV positive individual
- Take part and address the cultural amplifiers for HIV/AIDS/STDs Care and Treatment
- Learn how to effectively provide a holistic approach to health and care of Two Spirits
- Have a better understanding of the current treatment for HIV/AIDS by dispelling myths about drugs, the side effects of the drugs and the opportunistic infections caused by pharmaceutical therapies, and
- Learn about traditional care and treatment opportunities and other alternatives to care and treatment for HIV positive persons

**MODULE FORMAT: COMMUNITY RESOURCE – TRAIN THE TRAINER**

Activity 9.1: Cultural Amplifiers – The Challenges  
Handout 9.1: Cultural Amplifiers Exercise

Activity 9.2: HIV/AIDS/STDs Care & Treatment  
Handout 9.2: Visualization Exercise  
Handout 9.3: HIV/AIDS/STDs Care & Treatment  
Handout 9.4: HIV/AIDS/STD Care & Treatment – Mental Health  
Handout 9.5: HIV/AIDS/STDs Care & Treatment – Pharmaceutical Treatment for HIV/AIDS





**Directions:**  
Describe the challenges in treating Two Spirits in these settings.

Amplifier:	Reservation/Rural:	Urban:
Circular Migration		
Holistic Approach to Health		
Traditional Healing		
Distrust of Authority		
Fear of Breach of Confidentiality		
Communication Styles		
Modesty		
Language & Culture		
Family & Community Role		
Orientation of the Present		
Mortality		
Sexual Orientation		



**Directions:**  
Answer the following questions in the space provided.

<b>A Personal Attribute I Like</b> (eg. Nice Hair, sense of humor, clear skin, etc.)	<b>A Special Skill I Possess</b> (eg. Dancing, typing, singing, etc)	<b>A Personal Attribute I Like</b> (eg. Nice Hair, sense of humor, clear skin, etc.)	<b>A Special Skill I Possess</b> (eg. Dancing, typing, singing, etc)
<b>A Person Who Is Important to Me</b>	<b>A Goal or Life Plan</b>	<b>A Person Who Is Important to Me</b>	<b>A Goal or Life Plan</b>
<b>A Personal Attribute I Like</b> (eg. Nice Hair, sense of humor, clear skin, etc.)	<b>A Special Skill I Possess</b> (eg. Dancing, typing, singing, etc)	<b>A Personal Attribute I Like</b> (eg. Nice Hair, sense of humor, clear skin, etc.)	<b>A Special Skill I Possess</b> (eg. Dancing, typing, singing, etc)
<b>A Person Who Is Important to Me</b>	<b>A Goal or Life Plan</b>	<b>A Person Who Is Important to Me</b>	<b>A Goal or Life Plan</b>
<b>A Personal Attribute I Like</b> (eg. Nice Hair, sense of humor, clear skin, etc.)	<b>A Special Skill I Possess</b> (eg. Dancing, typing, singing, etc)	<b>A Personal Attribute I Like</b> (eg. Nice Hair, sense of humor, clear skin, etc.)	<b>A Special Skill I Possess</b> (eg. Dancing, typing, singing, etc)
<b>A Person Who Is Important to Me</b>	<b>A Goal or Life Plan</b>	<b>A Person Who Is Important to Me</b>	<b>A Goal or Life Plan</b>



**Directions:**

Please answer the following questions in the space provided.

What are some of the reasons people use substances?

What are some of the substances that people use in your community?

Are there any substance abuse programs available in your community?

Would Two Spirits feel comfortable about, and receive quality treatment at these centers?

Are there any traditional or spiritual counselors within treatment programs who are willing to work with Two Spirits?



**Directions:**

Please answer the following questions in the space provided.

What do you think the benefits are of mental health intervention for HIV positive Two Spirit persons in these following areas?:

Stress management

Counseling therapy-

Medication, relaxation, biofeedback-

Spirituality and religious support-

Bereavement counseling for anticipatory grief, multiple loss issues?

Couples counseling or family therapy-

Evaluation of pre-existing mental illness or emotional reactions that might respond to medication in combination with supportive counseling

HIV/AIDS/STDs CARE &  
TREATMENT – PHARMACEUTICAL  
HANDOUT 9.5: TREATMENT FOR HIV/AIDS



**Directions:**  
Please answer the following questions in the space provided.

What are myths that exist for HIV/AIDS treatment?

Native Specific Myths

Urban Myths

Reservation/Rural Myths

(Native-specific, Urban Myths: and reservation/rural chart)

What are the side effects of drugs in treating HIV/AIDS? List as many as you can.

Module 10 NEXT STEPS



**OVERVIEW:**

To engage the participants in what they learned and reinforce new skills.

**OBJECTIVES:**

- To engage participants to review their skills.
- To provide a forum for participants to orally evaluate the training.
- To provide closure for the participants.

**MODULE FORMAT**

Activity 10.1: New Skills Inventory

Activity 10.2: General Rule Review

Activity 10.3: Closing





### **Berdache**

A term (anthropology) that was imported to North America beginning in the 15th century by European explorers and missionaries. The term derives from ancient Persian language and refers to young (male) slaves who were kept for sexual purposes, and who were often cross-dressers. The word is mainly obsolete in Native communities, with Two Spirit as a generic substitute (see: Two Spirit)

### **Bisexual**

Most often refers to men or woman who experience emotional and physical attraction to both sexes.

### **Elder**

A person from the community who is recognized, generally by virtue of age and wisdom, as an important source of knowledge, guidance, and leadership.

### **Gay**

Often refers to men, and sometimes women, who are emotionally and/or sexually attracted to the same sex.

### **Homophobia**

An irrational fear or loathing of persons who identify as homosexual, which may result in discrimination, or violence, in its worst forms.

### **Lesbian**

Usually refers to women who are emotionally and/or physically attracted to other women.

### **Native American Church**

A federally recognized religious institution specific to Native communities that recognizes Christian traditions and incorporates use of peyote in ceremony.

### **Outing, to 'out' someone**

Outing usually refers to the intentional disclosure of another person's gay/lesbian/bi/trans identity. (from: coming out of the closet). The intent is often to harm the other person.

### **Smudging**

The burning of ceremonial incense (such as sage, copal, cedar, tobacco, wild celery, etc) to spiritually purify a person, object or communal space.

**MSM of Color:** Non-Hispanic black, Hispanic, American Indian/Alaska Native/Native Hawaiian and Asian Pacific Islander men, 13 year of age or older, who have sex with men.

**MSM:** Men, 13 years of age or older, who have sex with men.

### **Transgender, Transvestites, Transsexual**

- Transgender (or transvestite) may refer to males, females (or persons of ambiguous/indeterminate sex), who choose to present themselves part of the time or all of the time as the opposite or as a distinct gender; some transgender persons may use hormone therapy to enhance the gender manifestation of their choice, as well as procedures such as breast enhancement or reduction.
- Transsexual persons may choose additional medical procedures to completely change their anatomical sex.
- Sometimes known in the community as 'tranny' or 'trannies', or 'TVs'.
- Sometimes referred to as queens (males) or butches/dykes. These terms, though, do not definitively refer to sexual orientation
- 'Transgender' may also collectively refer to Transvestites and Transsexual persons, but not always vice versa

### **Two Spirit**

May refer to an individual (male, female or ambiguous/indeterminate sex) who identifies with a gender other than their anatomical sex. This may include gay, lesbian, bisexual or transgender persons, but the term does not definitively refer to sexual orientation. The term is also widely used as a Native replacement of the word 'gay'. Some Two Spirit people may self identify as 'gay/lesbian' and some may identify as 'straight'. Sometimes also appears as 'Two Spirited'



### TWO-SPIRIT GROUPS

#### **Bay Area American Indian Two Spirits**

PO Box 31177  
San Francisco CA 94131-0177  
Message Phone: 415-561-9756  
Email: bayarea2spirits@hotmail.com

#### **Minnesota Two Spirits**

Indigenous Peoples Task Force  
1433 East Franklin Avenue, Suite 18A  
Minneapolis MN  
Contact Phone: 612-870-1723 ext. 22  
Contact Email: rhys@indigenouspeoplestf.org  
Website: mntwospirits.2om.com

#### **Montana Two Spirit Society**

PO Box 67  
Lame Deer, MT 59043  
Contact Email: outinmt@aol.com or blayne411@hotmail.com

#### **Northwest Two-Spirits**

PMB 995  
1122 E. Pike Street  
Seattle, WA 98122-3934  
Contact Email: twospiritsociety@yahoo.com  
Website: http://www.nwtwospiritsociety.org

#### **Sacred Circles**

PO Box 6353  
Corona CA 92878-6353  
Contact Phone: 310-547-1946  
Contact Email: medicinewheel@email.com  
Website: www.sacredcircles2000.homestead.com

#### **Two Spirit Society of Denver**

PO Box 18566  
Denver CO 80213  
Contact Phone: 303-832-4296  
Contact Email: joeynco@hotmail.com or mar\_co55@hotmail.com  
Website: http://twospiritdnvr.tripod.com/

### DIRECTLY FUNDED CDC NATIVE AMERICAN HIV/AIDS PREVENTION PROGRAMS

#### **Alaska Native Health Board (ANHB) HIV/AIDS Awareness Project**

3700 Woodlane Drive, Suite 500  
Anchorage AK 99508  
Phone: 907-562-6006  
Fax: 907-563-2001  
Website: www.anhb.org  
Email: mcovone@anhb.org

#### **Indigenous Peoples Task Force (IPTF)**

1433 East Franklin Street NE  
Minneapolis MN 55404  
Phone: 612-870-1723  
Fax: 612-870-9532  
Website: www.indigenouspeoplestf.org

Email: Terrab@indigenouspeoplestf.org

#### **Native Family Services Center (NFSC)**

PO Box 3704/809 West 7th Street  
Sioux City IA 51103  
Phone: 712-252-5902  
Fax: 907-252-5905  
Email: robbi.lemaster@nativefrc.org

#### **Native American Community Health Center (NACHC)**

3008 North 3rd Street Suite 310  
Phoenix AZ  
Phone: 602-279-5262  
Fax: 602-279-5390  
Website: www.nachc.com  
Email: cpattee@nachc.org

#### **INDIAN HEALTH SERVICE**

##### **National HIV/AIDS Program (ANHB)**

12300 Twinbrook Parkway Suite 450  
Rockville MD 20852  
Phone: 301-443-1289  
Fax: 301-443-1522  
Website: www.ihs.gov  
Email: dsimpson@hqe.ihs.gov

##### **Regional IHS HIV/AIDS Coordinators**

Aberdeen Area  
Phone: 605-226-7456  
Email: carol.lafromboise@ihsabr.ihs.gov





**Alaska Area**  
Phone: 907-729-3640  
Email: jberner@akanmc.alaska.ihs.gov

**Bemidjii Area**  
Phone: 218-759-3396  
Email: jennifer.jenkins@mail.ihs.gov

**California Area**  
Phone: 916-566-7023  
Email: stephen.madder@mail.ihs.gov  
Billings Area  
Phone: 406-247-7125  
Email: diane.jeanotte@mail.ihs.gov

**Nashville Area**  
Phone: 828-497-9163  
Email: david.taylor@mail.ihs.gov

**Navajo Area**  
Phone: 505-722-1000  
Email: jiralu@gimc.ihs.gov

**Oklahoma Area**  
Phone: 405-951-3829  
Email: samuel.hope@mail.ihs.gov

**Phoenix Area**  
Phone: 602-263-1599  
Email: charlton.wilson@mail.ihs.gov

**Portland Area**  
Phone: 503-326-2017  
Email: fgrayshi@pao.portland.ihs.gov

**Tucson Area**  
Phone: 520-295-2544  
Email: phyllis.spears@mail.ihs.gov

NATIVE AMERICAN REGIONAL  
STD/HIV/AIDS PREVENTION PROJECTS

**Inter Tribal Council of Arizona**  
2214 North Central Avenue Suite 100  
Phoenix AZ 85004  
Phone: 602-307-1532  
Fax: 602-258-4825  
Website: www.itcaonline.com  
Email: michelle.sabori@itcaonline.com  
Serving the states of Arizona, Nevada and Utah

NATIONAL CAPACITY-BUILDING  
ASSISTANCE PROVIDERS

**Academy of Educational Development (AED)**  
1825 Connecticut Avenue NW, Washington DC 20009-1521  
Phone: 202-884-8000  
Fax: 202-884-8400  
Website: www.aed.org  
Email: fbeadle@aed.org

**Advocates for Youth**  
1025 Vermont Avenue NW, Washington DC 20005  
Phone: 202-347-5700  
Fax: 202-347-2263  
Website: www.advocatesforyouth.org  
Email: info@advocatesforyouth.org

**Behavioral and Social Sciences Volunteer Program  
American Psychological Association**  
750 First Street NE, Washington DC 20002  
Phone: 202-336-6050  
Fax: 202-336-6198  
Website: www.apa.org  
Email: bssv@apa.org

**National Association for People with AIDS (NAPWA)**  
1413 K Street NW, 7th Floor, Washington DC 20005  
Phone: 202-898-0414  
Fax: 202-898-0435  
Website: www.napwa.org  
Email: bseal@napwa.org

**National Alliance of State and Territorial AIDS Directors  
(NASTAD)**  
444 North Capitol Street NW, Suite 339, Washington DC 20001  
Phone: 202-434-9020  
Fax: 202-434-9092  
Website: www.nastad.org  
Email: nastad@nastad.org

**National Minority AIDS Council (NMAC)**  
1971 13th Street NW, Washington DC 20009  
Phone: 202-483-6622  
Fax: 202-483-1135  
Website: www.nmac.org  
Email: info@nmac.org

**National Native American AIDS Prevention Center (NNAAPC)**  
436 14th Street, Suite 1020, Oakland CA 94612  
Phone: 510-444-2051  
Fax: 510-444-1593  
Website: www.nnaapc.org  
Email: information@nnaapc.org



**National Indian Health Board**  
Denver, CO  
303-759-3075  
www.nihb.org

**EAST COAST  
American Indian Community House**  
HIV-AIDS Project  
New York, NY  
212-598-0100

**Catawba Indian Nation**  
Catawba, SC  
803-366-6721

**MIDWEST  
Montrose Counseling Center**  
American Indian Program  
713-529-0037

**Native American Health-AIDS Coalition**  
Kansas City, KS  
913-342-5400

**SOUTHWEST  
First Nations Community Health Source**  
Albuquerque, NM  
505-262-2481

**HIV Center for Excellence**  
Phoenix Indian Medical Center  
Phoenix, AZ  
602-263-1502

**Navajo AIDS Network, Inc.**  
Chinle, AZ  
520-674-5676

**Navajo Nation AIDS Office**  
Window Rock, AZ  
520-871-6250

**NORTHWEST  
Chugachmiut**  
Anchorage, AK  
907-562-4155

**NORTHERN CALIFORNIA  
Native American AIDS Project**  
San Francisco, CA  
415-522-2460  
www.sfo.com/~denglish-naap

**Native American Health Center**  
San Francisco, CA  
415-621-8051  
www.uihbi.org

**SOUTHERN CALIFORNIA  
San Diego American Indian Health Center**  
San Diego, CA  
619-234-2158

**United American Indian Involvement**  
Los Angeles, CA  
213-353-9429

**HAWAII  
Papa Ola Lokahi**  
Honolulu, HI  
808-536-9453

**Life Foundation**  
Honolulu, HI  
808-521-2437

**Maui AIDS Foundation**  
Wailuku, HI  
808-242-4900

**CANADA  
Canadian Aboriginal AIDS Network**  
Ottawa, ON  
613-567-1817  
www.caan.ca

**Healing Our Nations**  
Atlantic First Nations AIDS Task Force  
Halifax, NS  
902-492-4255  
fox.nstn.ca/~afnatf95-afnatf.html

**Healing Our Spirit**  
BC First Nations AIDS Society  
North Vancouver, BC  
604-879-8884  
www.healingourspirit.org

**Manitoba Aboriginal AIDS Task Force**  
Winnipeg, MB  
204-772-6800  
www.mbabaid.ca



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NATIONAL NATIVE AMERICAN AIDS PREVENTION CENTER