

Resource Packet

101 LGBTQIA+ Series

An Introduction & History

This packet serves as a more in depth look at prominent LGBTQIA+ events through history, including symbology and terminology.

Please pair this with the lecture led by Rev. Kaleigh Rasmussen on the Niantic Community Church YouTube channel.



L

Lesbian
A woman who is primarily attracted to women.

G

Gay
A man who is primarily attracted to men; sometimes a broad term for individuals primarily attracted to the same sex.

B

Bisexual
An individual attracted to people of their own and opposite gender.

T

Transgender
A person whose gender identity differs from their assigned sex at birth.

T

Transsexual
An outdated term that originated in the medical and psychological communities for people who have permanently changed their gender identity through surgery and hormones.

Q

Queer
An umbrella term to be more inclusive of the many identities and variations that make up the LGBTQ+ community.

Q

Questioning
The process of exploring and discovering one's own sexual orientation, gender identity and/or gender expression.

I

Intersex
An individual whose sexual anatomy or chromosomes do not fit with the traditional markers of "female" and "male."

A

Ally
Typically a non-queer person who supports and advocates for the queer community; an individual within the LGBTQ+ community can be an ally for another member that identifies differently than them.

A

Asexual
An individual who generally does not feel sexual desire or attraction to any group of people. It is not the same as celibacy and has many subgroups.

P

Pansexual
A person who experiences sexual, romantic, physical and/or spiritual attraction to members of all gender identities/expressions, not just people who fit into the standard gender binary.

How Did the Rainbow Flag Become a Symbol of LGBTQ Pride?

Written by [Nora Gonzalez](#)

Fact-checked by [The Editors of Encyclopaedia Britannica](#)

June has long been recognized as LGBTQ Pride Month, in honor of the [Stonewall riots](#), which took place in New York City in June 1969. During Pride Month, it is not uncommon to see the rainbow flag being proudly displayed as a symbol for the [LGBTQ rights movement](#). But how did that flag become a symbol of LGBTQ pride?

It goes back to 1978, when the artist Gilbert Baker, an openly gay man and a drag queen, designed the first rainbow flag. Baker later revealed that he was urged by [Harvey Milk](#), one of the first openly gay elected officials in the U.S., to create a symbol of pride for the gay community. Baker decided to make that symbol a flag because he saw flags as the most powerful symbol of pride. As he later said in an interview, “Our job as gay people was to come out, to be visible, to live in the truth, as I say, to get out of the lie. A flag really fit that mission, because that’s a way of proclaiming your visibility or saying, ‘This is who I am!’” Baker saw the rainbow as a natural flag from the sky, so he adopted eight colors for the stripes, each color with its own meaning (hot pink for sex, red for life, orange for healing, yellow for sunlight, green for nature, turquoise for art, indigo for harmony, and violet for spirit).

The first versions of the rainbow flag were flown on June 25, 1978, for the San Francisco Gay Freedom Day parade. Baker and a team of volunteers had made them by hand, and now he wanted to mass-produce the flag for consumption by all. However, because of production issues, the pink and turquoise stripes were removed and indigo was replaced by basic blue, which resulted in the contemporary six-striped flag (red, orange, yellow, green, blue, and violet). Today this is the most common variant of the rainbow flag, with the red stripe on top, as in a natural rainbow. The various colors came to reflect both the immense diversity and the unity of the LGBTQ community.

It was not until 1994 that the rainbow flag was truly established as the symbol for LGBTQ pride. That year Baker made a mile-long version for the 25th anniversary of the Stonewall riots. Now the rainbow flag is an international symbol for LGBTQ pride and can be seen flying proudly, during both the promising times and the difficult ones, all around the world.



Image: © Andrey Danilovich/iStock.com

Symbols



MALE



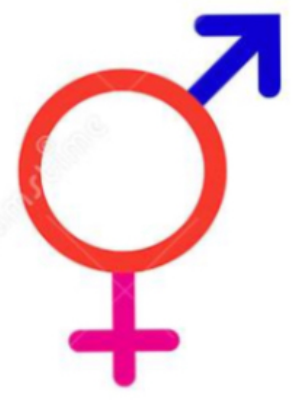
FEMALE



TRANSGENDER



TRANSGENDER



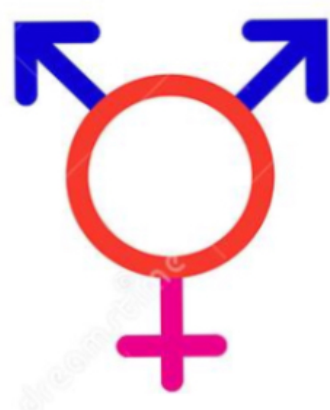
HETERO



HETERO



HETERO



BISEXUAL



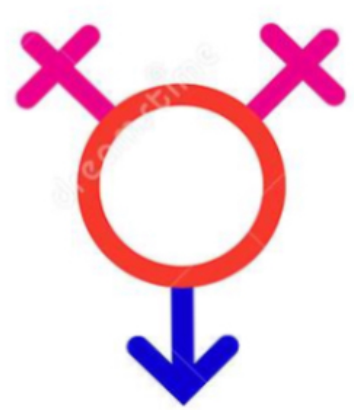
LESBIAN



LESBIAN



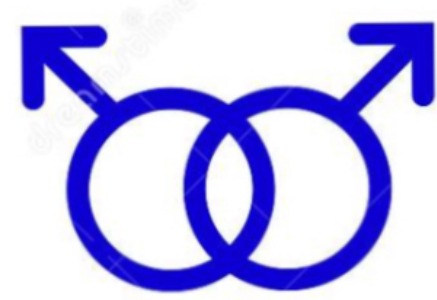
LESBIAN



BISEXUAL



GAY



GAY



ASEXUAL

Pink triangle

From Wikipedia, the free encyclopedia

For the Weezer song, see [Pink Triangle \(song\)](#). For the audio manufacturer, see [Pink Triangle \(audio manufacturer\)](#).

A **pink triangle** has been a symbol for the [LGBT](#) community, initially intended as a [badge of shame](#), but later [reclaimed](#) as a positive symbol of self-identity and love for queerness. In [Nazi Germany](#) in the 1930s and 1940s, it began as one of the [Nazi concentration camp badges](#), distinguishing those imprisoned because they had been identified by authorities as [gay men](#).^{[1][2]} In the 1970s, it was revived as a symbol of protest against [homophobia](#) and [transphobia](#), and has since been adopted by the larger LGBT community as a popular symbol of [LGBT pride](#) and the [LGBT movements](#) and [queer liberation](#) movements.^{[3][4]}



History [[edit](#)]

Nazi prisoner identification [[edit](#)]

Main article: [Persecution of homosexuals in Nazi Germany § Concentration camps](#)

In [Nazi concentration camps](#), each prisoner was required to wear a downward-pointing, equilateral [triangular cloth badge](#) on their chest, the color of which identified the stated reason for their imprisonment.^[5] Early on, prisoners perceived as gay men were variously identified with a green triangle (indicating criminals) or red triangle (political prisoners), the number 175 (referring to [Paragraph 175](#), the section of the German penal code criminalizing homosexual activity), or the letter *A* (which stood for *Arschficker*, literally "arse fucker").^[6]

Later, the use of a pink triangle was established for prisoners identified as homosexual men, which also included bisexual men and [transgender women](#).^[2] (Lesbian and bisexual women and [trans men](#) were not systematically imprisoned; some were classified as "asocial", wearing a [black triangle](#).)^{[7][8]} The pink triangle was also assigned to others considered sexual deviants, including [zoophiles](#) and pedophiles^[3] in addition to sex offenders. If a prisoner was also identified as [Jewish](#), the triangle was superimposed over a second yellow triangle pointing the opposite way, to resemble the [Star of David](#) like the [yellow badge](#) identifying other Jews. Prisoners wearing a pink triangle were harshly treated by most other prisoners.^[3]

After the camps were liberated at the end of the Second World War, some of the prisoners imprisoned for homosexuality were re-incarcerated by the [Allied-established Federal Republic of Germany](#), as the Nazi laws against homosexuality were not repealed there until 1969.^{[9][10]} An out homosexual man named [Heinz Dörmer](#), for instance, served in a Nazi concentration camp and then in the jails of the new Republic. The Nazi amendments to Paragraph 175, which turned homosexuality, previously labeled as a minor offense, into a [felony](#), remained intact in East Germany until 1968^[11] and in West Germany until 1969.^[12] West Germany continued to imprison those identified as homosexual until 1994 under a revised version of the Paragraph, which still made sex between men up to the age of 21—as well as queer male sex work—illegal.^[13] While many, though not all, lawsuits seeking monetary compensation have failed, in 2002 the [German government](#) issued an official apology to [gay men](#) who were persecuted during the war.^[14]

[Rudolf Brazda](#), one of the last known homosexual concentration camp survivors, died on August 3, 2011 at the age of 98.^[15]

Symbol of homosexual liberation [edit]

In the 1970s, newly active Australian, European and North American queer liberation advocates began to use the pink triangle to raise awareness of its use in Nazi Germany.^[16] In 1972, gay concentration camp survivor [Heinz Heger](#)'s memoir *Die Männer mit dem rosa Winkel* (*The Men with the Pink Triangle*) brought it to greater public attention.^[17] In response, the German gay liberation group *Homosexuelle Aktion Westberlin* issued a call in 1973 for gay men to wear it as a memorial to past victims and to protest continuing discrimination.^{[18][19]} In the 1975 movie *The Rocky Horror Picture Show*, Dr. Frank N. Furter—a [bisexual transvestite](#)^{[20][21]}—wears a pink triangle badge on one of his outfits.^[22] In 1976, Peter Recht, Detlef Stoffel, and Christiane Schmerl made the German documentary *Rosa Winkel? Das ist doch schon lange vorbei...* (*Pink Triangle? That was such a long time ago...*).^[18]

Publications such as San Francisco's *Gay Sunshine* and Toronto's *The Body Politic* promoted the pink triangle as a memorial to those who had faced persecution and oppression.^[18]

In the 1980s, the pink triangle was increasingly used not just as a memorial but as a positive symbol of both self-identity and community identity. It commonly represented both gay and lesbian identity, and was incorporated into the logos of such organizations and businesses. It was also used by individuals, sometimes discreetly or ambiguously as an "insider" code unfamiliar to the heterosexual majority.^[18] The logo for the 1987 [March on Washington for Lesbian and Gay Rights](#) was a silhouette of the US Capitol Dome superimposed over a pink triangle.^[19]

Taking a more militant tone, the [AIDS Coalition To Unleash Power](#) (ACT UP) was formed by six gay activists in New York City in 1987, and to draw attention to the disease's disproportionate impact on gay and m-spec men, and the apparent role of "genocidal" queer-antagonism in slowing progress on medical research,^[23] adopted an upward-pointing pink triangle on a black field along with the slogan "**SILENCE = DEATH**" as its logo.^{[24][25][26]} Some use the triangle in this orientation as a specific "reversal" of its usage by the Nazis.^{[27][28][29]} The [Pink Panthers Movement](#) in Denver, Colorado adopted a pink triangle with clawed panther print logo, adapted from the original Pink Panthers Patrol in New York City.^[citation needed]

In the 1990s, a pink triangle enclosed in a green circle came to be commonly used as a symbol identifying "[safe spaces](#)" for LGBTQ+ people at work or in school.^{[30][31]}

The pink triangle served as the basis for the "[biangles](#)", a symbol of [bisexual identity](#) which consists of pink and blue triangles overlapping in a lavender or purple area. The pink and blue symbolize either homosexuality and attraction to people of other a/genders (which can still be queer desire) reflecting some bisexuals' and biromantics' attraction to both the same a/gender(s) and other a/genders.^{[32][33]}

Use of the pink triangle symbol is not without criticism. In 1993, historian Klaus Müller argued that "the pink triangles of the concentration camps became an international symbol of gay and lesbian pride because so few of us are haunted by concrete memories of those who were forced to wear them."^[34]



An [ACT UP](#) member displaying the organization's trademark protest sign with an inverted, upward-pointing pink triangle.



Pink Triangle Affixed to Gay Men's Clothes in a Nazi Concentration Camp

Background [[edit](#)]

Very few establishments welcomed gay people in the 1950s and 1960s; those that did were often run by organized crime groups, due to the illegal nature of gay bars at the time, and bar owners and managers were rarely gay. The [homophobic](#) legal system of the 1950s and 1960s^{[[note 2](#)][[16](#)]} prompted early [homosexual](#) groups in the US to prove gay people could be assimilated into society, and such early groups favored non-confrontational education for homosexuals and [heterosexuals](#) alike. However, the last years of the 1960s saw activity among many social/political movements, including the [civil rights movement](#), the [counterculture of the 1960s](#) and the [anti-Vietnam War movement](#). Such influences served as catalysts for the Stonewall riots.

Homosexuality in 20th-century United States [[edit](#)]

Further information: [LGBT history in the United States](#) and [Lavender scare](#)

Following the social upheaval of [World War II](#), many people in the United States felt a fervent desire to "restore the prewar social order and hold off the forces of change", according to historian [Barry Adam](#).^{[[19](#)]} Spurred by the national emphasis on [anti-communism](#), Senator [Joseph McCarthy](#) conducted hearings searching for communists in the US government, the [US Army](#), and other government-funded agencies and institutions, leading to a national paranoia. [Anarchists](#), [communists](#), and other people deemed un-American and subversive were considered security risks. Gay men and lesbians were [included](#) in this list by the [US State Department](#) on the theory that they were susceptible to [blackmail](#). In 1950, a Senate investigation chaired by [Clyde R. Hoey](#) noted in a report, "It is generally believed that those who engage in overt acts of perversion lack the emotional stability of normal persons",^{[[20](#)]} and said all of the government's intelligence agencies "are in complete agreement that sex perverts in Government constitute security risks".^{[[21](#)]} Between 1947 and 1950, 1,700 federal job applications were denied, 4,380 people were discharged from the military, and 420 were fired from their government jobs for being suspected homosexuals.^{[[22](#)]}

Throughout the 1950s and 1960s, the US [Federal Bureau of Investigation](#) (FBI) and police departments kept lists of known homosexuals and their favored establishments and friends; the [US Post Office](#) kept track of addresses where material pertaining to [homosexuality](#) was mailed.^{[[23](#)]} State and local governments followed suit: bars catering to gay men and lesbians were shut down and their customers were arrested and exposed in newspapers. Cities performed "sweeps" to rid neighborhoods, parks, bars, and beaches of gay people. They outlawed the wearing of opposite gender clothes and universities expelled instructors suspected of being homosexual.^{[[24](#)]}

In 1952, the [American Psychiatric Association](#) listed homosexuality in the *[Diagnostic and Statistical Manual \(DSM\)](#)* as a mental disorder. A large-scale study of homosexuality in 1962 was used to justify inclusion of the disorder as a supposed pathological hidden fear of the opposite sex caused by traumatic parent–child relationships. This view was widely influential in the medical profession.^{[[25](#)]} In 1956, however, the psychologist [Evelyn Hooker](#) performed a study that compared the happiness and well-adjusted nature of self-identified



Stonewall riots

Article

From Wikipedia, the free encyclopedia

Coordinates: 40.7338°N 74.0021°W﻿ / ﻿40.7338°N 74.0021°W﻿ / 40.7338; -74.0021

The **Stonewall riots**, also known as the **Stonewall uprising**, **Stonewall rebellion**, or simply **Stonewall**, were a series of spontaneous protests by members of the [gay community](#)^[note 1] in response to a [police raid](#) that began in the early morning hours of June 28, 1969, at the [Stonewall Inn](#) in the [Greenwich Village](#) neighborhood of [Lower Manhattan](#) in [New York City](#). Patrons of the Stonewall, other Village [lesbian](#) and [gay bars](#), and neighborhood street people fought back when the police became violent. The riots are widely considered the watershed event that transformed the [gay liberation](#) movement and the twentieth-century fight for [LGBT rights in the United States](#).^{[5][6][7]}

As was common for American gay bars at the time, the Stonewall Inn was owned by the [Mafia](#).^{[8][9][10]} While police raids on gay bars were routine in the 1960s, officers quickly lost control of the situation at the Stonewall Inn on June 28, 1969. Tensions between [New York City Police](#) and gay residents of Greenwich Village erupted into more protests the next evening and again several nights later. Within weeks, Village residents organized into activist groups demanding the right to live openly regarding their [sexual orientation](#), and without fear of being arrested. The new activist organizations concentrated on confrontational tactics, and within months three newspapers were established to promote rights for [gay men](#) and [lesbians](#).

A year after the uprising, to mark the anniversary on June 28, 1970, the first [gay pride marches](#) took place in [Chicago](#), [Los Angeles](#), New York, and [San Francisco](#).^[11] Within a few years, gay rights organizations were founded across the US and the world. Today, LGBT Pride events are held annually in June in honor of the Stonewall riots.

The [Stonewall National Monument](#) was established at the site in 2016.^[12] An estimated 5 million participants commemorated [the 50th anniversary of the Stonewall uprising](#),^[13] and on June 6, 2019, New York City Police Commissioner [James P. O'Neill](#) rendered a formal apology for the actions of officers at Stonewall in 1969.^{[14][15]}

Stonewall riots

Part of events leading to the [Gay liberation movement](#)



The only known photograph taken during the first night of riots, by freelance photographer Joseph Ambrosini, shows gay youth scuffling with police.^[1]

Date	June 28 – July 3, 1969 ^[2]
Location	Stonewall Inn 40.7338°N 74.0021°W﻿ / ﻿40.7338°N 74.0021°W﻿ / 40.7338; -74.0021
Goals	Gay liberation and LGBT rights in the United States
Methods	Rioting , street protests

Parties to the civil conflict

New York Police Department	Stonewall Inn patrons
<ul style="list-style-type: none">Tactical Patrol ForceFourth, fifth, sixth and ninth Precincts	

Number

Day 1: 10 NYPD officers (inside the Inn)	Day 1: 500–600 supporters outside
Day 2: Multiple NYPD precincts	Day 2: ~1,000 supporters inside and outside

Glossary

The terms and definitions below are always evolving and changing and often mean different things to different people. They are provided below as a starting point for discussion and understanding. This Glossary has been collectively built and created by the staff members of the LGBTQIA Resource Center since the early 2000s.

Asexual: A broad spectrum of sexual orientations generally characterized by feeling varying degrees of sexual attraction or a desire for partnered sexuality. Asexuality is distinct from celibacy, which is the deliberate abstention from sexual activity, despite sexual desire. Some asexual people do have sex and do experience varying levels of sexual attraction. There are many diverse ways of being asexual. A person who does not experience sexual attraction can experience other forms of attraction such as romantic attraction, as physical attraction and emotional attraction are separate aspects of a person's identity. These may or may not correlate with each other – for instance, some people are physically and romantically attracted to women. However, others might be physically attracted to all genders and only emotionally attracted to men.

Bisexual: A person whose primary sexual and affectional orientation is toward people of the same and other genders, or towards people regardless of their gender. Some people may use bisexual and pansexual interchangeably.

Cisgender: a gender identity, or performance in a gender role, that society deems to match the person's assigned sex at birth. The prefix cis- means "on this side of" or "not across." A term used to highlight the privilege of people who are not transgender.

Coming Out: Coming out is the process of voluntarily sharing one's sexual orientation and/or gender identity with others. This process is unique for each individual and there is no right or wrong way to come out. The term "coming out" has also been broadened to include other pieces of potentially stigmatized personal information. Terms also used that correlate with this action are: "Being out" which means not concealing one's sexual orientation or gender identity, and "Outing," a term used for making public the sexual orientation or gender identity of another who would prefer to keep this information secret.

Cross Dresser (CD): A word to describe a person who dresses, at least partially, as a member of a gender other than their assigned sex; carries no implications of sexual orientation. Has replaced "Transvestite."

Drag King: A person (often a woman) who appears as a man. Generally in reference to an act or performance. This has no implications regarding gender identity.

Drag Queen: A person (often a man) who appears as a woman. Generally in reference to an act or performance. This has no implications regarding gender identity.

Gay: A sexual and affectional orientation toward people of the same gender.

Gender: A social construct used to classify a person as a man, woman, or some other identity. Fundamentally different from the sex one is assigned at birth.

Gender Expression: How one expresses oneself, in terms of dress and/or behaviors. Society, and people that make up society characterize these expressions as "masculine," "feminine," or "androgynous." Individuals may embody their gender in a multitude of ways and have terms beyond these to name their gender expression(s).

Gender Fluid/Genderfluid: A person whose gender identification and presentation shifts, whether within or outside of societal, gender-based expectations. Being fluid in motion between two or more genders.

Gender Identity: A sense of one's self as trans, genderqueer, woman, man, or some other identity, which may or may not correspond with the sex and gender one is assigned at birth.

Gender Queer: A person whose gender identity and/or gender expression falls outside of the dominant societal norm for their assigned sex, is beyond genders, or is some combination of them.

Heterosexism: The assumption that all people are or should be heterosexual. Heterosexism excludes the needs, concerns, and life experiences of lesbian, gay, bisexual and queer people while it gives advantages to heterosexual people. It is often a subtle form of oppression, which reinforces realities of silence and erasure.

Heterosexuality: A sexual orientation in which a person feels physically and emotionally attracted to people of a gender other than their own.

Homophobia: See Heterosexism above.

Homosexual/Homosexuality: An outdated term to describe a sexual orientation in which a person feels physically and emotionally attracted to people of the same gender. Historically, it was a term used to pathologize gay and lesbian people.

Intersex: An umbrella term to describe a wide range of natural body variations that do not fit neatly into conventional definitions of male or female. Intersex variations may include, but are not limited to, variations in chromosome compositions, hormone concentrations, and external and internal characteristics. Many visibly intersex people are mutilated in infancy and early childhood by doctors to make the individual's sex characteristics conform to society's idea of what normal bodies should look like. Intersex people are relatively common, although society's denial of their existence has allowed very little room for intersex issues to be discussed publicly. Hermaphrodite is an outdated and inaccurate term that has been used to describe intersex people in the past.

Lesbian: Usually, a woman whose primary sexual and affectional orientation is toward people of the same gender. However, some nonbinary people also identify as lesbians, often because they have some connection to womanhood and are primarily attracted to women. (See nonbinary below)

LGBT: Abbreviation for Lesbian, Gay, Bisexual, and Transgender. An umbrella term that is often used to refer to the community as a whole. Our center uses LGBTQIA to intentionally include and raise awareness of Queer, Intersex and Asexual communities as well as myriad other communities under our umbrella

Microaggressions: Brief and subtle behaviors, whether intentional or not, that communicate hostile, derogatory, or negative messages of commonly oppressed identities. These actions cause harm through the invalidation of the target person's identity and may reinforce stereotypes. Examples of microaggressions include a person who is not white being told they speak "good English" or someone saying something is "gay" to mean they think something is bad.

Misgendering: Attributing a gender to someone that is incorrect/does not align with their gender identity. Can occur when using pronouns, gendered language (i.e. "Hello ladies!" "Hey guys"), or assigning genders to people without knowing how they identify (i.e. "Well, since we're all women in this room, we understand...").

Non binary/Nonbinary/Non-binary: A gender identity and experience that embraces a full universe of expressions and ways of being that resonate for an individual, moving beyond the male/female gender binary. It may be an active resistance to binary gender expectations and/or an intentional creation of new unbounded ideas of self within the world. For some people who identify as non binary there may be overlap with other concepts and identities like gender expansive and gender non-conforming.

Orientation: Orientation is one's attraction or non-attraction to other people. An individual's orientation can be fluid and people use a variety of labels to describe their orientation. Some, but not all, types of attraction or orientation include: romantic, sexual, sensual, aesthetic, intellectual and platonic.

Pronouns: Linguistic tools used to refer to someone in the third person. Examples are they/them/theirs, ze/hir/hirs, she/her/hers, he/him/his. In English and some other languages, pronouns have been tied to gender and are a common site of misgendering (attributing a gender to someone that is incorrect.)

Queer: One definition of queer is abnormal or strange. Historically, queer has been used as an epithet/slur against people whose gender, gender expression and/or sexuality do not conform to dominant expectations. Some people have reclaimed the word queer and self identify in opposition to assimilation (adapted from "Queering the Field"). For some, this reclamation is a celebration of not fitting into social norms. Not all people who identify as LGBTQIA use "queer" to describe themselves. The term is often considered hateful when used by those who do not identify as LGBTQIA.

Questioning: The process of exploring one's own gender identity, gender expression, and/or sexual orientation. Some people may also use this term to name their identity within the LGBTQIA community.

Sex: a medically constructed categorization. Sex is often assigned based on the appearance of the genitalia, either in ultrasound or at birth.

Sexuality: The components of a person that include their biological sex, sexual orientation, gender identity, sexual practices, etc.

Sexual Orientation: Sexual Orientation is an enduring emotional, romantic, sexual or affectional attraction or non-attraction to other people. Sexual orientation can be fluid and people use a variety of labels to describe their sexual orientation. See also Orientation.

Trans: The term trans acts as a more inclusive term than transgender for gender non-conforming and non-binary folks.

Trans man: A person may choose to identify this way to capture their gender identity as well as their lived experience as a transgender person.

Trans woman: A person may choose to identify this way to capture their gender identity as well as their lived experience as a transgender person.

Transgender: An adjective used most often as an umbrella term and frequently abbreviated to "trans." Identifying as transgender, or trans, means that one's internal knowledge of gender is different from conventional or cultural expectations based on the sex that person was assigned at birth. While transgender may refer to a woman who was assigned male at birth or a man who was assigned female at birth, transgender is an umbrella term that can also describe someone who identifies as a gender other than woman or man, such as non binary, genderqueer, genderfluid, no gender or multiple genders, or some other gender identity.

Transition: Transitioning is the process of taking steps to live as one's true gender identity. Transitioning is different for each individual and may or may not involve medical interventions like taking hormones or having surgery. Some people may not choose to transition in certain ways for a variety of reasons. The extent of someone's transition does not make that person's gender identity any less or more valid. Transitioning may include socially transitioning, such as going by certain pronouns or going by the Lived Name that affirms one's gender identity. Transitioning may involve making changes to one's physical appearance, such as wearing certain clothing, wearing one's hair in a different style or length, or more complex changes such as medically transitioning through hormones or surgery. Transitioning can also involve changing legal documents to match one's authentic sense of self.

Two Spirit: An umbrella term encompassing sexuality and gender in Indigenous Native American communities. Two Spirit people often serve integral and important roles in their communities, such as leaders and healers. It may refer to an embodiment of masculinity and femininity but this is not the only significance of the term. There are a variety of definitions and feelings about the term two spirit – and this term does not resonate for everyone. Two Spirit is a cultural term reserved for those who identify as Indigenous Native American. Although the term itself became more commonly used around 1990, two spirit people have existed for centuries.

Womxn: some womxn spell the word with an "x" as a form of empowerment to move away from the "men" in the "traditional" spelling of women.

Source: <https://lgbtqia.ucdavis.edu/educated/glossary>