if they have male genitalia, and as "amazons" if they have female genitalia, but these terms are offensive, being foreign terms that depend upon white standards of reference and which ignore Native traditions. I prefer to use the Sioux word "winkte" for those people who are described in English as "m2f" (male to female) and "kurami" (from the Yuma kwe'rhame) for people who are "f2m" (female to male). However, while these Native terms overlap in meaning with terminology used by the dominant society, they are not identical because Native concepts of gender and identity differ in significant ways from the dominant culture.

I don't use the term "two-spirit" to describe myself; where I grew up it was a pejorative term for a person of mixed blood. Further, there is no consensus of opinion as to just who is meant by the term "two-spirit," and not only that, if translated into Native tongues it acquires unfortunate meanings; among my people it means "ghost-haunted"—a powerful concept and important in many Native spiritual systems, but having nothing to do with gender or orientation.

In my understanding of Spirit, Spirit is not divided in itself, but is an integrated whole. It is not a thing in balance, as implied by dichotomies of male/female, gay/straight, and black/white so prevalent in the white way of thinking; but a complete and complex thing which includes an entire rainbow of possibilities—not just the opposite ends of a spectrum. That is why there are seven cardinal directions: east, west, north, south, up, down, and center, as the Native viewpoint embraces dimensions not normally noticed by the dominant culture; so too does Spirit embrace dimensions of humanity not normally accepted by the dominant culture. There are many names for sexual minorities among Native Americans; two-spirits are a particular community that have elected that term to describe themselves, but I am not one of them.

There are many "magpies" who are drawn to latch onto the bright, shiny aspects of Native culture, who misappropriate Native culture, customs, and artifacts in the belief that they are "honoring" Native people by imitating them without understanding them. It is better for non-Native people to follow our example by looking to their own ancestors and reclaiming their own transgendered spirituality. European cultures from the Vikings to the Greeks had and honored transgendered people; even the Christian Church recognized saints that lived as members of the opposite sex or engaged in same sex unions. No European culture lacks a transgendered tradition; white people need to reclaim their own sacred people instead of appropriating ours.

The process of reclamation is an extraordinarily difficult one in which the seeker must come face to face with the atrocities of the past, grieve for what has been lost, and carefully sift through the destruction to recover the little that remains. This is true whether the seeker is examining Native American or Euro-American history. History is not ancient and irrelevant; history is the reason why things are the way they are now.

95

Calling All Restroom Revolutionaries!

Simone Chess, Alison Kafer, Jessi Quizar, and Mattie Udora Richardson

Everyone needs to use bathrooms, but only some of us have to enter into complicated political and architectural negotiations in order to use them. The fact is, bathrooms are easier to access for some of us than for others, and the people who never think about where and how they can pee have a lot of control over how using restrooms feels for the rest of us. What do we need from bathrooms? What elements are necessary to make a bathroom functional for everyone? To make it safe? To make it a private and respectful space? Whose bodies are excluded from the typical restroom? More important, what kind of bodies are assumed in the design of these bathrooms? Who has the privilege (we call it pee-privilege) of never needing to think about these issues, of always knowing that any given bathroom will meet one's needs? Everyone needs to use the bathroom. But not all of us can.

And that's where People in Search of Safe and Accessible Restrooms (PISSAR) comes in. PISSAR, a coalition of UC-Santa Barbara undergrads, grad students, staff, and community members, recognizes that bathrooms are not always accessible for people with disabilities, or safe for people who transgress gender norms. PISSAR was formed at the 2003 University of California Student of Color Conference, held at UC-Santa Barbara. During the lunch break on the second day of the conference, meetings for the disability caucus and the transgender caucus were scheduled in adjacent rooms. When only a few people showed up for both meetings, we decided to hold a joint session. One of the members of the disability caucus mentioned plans to assess bathroom accessibility on the campus, wondering if there was a similar interest in mapping gender-neutral bathrooms. Everyone in the room suddenly began talking about the possibilities of a genderqueer/disability coalition, and PISSAR was born.

For those of us whose appearance or identity does not quite match the "man" or "woman" signs on the door, bathrooms can be the sites of violence and harassment, making it very difficult for us to use them safely or comfortably. Similarly, PISSAR acknowledges that, although most buildings are required by the Americans with Disabilities Act to provide accessible bathrooms, some restrooms are more compliant than others and accessible bathrooms can often be hard to find. PISSAR's mission, then, is threefold: 1) to raise awareness about what safe and accessible bathrooms are and why they are necessary; 2) to map and verify existing accessible and/or gender-neutral bathrooms on the campus; and 3) to advocate for additional bathrooms. We eventually hope to have both web-based and printed maps of all the bathrooms on campus, with each facility coded as to its accessibility and gender-safety. Beyond this initial campaign, PISSAR plans to advocate for the construction or conversion of additional safe and accessible bathrooms on campus. To that end, one of our long-term goals is to push for more gender-neutral bathrooms and showers in the dormitories, and to investigate the feasibility of multistall gender-neutral bathrooms across the campus as a whole.

As it turned out, we weren't the only restroom revolutionaries on campus. We soon joined forces with a student-run initiative to stock all campus tampon and pad machines, a group called, appropriately enough, Aunt Flo and the Plug Patrol. Aunt Flo's goal is to use funds garnered from the sale of tampons and pads in campus bathroom dispensers (blood

money, if you will) to support student organizations in a time of tremendous budget cuts. We liked their no-euphemism approach to the bathroom and the body and joined their effort to make the campus not only a safer and more accessible place to pee but also to bleed. We also expanded our focus to include issues of childcare, inspired in part by one of our members' experiences as a young mom on campus. PISSAR decided to examine whether campus bathrooms featured changing tables, a move that increased our intersectional analysis of bathroom access and politics.

By specifically including the work of Aunt Flo and concerns about childcare access, PISSAR challenges many of the assumptions that are made about genderqueer and disabled bodies. Why shouldn't every gender-neutral restroom have a tampon/pad machine? Putting tampon/pad machines only in women's rooms, and mounting them high on the wall, restricts the right to menstruate conveniently to those with certain bodies. It suggests that the right to tampons and pads is reserved for people who use gender-specific women's rooms and can reach a lever hanging five feet from the ground. This practice reinscribes ideas about disabled bodies being somehow dysfunctional and asexual (as in, "People in wheelchairs get their periods too?") and perpetuates the idea that genderqueer folks are inherently unbodied (as in, "Only real women need tampons, and you don't look like a real woman").

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From the information garnered in the PISSAR patrols, we are in the process of making a map that will assess the safety and accessibility of all the bathrooms on campus. The map is vital to our project because it offers genderqueer and disabled people a survey of all the restrooms on campus so that they can find what they need without the stigma and frustration of telling a possibly uninformed administrator the details of their peeing needs. For people who have never had to think about bathrooms, the map's detailed information suggests the ways in which our everyday bathrooms are restrictive and dangerous. Thus the map also functions as a consciousness-raising tool, educating users about the need for safe and accessible restrooms.

PISSAR patrols aren't simply about getting information. They're also a way to keep our bodies involved in our project. PISSAR is, after all, a project about bodies: about bodily needs, about the size and shape of our bodies, and about our bodily presentation. The very nature of our bathroom needs necessitates this attention to the body. So it makes sense that when we tried to theorize about what a safe, respectful restroom might look like, we realized we needed to meet in the bathroom. Because the bathroom is our site, and the body in search of a bathroom is our motivation, we recognized early on the need to be concerned with body and theory together. PISSAR's work is an attempt at embodying theory, at theorizing from the body.

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Our concern with body/theory is also evident in our insistence that bathroom accessibility is an important issue for a lot of different people. Everyone should be able to find a bathroom that conforms to the needs of their body. Everyone should be able to use a restroom without being accused of being in the "wrong" place. Everyone should have access to tampon dispensers and facilities for changing diapers, regardless of gender or ability. Homeless folks should have access to clean restrooms free of harassment. Bathroom activism is, from the outset, a multi-identity endeavor. It has the potential to bring together feminists, transfolks, people with disabilities, single parents, and a variety of other people whose bathroom needs frequently go unmet. It creates a much needed space for those of us whose identities are more complicated than can be encompassed in a single-issue movement. Viewed in this light, restroom activism is an ideal platform from which to launch broader coalition work. In PISSAR, we tend to think about "queerness" as encompassing more than just sexual orientation; it includes queer bodies, queer politics, and queer coalitions.

SECTION 8

ABLEISM

Introduction

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WHAT IS A DISABILITY?

The Americans with Disabilities Act (ADA) (U.S. Dept. of Justice 1999) considers a person disabled if she or he has a significant impairment that interferes with a major life function, such as walking, seeing, hearing, learning, speaking, breathing, care of one's self, sitting, standing, or lifting. The ADA covers both physical and mental impairments, such as mental retardation, hearing impairments, visual impairments, speech or language impairments, emotional disabilities, orthopedic impairments, autism, traumatic brain injury, attention deficit disorders, learning disabilities, depression, mental illness (such as bipolar disorder or schizophrenia), and chronic illnesses, such as diabetes, HIV/AIDS, cancer, epilepsy, multiple disabilities. The Individuals with Disabilities Education Act (P.L. 101–476) is a federal law that requires schools to provide free and appropriate education in the least restrictive environment. Disabilities are wide-ranging and impact the lives of many people worldwide. We must understand the broadest sense of the word *disability* and expand beyond the image of someone in a wheelchair or a person with a visual or hearing impairment, in order to recognize that disability is a vast category that includes an infinite number of possible experiences. Well over 74 percent of all Americans live with invisible disabilities (The Invisible Disabilities Advocate 1997).

ABLEISM AND DISABILITY OPPRESSION

Ableism or disability oppression is the term used to describe the all-encompassing system of discrimination and exclusion of people who live with developmental, medical, neurological, physical, and psychological disabilities. Similar to other forms of oppression discussed in this book, ableism functions on individual, institutional, and cultural levels to advantage people who are temporarily able-bodied and disadvantage people with disabilities (Griffin, Peters, and Smith 2007; see selection 4). We use the term *temporarily able-bodied* to raise consciousness that people who do not have disabilities may become disabled by illness, the process of growing older, accidents, and war, for example. Disability oppression theory also addresses how we value