

# Los Angeles Spoonie Collective

## Disability Justice 101 Resources: Working Draft

### a note regarding accessibility...

This guide is a lot to take in all at once. It's filled with a lot of detailed information, and is designed to be referenced for vital information. We do not advise or expect you as a reader to read and digest all the information in this handout at once. It is best that this material be read based upon your capacity, used for reference for concepts you are most interested in digesting, and read in parts to avoid being overwhelmed and to allow for processing. We all have different capacities for reading and taking in material, and don't expect each reader to have the same experiences and needs for reading this handout.

- **Bold Text:** Key topics, terms, resources, and theories.
- *Italic Text:* Web sources.
- Underlined Text: Names, legislation, media sources, and organizations.
- [Hyperlinks:](#) Clickable link to resource.
- Outline Format: Roman numeral bullet point outline.

### Definitions

#### 1. Disability

##### a. Sins Invalid

- i. “We define disability broadly to include people with physical impairments, people who belong to a sensory minority, people with emotional disabilities, people with cognitive challenges, and those with chronic/severe illness.” [...We acknowledge] “all communities impacted by the medicalization of their bodies, including trans, gender variant and

intersex people, and others whose bodies do not conform to our culture(s)' notions of "normal" or "functional."

- b. According to the Merriam-Webster Dictionary, disability is defined as “a physical, mental, cognitive, or developmental condition that impairs, interferes with, or limits a person's ability to engage in certain tasks or actions or participate in typical daily activities and interactions.”

## **2. Invisible Disability**

- a. According to the Invisible Disabilities Association, “an invisible disability is a physical, mental or neurological condition that limits a person’s movements, senses, or activities that is invisible to the onlooker.” The invisibility of these symptoms “can lead to misunderstandings, false perceptions, and judgments.”

## **3. Chronic Illness**

- a. According to the online news source, The Mighty, “a chronic illness is a health condition or disease that is persistent in its effects or a disease that comes with time. The term chronic is often used if the condition lasts longer than 3 months.”

## **4. Neurodiversity**

- a. According to the online news source, Psychology Today, “neurodiversity is the idea that neurological differences like autism and ADHD are the result of normal, natural variation in the human genome. This represents a new and fundamentally different way of looking at conditions that were traditionally pathologized; it’s a viewpoint that is not universally accepted though it is increasingly supported by science.”

## **5. Trigger**

- a. According to the online news source, GoodTherapy, “A trigger in psychology is a stimulus such as a smell, sound, or sight that triggers feelings of trauma. People typically use this term when describing posttraumatic stress (PTSD). A trigger is a reminder of a past trauma. This reminder can cause a person to feel overwhelming sadness, anxiety, or panic. It may also cause someone to have flashbacks...Triggers can take many forms. They may be a physical location or the anniversary of the traumatic event. A person could also be triggered by internal processes such as stress...Some people use “trigger” in the context of other mental health concerns, such as substance abuse or anxiety. In these cases, a trigger can be a cue that prompts an increase in symptoms.

## 6. [Ableism](#)

- a. Link: <https://www.youtube.com/watch?v=7r0MiGWQY2g>
  - i. My Body Doesn't Oppress Me, Society Does (part of the No Body is Disposable series)
    1. Patty Berne and Stacey Milbern present a social model of disability, explaining how universal design, adaptive devices, and meeting people's access needs can limit the social, economic, and physical barriers that render physical impairments disabling in an ableist society. Milbern notes that focusing on individual impairments "lets society off the hook" for the structural oppression that renders some bodies and lives more valuable than others. Berne says "we are seen as disposable," noting that the oppression that society ascribes to the individual body and disability is in fact a violent social construction.
- b. According to the [Center for Disability Rights](#), "ableism is a set of beliefs or practices that devalue and discriminate against people with physical, intellectual, or psychiatric disabilities and often rests on the assumption that disabled people need to be 'fixed' in one form or the other. Ableism is intertwined in our culture, due to many limiting beliefs about what disability does or does not mean, how able-bodied people learn to treat people with disabilities and how we are often not included at the table for key decisions."

### **Disability 101 Theories**

## 7. [Spoon Theory](#)

- a. [Christine Miserandino](#)
  1. Link: <https://outline.com/F5xh5V>

- ii. Spoon theory is a metaphor used to explain how chronic illness or disability can reduce the mental and physical energy available for getting through each day. The amount of spoons you wake up with are not fixed. Each task takes away from the amount of spoons you have. When you run out of spoons, you are “done”.
- iii. Spoon Theory came about when Misersndino was trying to find a way to explain to her healthy friend what it was like to be sick with a chronic illness (Lupus).
- iv. *Spoons* represent the energetic possibilities you have each day. Healthy young people might have a seemingly unlimited amount, but those energetic possibilities dwindle as people age or if they find themselves ill or disabled.
- v. Managing spoons, or available energy, often means loss of spontaneity. It means planning for things that could wear you out faster: weather, blood sugar, unplanned for movement.
- vi. Managing spoons means slowing down. It means having to ration your “spoons” -- if you don’t spend them wisely then you could wind up not having any for when you truly need them. Spoon rationing might have you staying home when you really want to go somewhere, or being less “productive” than you feel pressured to be.
- vii. <https://www.youtube.com/watch?v=Ci61KBsZVbl>

#### **b. Spoonie**

- i. This theory has found its way into organizing as well as everyday language.
  1. According to the Urban Dictionary, “a spoonie is a person living with chronic illness, that identifies with Christine Miserandino's Spoon Theory. Spoonies are people that live

with chronic illness; theoretically measuring personal daily abilities much as one would measure the proper amount of spoons needed for an event or occasion... sometimes having an abundance, other times coming up short.”

c. Resource: Youtube Video

- i. The Entropy System: [Spoon Theory and Fork Theory: How We Talk About Our Health](#)
- ii. <https://www.youtube.com/watch?v=DyU-5P5ip4o>
- iii. Description:
  1. A brief overview of Spoon and Fork theories, and how they relate by DID activists within a multiple system.

8. [Fork Theory](#)

1. Link:

<https://medium.com/invisible-illness/spoon-theory-and-fork-theory-fce7b5602f1a>

- b. In this case, a *fork* is a something that stresses us out or bothers us
- c. This theory says that “...everyone is stuck with forks, large and small, all day”
- d. Forks can be “minor annoyances” (being late for work) or major (losing your job)
- e. Forks are cumulative and eventually a Fork Limit is reached
- f. You don’t know what your quota of forks for the day is when you wake up
- g. When that fork limit is reached, that final fork makes you lose you shit (can catalyze you to break down or retreat)
  - i. the smallest fork of the day can set you off if you have had your quota of forks for the day already.

9. [Sick Woman Theory](#)

- a. [joanna hedva](#)

1. Link:

<http://www.maskmagazine.com/not-again/struggle/sick-woman-theory>

- b. Sick Woman Theory is a concept used to advocate on the behalf of those invisibilized because of their vulnerability as sick, disabled and neurodivergent people.
  - i. “Sick Woman Theory is for those who are faced with their vulnerability and unbearable fragility, every day, and so have to fight for their experience to be not only honored, but first made visible. For those who, in Audre Lorde’s words, were never meant to survive: because this world was built against their survival. It’s for my fellow spoonies. You know who you are, even if you’ve not been attached to a diagnosis: one of the aims of Sick Woman Theory is to resist the notion that one needs to be legitimated by an institution, so that they can try to fix you. You don’t need to be fixed, my queens – it’s the world that needs the fixing.”
- c. Sick Woman Theory suggests that vulnerability is the human body's natural state, and that all bodies depend upon networks of care and support for survival. Our perpetual vulnerability makes us sensitive and reactive to both current regimes of oppression and historical trauma.
  - 1. “Sick Woman Theory is an insistence that most modes of political protest are internalized, lived, embodied, suffering, and no doubt invisible. Sick Woman Theory redefines existence in a body as something that is primarily and always vulnerable, following from Judith Butler’s work on precarity and resistance. Because the premise insists that a body is defined by its vulnerability, not temporarily affected by it, the implication is that it is continuously reliant on infrastructures of support in order to endure, and so we need

to re-shape the world around this fact. Sick Woman Theory maintains that the body and mind are sensitive and reactive to regimes of oppression – particularly our current regime of neoliberal, white-supremacist, imperial-capitalist, cis-hetero-patriarchy. It is that all of our bodies and minds carry the historical trauma of this, that it is the world itself that is making and keeping us sick.”

- d. The word “woman” was chosen to evoke the lowliest position status within the current power paradigm regardless of gender or race. People who are often erased, excluded and oppressed.
  - i. “To take the term “woman” as the subject-position of this work is a strategic, all-encompassing embrace and dedication to the particular, rather than the universal. Though the identity of “woman” has erased and excluded many (especially women of color and trans and genderfluid people), I choose to use it because it still represents the un-cared for, the secondary, the oppressed, the non-, the un-, the less-than.”
  - ii. “The Sick Woman is an identity and body that can belong to anyone denied the privileged existence – or the cruelly optimistic promise of such an existence – of the white, straight, healthy, neurotypical, upper and middle-class, cis- and able-bodied man who makes his home in a wealthy country, has never not had health insurance, and whose importance to society is everywhere recognized and made explicit by that society; whose importance and care dominates that society, at the expense of everyone else.”
- e. The modern concept of “sickness” is a capitalist construct positioned as the polar opposite of “wellness.” Wellness implies fitness for work under this definition, and is presented as the standard mode of existence.

Sickness is seen as abnormal and temporary, and suggests that the need for care and support should be infrequent and short-term.

- i. “‘Sickness’ as we speak of it today is a capitalist construct, as is its perceived binary opposite, “wellness.” The “well” person is the person well enough to go to work. The “sick” person is the one who can’t. What is so destructive about conceiving of wellness as the default, as the standard mode of existence, is that it invents illness as temporary. When being sick is an abhorrence to the norm, it allows us to conceive of care and support in the same way.”
- ii. “The most anti-capitalist protest is to care for another and to care for yourself. To take on the historically feminized and therefore invisible practice of nursing, nurturing, caring. To take seriously each other’s vulnerability and fragility and precarity, and to support it, honor it, empower it. To protect each other, to enact and practice community. A radical kinship, an interdependent sociality, a politics of care.”

f. Resource: Vimeo Video

- i. <https://vimeo.com/144782433>
- ii. Women’s Center for Creative Work: [My Body Is a Prison of Pain so I Want to Leave It Like a Mystic But I Also Love It & Want it to Matter Politically](#)
- iii. Description:
  1. Event presented by the Women's Center for Creative Work at Human Resources on October 7, 2015
  2. Johanna Hedva’s Sick Woman Theory proposes that sick bodies are the 21st century’s sites of resistance: chronic, pathologized, and historically feminized illnesses ought to be read as modes of protest against the unlivable conditions of neoliberal, imperialist, white-supremacist, capitalist



cis-hetero-patriarchy. Sick Woman Theory insists that the definition of “wellness” is a capitalist one — to be well enough to go work — that needs to be rejected. SWT redefines the body with its vulnerability as the default, so therefore, we are constantly (not only sometimes) in need of care and support. Because society has eradicated such infrastructures, what are we gonna do now?

3. From here, Hedva (herself a spoonie) has wound up at mystical anarchism, which proposes a communal politics of love, where the “self” has been obliterated in favor of the Many. This talk will try to converge the feminist mystical tradition of Marguerite Porete, Simone Weil, etc., who proposed rejecting the body for the sake of love, with an intersectional-feminist, anti-white-supremacist, queer, and crip politics, which foregrounds the body as primary matter.
4. A question for the audience: Are these two positions irreconcilable?

## 10. [Access Intimacy](#)

### a. [Mia Mingus](#)

#### 1. Link:

*<https://leavingevidence.wordpress.com/2011/05/05/access-intimacy-the-missing-link/>*

- b. Access Intimacy is the experience of having one’s access needs understood and centered by someone.
  - i. “Access intimacy is that elusive, hard to describe feeling when someone else “gets” your access needs. The kind of eerie comfort that your disabled self feels with someone on a purely access level.”

- c. Access Intimacy is found in the solidarity and trust shared between sick, disabled and neurodivergent folks without need for explanations and with capacity to hold all of the complexities of disability.
  - i. “Access intimacy is also the intimacy I feel with many other disabled and sick people who have an automatic understanding of access needs out of our shared similar lived experience of the many different ways ableism manifests in our lives. Together, we share a kind of access intimacy that is ground-level, with no need for explanations. Instantly, we can hold the weight, emotion, logistics, isolation, trauma, fear, anxiety and pain of access. I don’t have to justify and we are able to start from a place of steel vulnerability.”
- d. Access Intimacy is not solely the act of granting access without emotional vulnerability or connection. It is not a stoic action that leaves disabled individuals feeling burdensome.
  - i. “Access intimacy is not just the action of access or “helping” someone. We have all experienced access that has left us feeling like a burden, violated or just plain shitty. Many of us have experienced obligatory access where there is no intimacy, just a stoic counting down of the seconds until it is over. This is not access intimacy.”
- e. Access Intimacy is not an act of charity meant to demean the recipient and praise the grantor. It is liberation and connection regardless of whether all access needs are able to be fulfilled or not. It is a commitment to trying and a pledge to not treat one another as disposable when things get hard.
  - i. “Access intimacy is not charity, resentment enacted, intimidation, a humiliating trade for survival or an ego boost. In fact, all of this threatens and kills access intimacy. There is a good feeling after and while you are experiencing access intimacy. It is a freeing,

light, loving feeling. It brings the people who are a part of it closer; it builds and deepens connection. Sometimes access intimacy doesn't even mean that everything is 100% accessible. Sometimes it looks like both of you trying to create access as hard as you can with no avail in an ableist world. Sometimes it is someone just sitting and holding your hand while you both stare back at an inaccessible world."

f. Resource: Youtube Video

i. <https://www.youtube.com/watch?v=lm21KpsNk1s>

ii. Disability Intersectionality Summit: [DIS2018: Mia Mingus. Opening Keynote Presenter](#)

iii. Description:

1. The Disability and Intersectionality Summit 2018 National conference (DIS2018) took place on Saturday October 13th at Massachusetts Institute of Technology (MIT) in Cambridge, MA.
2. This is Mia Mingus the opening keynote speaker.
3. She speaks about the divides created within communities, and in and out of disabled communities and spaces.

## 11. [Panopticism Theory](#)

a. [Michel Foucault](#)

b. He seeks throughout his work, "[Discipline and Punish: The Birth of the Prison](#)," to make sense of how our contemporary society is structured differently from the society that preceded us.

c. In particular, Foucault explores the transition from what he terms a "culture of spectacle" to a "carceral culture."

- i. Whereas in the former punishment was effected on the body in public displays of torture, dismemberment, and obliteration, in the

latter punishment and discipline become internalized and directed to the constitution and, when necessary, rehabilitation of social subject.

d. *Carceral Culture*

- i. Foucault refers to a culture in which the panoptic model of surveillance has been diffused as a principle of social organization, affecting such disparate things as the university classroom; urban planning; hospital and factory architecture; and so on.

e. Jeremy Bentham

- i. Jeremy Bentham's nineteenth-century prison reforms provide Foucault with a representative model for what happens to society in the nineteenth century. Bentham saw this prison reform as a model for how society should function. To maintain order in a democratic and capitalist society, the populace needs to believe that any person could be surveilled at any time. In time, such a structure would ensure that the people would soon internalize the panoptic tower and police themselves.

1. "The inmate must never know whether he is being looked at at any one moment; but he must be sure that he may always be so" (Foucault, Discipline 201)

f. Resource: Youtube Video

- i. <https://www.youtube.com/watch?v=ezw9yYq-USs>
- ii. Charlotte Nock: [Panopticism Sociology](#)
- iii. Description:
  1. A brief animated video that explains Michel Foucault's Panopticism Theory.

## **Disability Rights**

## 12. Disability Rights

- a. Focus on securing legal rights for the disabled community.
- b. This is problematic because it centers those with citizenship status and rights and access to legal aid.
  - i. Non-citizens
    1. Undocumented peoples
  - ii. US citizens denied rights
    1. Black Americans
    2. Native Americans
    3. US Colonies (Puerto Rico , American Samoa, Guam, etc.)
    4. Incarcerated Peoples
  - iii. Those without access to legal aid
    1. All the aforementioned
    2. Those with language barriers, mental health limitations (mental, cognitive, or developmental conditions), unaccompanied minors, low-income backgrounds .
- c. A rights framework also puts the onus of enforcing laws and caring for our needs solely on disabled individuals.
  - i. To get access you must first know you are entitled to it, then you might have to engage with the courts to obtain it.
  - ii. Also, you have to prove disability in order to get assistance
    1. If you are a disabled queer/transgender/intersex person of color (QTPOC), for instance, you may have to overcome hurdles such as poverty/access to medical care and the bias of medical providers against seeing your pain/limitations as valid.
    2. If you have to keep working to feed yourself you can't qualify for disability.

## 13. [ADA](#)

I. Link: <https://www.youtube.com/watch?v=TuZadMDve-E>

- a. A brief overview by Gregg Learning about the American's With Disability Act
- a. According to Wikipedia, "The Americans with Disabilities Act of 1990 or ADA is a civil rights law that prohibits discrimination based on disability. It affords similar protections against discrimination to Americans with disabilities as the Civil Rights Act of 1964, which made discrimination based on race, religion, sex, national origin, and other characteristics illegal. In addition, unlike the Civil Rights Act, the ADA also requires covered employers to provide reasonable accommodations to employees with disabilities, and imposes accessibility requirements on public accommodations"
- b. Documentary
  - i. [Crip Camp](#)
    - a. Link:  
*<https://www.youtube.com/watch?v=OFS8SpwioZ4>*
    2. Crip Camp is the story of one group of people and captures one moment in time. There are hundreds, if not thousands, of other equally important stories from the Disability Rights Movement that have not yet received adequate attention. We are committed to using the film's platform to amplify additional narratives in the disability rights and disability justice communities – with a particular emphasis on stories surrounding people of color and other intersectionally marginalized communities. We stand by the creed of nothing about us, without us. For too long, too many were excluded, and it is time to broaden the number of voices and share the mic.

[Disability Justice](#)

- a. Link: <https://www.youtube.com/watch?v=3cJkUazW-jw>
  - i. **Mia Mingus**
    - a. Mia Mingus interviewed by Icarus Project about Disability Justice and alternative forms of justice.
  
- c. In 2005, disabled queers and activists of color began discussing a “second wave” of disability rights.
  - i. [Disability Justice: A Working Draft by Patty Berne](#)
    - a. Link:
      - <https://drive.google.com/file/d/0B0-OBneEeJMQNGVWbEh1QW8xMWdwLUVROE90Y1dfUjICeEpr/view>
  
- 2. Principles of Disability Justice
  - a. [Mia Mingus Intersectionality](#)
  - b. Leadership of the most impacted
  - c. *Anti-Capitalism*
  - d. Cross-movement organizing
  - e. Wholeness
  - f. Sustainability
  - g. Cross-disability solidarity
  - h. *Interdependence*
  - i. Collective access
  - j. Collective liberation
  
- d. Disability justice activists, organizers, and cultural workers understand that able-bodied supremacy has been formed in relation to other systems of domination and exploitation.
  - i. “Our communities are often treated as disposable, especially within the current economic, political and environmental landscapes. There is no way to stop a single gear in motion — we must dismantle this machine.” - [Sins Invalid](#)
  
- e. Disability justice activists, organizers, and cultural workers understand that able-bodied supremacy has been formed in relation to other systems of domination and exploitation.

- i. “Our communities are often treated as disposable, especially within the current economic, political and environmental landscapes. There is no way to stop a single gear in motion — we must dismantle this machine.” - Sins Invalid
  - f. Honors people's access needs, not performative
14. What Does Disability Justice Look Like?

- a. According to Sins Invalid:
  - i. All bodies are unique and essential.
  - ii. All bodies have strengths and needs that must be met.
  - iii. We are powerful, not despite the complexities of our bodies, but because of them.
  - iv. All bodies are confined by ability, race, gender, sexuality, class, nation state, religion, and more, and we cannot separate them.

### **Disability Justice Organizations**

15. [Los Angeles Spoonie Collective](#)

- i. Link: *<http://www.spooniecollective.org/>*
- b. The Los Angeles Spoonie Collective is composed of disabled, neurodivergent, and chronically ill LGBTQIA+ community members within the Los Angeles area (**Tongva** land). They offer virtual and in-person workshops and panel discussions on the intersections of race, gender, and disability, disability justice, feminist theory, and more.
- c. Limitless Letters Pen Pal Program
- d. LASC Care Web
- e. Zine Collective
- f. [LASC Mutual Aid Fund](#)



1. Link:

*<https://www.gofundme.com/f/send-the-la-spoonie-collective-to-oakland>*

- ii. Fundraiser towards raising money to aid sick and disabled LGBTQIA+ folks in surviving the COVID-19 pandemic
- iii. A portion of donated monies will be reserved for funding a regional network for bulk supply storage and dispersal.

16. [Sins Invalid](#)

- i. Link: *<https://www.sinsinvalid.org>*
- b. a disability justice based performance project that incubates and celebrates artists with disabilities, centralizing artists of color and LGBTQ / gender-variant artists as communities who have been historically marginalized. Led by disabled people of color, Sins Invalid's performance work explores the themes of sexuality, embodiment and the disabled body, developing provocative work where paradigms of "normal" and "sexy" are challenged, offering instead a vision of beauty and sexuality inclusive of all bodies and communities.

17. [Disability Justice Culture Club](#)

- i. Link: *<https://www.facebook.com/disabilityjusticecultureclub/>*
- b. An activist house in East Oakland, CA designed w accessibility in mind. It serves as a gathering place for disabled BIPOC community via events, meetings, meals

18. [Disability Visibility Project](#)

- a. Alice Wong
  - 1. Link: *<https://disabilityvisibilityproject.com/author/alwong199/>*
- b. The [Disability Visibility Project](#) is an online community dedicated to creating, sharing, and amplifying disability media and culture.
- c. Believes that disabled narratives matter and that they belong to us

- d. Creates disabled media from collected oral histories.
- e. Publishes original essays, reports, and blog posts about ableism, intersectionality, culture, media, and politics from the perspective of disabled people

19. [Deaf Queer Resource Center](#)

- i. Link: <https://www.facebook.com/deafqueer/>
- b. The [Deaf Queer Resource Center](#) is a national nonprofit resource and information center for, by and about the *Deaf* LGBTQIA+ communities (Deaf Queer community).
- c. Founded by Deaf Queer and Trans activist, [Drago Renteria](#), and launched on the web on September 1, 1995
  - i. *Deaf* vs deaf
    - 1. The term “deaf” refers to the condition indicating that the ear does not respond to sound as it does with a hearing person.
    - 2. The term “Deaf” refers to the cultural definition indicating that Deaf people are a cultural, linguistic minority group of people with their own rich set of values, history and language.

[Kindred Southern Healing Collective](#)

Link:

<http://www.healingcollectivetrauma.com/kindred-collective-wellness-within-liberation.html>

- d. A project conceived by healers and organizers of color in the Southern US in 2007, as a response to the crisis of trauma, violence and social conditions in that region.
- e. Kindred was organized shortly after *Hurricane Katrina* and set up healing salons for activists, offering body work and counseling.
- f. Collective members also created the recording [Good Medicine](#), which contains interviews with healers and activists in the South.

## Disability Justice Resources

20. [Power Not Pity](#) (podcast)

- a. Link: <http://www.powernotpity.com/>
- b. Creator: [Bri Moore](#)
- c. Topic: Disabled people of color

21. [Disability After Dark](#) (podcast)

- a. Link: <http://www.andrewgurza.com>
- b. Creator: [Andrew Gurza](#)
- c. Topic: Disabled Sexuality

22. [Chronicles](#) (podcast)

- a. Link: <https://podcasts.apple.com/us/podcast/chronicles/id1496016338>
- b. Creator: [Yocé & Luna](#)
- c. Topic: Chronically ill people of color

23. [Leah Lakshmi Piepzna Samarasinha](#) (books & blog)

- a. Link: <http://brownstargirl.org>
- b. Topic: *Chemical Sensitivity*
  - i. [Fragrance Free Femme of Color Genius](#)
  - ii. Link:  
<http://brownstargirl.org/fragrance-free-femme-of-colour-genius/>
- b. Topic: COVID-19
  - i. [Half-Assed Disabled Prepper Tips for Preparing for a Coronavirus Quarantine](#)
  - ii. Link:  
<https://docs.google.com/document/d/1rldpKgXeBHbmM3KpB5NfjEBue8YN1MbXhQ7zTOLmSyo/preview>

24. [Access Granted](#) (zine)

- a. Link:  
[https://www.etsy.com/listing/631217741/access-granted-an-illustrated-guid-e-to?ref=shop\\_home\\_feat\\_1&frs=1](https://www.etsy.com/listing/631217741/access-granted-an-illustrated-guid-e-to?ref=shop_home_feat_1&frs=1)

- b. Creator: Lilac Vyllette Maldonado
  - c. Topic: A illustrated coloring book and guide to standing in solidarity with disabled folks
25. [This. Not That](#) (zine)
- a. Link: *[https://www.etsy.com/listing/293804767/this-not-that-a-guide-to-eliminating?ref=shop\\_home\\_active\\_23&crt=1](https://www.etsy.com/listing/293804767/this-not-that-a-guide-to-eliminating?ref=shop_home_active_23&crt=1)*
  - b. Creator: Nik Angel Moreno
  - c. Topic: A guide to eliminating ableist language
26. [Transgender Cancer Patient Project](#) (zine)
- a. Link: *<https://transcancerzine.com>*
  - b. Creator: Jackson Stoner
  - c. Topic: Transgender cancer resource