

Ecologies of Animality, Disability, and Neurodiversity

An EcoNeuro and EcoLit Symposium

26-27 October 2026

University of Oslo and online



Randy Lowe, *Phosphenes*, 2017
(with permission from the artist)

Programme

Monday, 26 Oct.

Lucy Smiths House 1004, Hannah Ryggen-rommet and online (Zoom)

14:15 – 14:30 Welcome and overview (Michael Lundblad)

14:30 – 15:00 **Dawn Prince Hughes, Cosetta Veronese, and Ombre Tarragnat:** “Cultural Autism Studies at Yale: Introducing Autism and Animality”

15:00 – 15:30 **Anahí Gabriela González:** “¿Cómo no resistir? Políticas del temblor y alianzas indóciles / How Not to Resist? Politics of Trembling and Unruly Alliances”

15:30 – 15:45 *Break*

15:45 – 16:15 **Amy Gaeta**: “Cultivating a More-Than-Human Gaze for Biomimetic Avian Drones”

16:15 – 16:45 **Anna Püschel**: “Stimming a Space”

16:45 – 17:15 *Break*

17:15 – 19:00 **Michael Lundblad**, with **Ombre Tarragnat**, **Rosemarie Garland-Thomson**, **Jan Grue**, and **Tone Druglitrø**: Book Launch for *Disanimality: When Disability, Illness, and Animality Meet*

Tuesday, 27 Oct.

Lucy Smiths House 1004, Hannah Ryggen-rommet and online (Zoom)

15:15 – 15:30 Welcome and overview (Michael Lundblad)

15:30 – 16:00 **Helen Edgar and David Gray-Hammond**: “Ecologies of Belonging: Star Stuff, Kinship, and Becoming Community (An ecosystemic model of distress, joy, and belonging in practice)”

16:00 – 16:30 **Sahana V. Rajan**: “The World Calls Some of Us Normal: Neurotypicality Without Neurotypicals”

16:30 – 16:45 *Break*

16:45 – 17:15 **Tom Z. Bradstreet**: “Founding Gestures: Neurodiversity, Posthumanism, and Minor Literature”

17:15 – 17:45 *Break*

17:45 – 18:45 **Rosemarie Garland-Thomson**: “Time Traveling with Gregor Samsa, or What You Can Do with Six Legs” (introduced by Ombre Tarragnat)

Book of Abstracts

Cultural Autism Studies at Yale: Introducing Autism and Animality

Dawn Prince-Hughes, Cosetta Veronese, and Ombre Tarragnat

Abstract

Who is a person? Who gets to decide on that, and on the basis of which criteria? It is a well-known trope that autistic people often seem to resonate profoundly with what we call “animals” – coming nearer than neuronormative society to understanding them and their value as sentient beings. Little exploration, however, has been done on the reasons behind this. The new “Autism and Animality” series at Cultural Autism Studies at Yale (CASY) proposes a cultural exploration into these unique relationships and their ethical implications for all sentient minds as well as for a movement that recognizes the importance of different kinds of minds, and welcomes speakers and discussions that share these unique and wonderful relationships and what they mean.

This presentation will introduce CASY, a non-hierarchical, autistic/neuroholographic led consortium of global collaborators dedicated to the exploration, generation, documentation, and dissemination of our culture. We will present CASY’s history, objectives, and culture. We will then introduce the “Autism and Animality” series, its facilitators, objectives, and programme for the current academic year, including potential connections with the EcoNeuro research group at the University of Oslo.

Bios

Dawn Prince Hughes started her career in anthropology when she began sitting with gorillas as a way to find nurturance as a homeless autistic youth in Seattle, Washington. Her unusually close relationship with the gorillas led to groundbreaking observations of their culture. This in turn garnered the attention of academicians and the Jane Goodall Institute, and Dawn went on to obtain a PhD in anthropology. Her subsequent work with various animal cultures led her to become an activist in animal personhood. She wrote the national bestseller *Songs of the Gorilla Nation* and her work in anthropology and autistic culture studies was nominated for a MacArthur Award. She is currently the Co-Director of CASY (Cultural Autism Studies at Yale) and continues with her new writing project about autism and liminal experience on her Substack, *Weaving Monsters*.

Cosette Veronese (she/her), MPhil, PhD, has worked as a researcher and lecturer in the UK and Switzerland. After discovering a deep affinity with Romanticism in her teens, she spent years studying Emily Brontë and Giacomo Leopardi. Their perspectives on nature and other animals led her to posthumanism and zooanthropology when she encountered the work of the Italian philosopher Roberto Marchesini, with whom she has collaborated since 2019. She serves on the editorial committee of the journal *Animal Studies*, co-directs the journal *HumAnimUs* (with Roberto Marchesini), and is President of the International Society of Zooanthropology. In addition, she is a SIUA-certified dog educator and currently teaches English and Italian part-time in a secondary school in Zurich, where she seeks to foster a greater sensitivity to multispecies otherness.

Ombre Tarragnat (they/she) is a philosophy PhD at the École des Hautes Études en Sciences Sociales (Paris, France). Ombre is also a co-founder of the Ecologies of Neurodiversity research group and a leading member of The Posthumanities Hub at Linköping University, Sweden. Their research draws from posthumanism, critical animal studies, critical neurodiversity studies, environmental humanities, and queerfeminist theory. Their doctoral thesis, titled ‘Autism and Animality: An Antispeciesist-Posthumanist Philosophy of Neurodiversity’, explored the intersection of neurodiversity and animality. It examined autistic people’s relationship with nonhuman animals, the co-construction of speciesism and neuronormativity and the hypothesis of animal neurodivergence. Ombre’s thesis and other writings are available on their website: ombretarragnat.com.

¿Cómo no resistir? Políticas del temblor y alianzas indóciles

How Not to Resist? Politics of Trembling and Unruly Alliances

(presentation in Spanish with English subtitles)

Anahí Gabriela González

Resumen

Esta ponencia propone pensar el temblor como una experiencia que, al exceder la voluntad y el dominio de sí, hace desfallecer la soberanía del «yo puedo» y desestabiliza los presupuestos capacitistas, cuerdistas y especistas del reconocimiento político. A partir de los aportes de Jacques Derrida, Sunaura Taylor y Sarat Colling, se interroga la posibilidad de pensar la resistencia más allá de la acción deliberada de un sujeto autónomo, atendiendo a las formas de sentir, percibir y comunicarse que desbordan las gramáticas de lo Humano. Se argumenta que las resistencias animal-crip pueden irrumpir como acontecimientos semióticos y políticos que desestabilizan la zooantroponormatividad y reconfiguran los regímenes de inteligibilidad que determinan qué cuerpos, lenguajes y acciones cuentan como políticamente significativos. Interrogar el temblor exige desplazar la pregunta por lo que un cuerpo puede hacia lo que no puede y lo que solo puede con otros, para pensar una resistencia que no necesita restituir la soberanía del sujeto y que abre, en cambio, una política de las alianzas indóciles. Retomando la lectura que Derrida hace del verso de Paul Celan «El mundo ha partido, yo debo cargarte», esta apuesta hace de la interdependencia una responsabilidad ante la singularidad del otro. Porque allí donde el mundo pierde su suelo, todavía podemos inventar abrigo.

Abstract

This paper proposes thinking of trembling as an experience that, by exceeding will and self-mastery, causes the sovereignty of the “I can” to falter and destabilizes the ableist, sanist, and speciesist assumptions underlying political recognition. Drawing on Jacques Derrida, Sunaura Taylor, and Sarat Colling, it asks how resistance might be thought beyond the deliberate action of an autonomous subject, attending instead to forms of feeling, perceiving, and communicating that exceed the grammars of the Human. It argues that animal-crip resistances can emerge as semiotic and political events that unsettle zooantroponormativity and reconfigure the regimes of intelligibility that determine which bodies, languages, and actions count as politically meaningful. To interrogate trembling therefore requires shifting the question of what a body can do toward what it cannot do and what it can only do with others, in order to think a form of resistance that does not need to restore the sovereignty of the subject and that opens, instead,

onto a politics of unruly alliances. Returning to Derrida's reading of Paul Celan's line, "The world is gone, I must carry you," this wager makes interdependence a responsibility toward the singularity of the other. For where the world loses its ground, we can still invent shelter.

Bio

Anahí Gabriela González is Professor of Philosophy at the Facultad de Filosofía, Humanidades y Artes (FFHA) of the Universidad Nacional de San Juan (UNSJ) and a researcher at the Consejo Nacional de Investigaciones Científicas y Técnicas (CONICET), in Argentina. She is currently a visiting researcher at CRAL (CNRS/EHESS) in Paris, supported by a Thémis fellowship from the Fondation Maison des Sciences de l'Homme (FMSH). She holds a PhD in Philosophy from the Universidad Nacional de San Martín (UNSAM) and Université Paris 8, awarded through an international joint doctoral program. She is also editor-in-chief of the *Revista Latinoamericana de Estudios Críticos Animales* and a member of the BIOS collective and the Red Iberoamericana de Estudios Críticos Animales (RIECA).

Cultivating a More-Than-Human Gaze for Biomimetic Avian Drones

Amy Gaeta

Abstract

This work-in-progress paper examines the sociotechnical and ethical implications of biomimetic avian drones—robotic systems designed to imitate the look, function, and behaviors of birds, mainly birds of prey. What do avian biomimetic drones mean for real birds and how might we shift the frames by which they are positioned in relation to real birds and humans? Drawing on science and technology studies, visual culture theory, and disability studies, this presentation examines these avian drones both in terms of how they are narrativized by the private companies selling these bird replicas to a range of consumer types in the Global North and how much birds figure in innovations in the process of building and imagining them. Across marketing discourse, design practices, and wildlife-management applications, avian drones are frequently framed in a way that eclipses the real birds they mimic, framing mechanical replicas as superior on the basis of idealized ability, controllability, and usefulness to human industry. To explain these patterns, the article builds on Nicholas Mirzoeff's theory of white sight, what I further delineate as a particularly ableist way of transposing human values onto avian drones, and by extension, actual birds who are frequently compared to avian drones and increasingly forced to live among them. Turning to Heidi Mikkola's "more-than-human gaze" and my own theorization of the drone-as-prosthetic, I propose alternative framings that foreground relationality, avian agency, and multispecies responsibility.

Bio

Dr Amy Gaeta is a Postdoctoral Research Associate at the Leverhulme Centre for the Future of Intelligence at the University of Cambridge (United Kingdom). They also hold posts as an Associate of the Leverhulme Centre for Algorithmic Life (Durham University) and as a Bye Fellow at Murray Edwards College (University of Cambridge). Gaeta works at the intersections of media studies, literary studies, feminist science and technology studies, visual culture, and disability studies to examine how emerging media technologies—including genAI systems, drones, algorithmic platforms, and surveillance infrastructures—reshape subjectivities, perceptions, and the 'human.' Their first book, *Drone Life* (under contract with University of Minnesota Press) theorizes civilian small drones as ones ripe with crip and feminist valences and failures for rethinking the desirability of the Human.

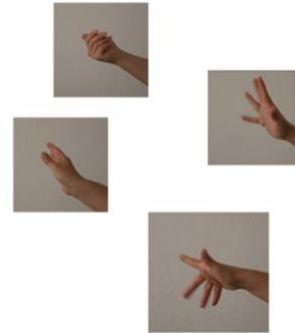
Stimming a Space

Anna Püschel

Abstract

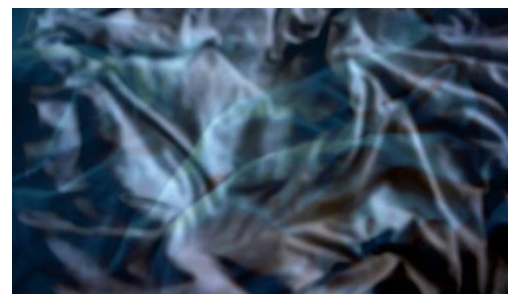
Leaning into critical autism studies (Manning, Yergeau) and neuroqueering as method (Walker, Bennett), *Stimming a Space* focuses on neurodivergent embodiment as a multisensuous entanglement with the world and formulates propositions on how to shape future forms of collective existence.

Studying stimming and autistic enmeshment as hyperconnectivity with the living, Anna looks at neurodivergent ways of being as potential antidote to late-stage capitalist extractionist frameworks thriving on disruption. Stimming bodies disturb illusions of non-belonging to life in all its forms and, in its incompatibility with capitalist narratives of productivity, force us to consider the emergent as a place of existence in ever-unfolding potentials.



She will talk about how her initially purely artistic interest in autistic porosity transformed into a visceral understanding of autistic enmeshment with the living and opened an understanding on how this enmeshment, in contrast to current prejudices around autism as a condition that isolates individuals from the world, simply de-centralizes the human experience and flattens hierarchies that subordinate other forms of living. Her project moved from being artistic research *about* stimming to one *led by* stimming when stimming became not just a research tool but a methodology by itself. While stimming taught her about enmeshment with space, it also disrupted her previously neuronormative concept of time and led her to formulate a neurodivergent cosmology.

Building from current propositions on disabled ecologies (Taylor¹), autism and animality (Tarragnat²), neurodivergent ecologies such as proposed by the



¹ Taylor, *Beasts of Burden*, The New Press, 2017

² Tarragnat, *Autism and Animality – An Antispeciesist-Posthumanist Philosophy of Neurodiversity*. EHESS, Paris, 2026

Stimpunk collective³ or the concept of neuro-holography by Prince- Hughes⁴, Anna discusses how a neurodivergent (neuro-dissident) cosmology can be explored as a structure holding neurodissident space and time as well as neuroaffirmative language, perpetually unfolding through wording as worlding.



Bio

Anna Püschel is a visual artist and artistic researcher based in Belgium. She is interested in perception, embodied knowledge and different epistemologies as well as their role in current academic landscapes. She has published two artistic investigations (on synaesthesia and on uncertainty) with The Eriskay Connection in the Netherlands and is currently involved in a PhD project at LUCA School of Arts in Ghent. In her research *Stimming a Space*, she dives into stimming as not only an intuitive way of communicating and connecting, but as a means to rethink accessibility through the neurodivergent body.

³ <https://stimpunks.org/ecology/neurodivergent-life/>

⁴ <https://autismspectrumnews.org/the-unique-responsibility-of-neuroexpansive-minds-for-cultural-inclusion/>

Book Launch for *Disanimality: When Disability, Illness, and Animality Meet*

Michael Lundblad, with Ombre Tarragnat, Rosemarie Garland-Thomson, Jan Grue, and Tone Druglitrø

Abstract

Disability activists and scholars in disability studies have long been uncomfortable with comparisons between animals and people with disabilities and chronic or terminal illnesses. Given the long history of dehumanizing and animalizing people with disabilities, disability advocacy includes reclaiming the humanity and basic human rights of disabled people. It can therefore be difficult to be confronted with the suggestion that animals are often treated similarly to the ways that people with disabilities have been treated. Recent work in disability studies has nonetheless called for greater engagement with animal studies as a field. But this book argues that certain forms of animal advocacy can lead to greater discomfort than others, including veganism and abolitionist animal rights. The book argues instead for a more nuanced and historically and culturally situated approach, staying with the trouble of what the author calls *disanimality*, the feeling of discomfort that comes from overly simplistic comparisons. Other forms of animal studies—drawing upon the fields of posthumanism, biopolitics, and animality studies—have better potential for more complex and productive inquiries. While theoretical questions and implications are foregrounded in each chapter, examples are drawn from contemporary U.S. and Anglophone novels, films, and memoirs, each suggesting particular situated sites of disanimality. The book ultimately reveals that closer attention to the ways that disability, illness, and animality meet in these contexts can point toward new ways of developing posthumanist disability, illness, and animal studies, as well as more potential for coalitions between advocacy movements.

Bios

Michel Lundblad is Professor of English-Language Literature at the University of Oslo. His research interests include Twentieth- and twenty-first-century American literature and culture, disability and neurodiversity studies, animal and animality studies, ecocriticism, environmental humanities, biopolitics, and posthumanism. Lundblad's first book, *The Birth of a Jungle: Animality in Progressive-Era US Literature and Culture* came out with Oxford University Press in 2013 and initiated the field of animality studies, which he has then developed in a series of publications. He has also edited a special issue of *New Literary History* (2020) on

‘Animality/Posthumanism/Disability’, and co-edited important volumes such as *Species Matters: Humane Advocacy and Cultural Theory* with Marianne DeKoven (Columbia University Press, 2012). Most recently, he published his second monograph, *Disanimality: When Disability, Illness, and Animality Meet*, with Oxford University Press (2026).

Tone Druglitrø is associate professor in Science and Technology Studies (STS) at the TIK Centre for technology, innovation and culture at the University of Oslo. Her research focuses on care and valuation practices and human-animal relations in the life sciences. [Tone Druglitrø - TIK Centre for Technology, Innovation and Culture](#).

Rosemarie Garland-Thomson is a disability justice and culture thought leader, bioethicist, teacher, and humanities scholar. She is a professor emerita of English and bioethics at Emory University (United States of America), where she teaches disability studies, bioethics, American literature and culture, and feminist theory. Her extensive intellectual and public work has advanced the fields of critical disability studies and feminist disability studies in the health humanities, bringing forward disability access, inclusion, and identity to a broad range of institutions and communities.

Jan Grue is a Professor of Sociology at the University of Oslo. He is the PI of the Norwegian Research Council-funded project “Wanted and Unwanted Lives from Eugenics to Transhumanism” and works at the intersection of disability studies and cultural studies. He is the author of several books, including the memoir “I Live a Life Like Yours” (Farrar, Straus & Giroux, 2021).

Ombre Tarragnat (they/she) is a philosophy PhD at the École des Hautes Études en Sciences Sociales (Paris, France). Ombre is also a co-founder of the Ecologies of Neurodiversity research group. Their research draws from posthumanism, critical animal studies, critical neurodiversity studies, environmental humanities, and queerfeminist theory. Their doctoral thesis, titled ‘Autism and Animality: An Antispeciesist-Posthumanist Philosophy of Neurodiversity’, explored the intersection of neurodiversity and animality.

Ecologies of Belonging: Star Stuff, Kinship, and Becoming Community (An ecosystemic model of distress, joy, and belonging in practice)

Helen Edgar and David Gray-Hammond

Abstract

We have long been taught to ask what is wrong with a person, rarely what is wrong with the world around them. That question has a history: Western, individualising, consolidated by capitalism and carried outward by colonial psychiatry. This presentation offers an ecosystemic neuroqueering alternative, reading distress, burnout, grief, psychosis, and joy as ecological phenomena rather than faults inside a bodymind. Biodiversity runs through fungi and forests as readily as through human communities, making neurodivergence ordinary rather than exceptional. Kinship across species, living and non-living, is a premise here. Drawing on Re-Storying Autism, Deleuze and Guattari's rhizome, and the mycelial logic of the Star Stuff project (Helen Edgar and Stimpunks Foundation), we ask: what becomes possible when we stop asking what is wrong with the person, and start asking what the ecosystem needs — and what interdependence and relationality make possible when we commit to becoming community?

Bios

Helen Edgar (she/they) is late-identified Autistic & ADHD and works as an Autistic advocate and consultant. She is a published writer and a parent to two neurodivergent children. Helen worked for over 20 years in Early Years and SEND education, specialising in supporting children with profound and multiple learning disabilities. In 2022, she founded *Autistic Realms*, a platform offering neurodiversity-affirming resources. Helen's work is grounded in lived experience and the theory of monotropism, exploring Autistic attention, flow states, and burnout. Her writing draws on neuroqueer theory and posthumanist thought to reimagine well-being, learning, and relational support beyond normative paradigms. Helen also works closely with Stimpunks, Neurohub Community and Thriving Autistic.

David Gray-Hammond (he/they) is an Autistic ADHD, and Schizophrenic author of multiple books, peer-reviewed independent academic, CEO of NeuroHub Community and a member of the 2025/26 diversity power list that honours the top 50 DEI professionals in the UK. His academic interests span critical theory, systemic oppressions, post-humanist models of

community, and philosophical models of distress in Autistic populations. He is a father, and former Forensic Archaeologist turned neurodiversity advocate and Mad thinker.

The World Calls Some of Us Normal: Neurotypicality Without Neurotypicals

Sahana V. Rajan

Abstract

We often use “neurotypical” as though it refers to a natural kind: a group whose members share some underlying neurological nature. This presentation asks whether neurotypicality might instead describe a relation of fit—one that emerges when environments support certain ways of being, including particular ways of sensing, communicating, keeping time, and participating, and treat them as typical. I place this question in conversation with Robert Chapman’s social ecology of mental functions and Anna Stenning and Hanna Bertilsdotter Rosqvist’s critical examination of the analogy between neurodiversity and biodiversity.

People differ from one another, and what becomes possible or difficult takes shape in relation to the environments they inhabit. No person fits every environment, and no environment fits everyone completely or permanently. People who understand themselves, and are understood by others, as neurotypical may struggle, become overwhelmed, or misfit particular situations. At the same time, misfit is not distributed equally. Some ways of being are anticipated and supported more consistently. When they are not, people may repeatedly have to explain or adjust themselves, mask, seek special permission, or prove their needs. People therefore encounter misfit with different frequency, intensity, and consequences.

Building on feminist materialist disability theory and neurodiversity scholarship, the presentation explores this relationship, asking how ways of being and environments take shape through one another. Environments are not neutral settings in which human differences become visible. Their sensory conditions, rhythms, expectations, and forms of participation have already been organised in particular ways. These arrangements carry histories of what people have been expected to do and how they have been expected to do it. When those histories recede from view, the ways of being they support can come to appear naturally typical.

I explore this argument by asking how we are expected to participate in academic communities. Classrooms and universities organise expectations about presence, attention, communication, time, composure, and engagement. Drawing particularly on Margaret Price’s account of academic life, I consider what comes to count as participation. Speaking at the expected moment, responding within a limited period, remaining present in particular spaces, and demonstrating attention in familiar ways can become expected signs of participation. These

expectations also shape who is recognised as belonging in academic life. Other forms of participation may then become difficult to sustain or may not be recognised as participation at all. I also briefly consider autistic accounts of public spaces and more-than-human nature, alongside Stenning's caution against casting autistic people as "ecological saints," to question whether any environment can be assumed to offer an easy fit.

From this perspective, "neurotypical" may tell us less about a shared neurological essence than about how people are situated within environments organised around particular expectations. Neurotypicality can then be understood as a partial, contextual, and uneven relation of fit rather than a property that marks out a natural kind.

The presentation concludes by turning towards capacious ecologies: relations among bodies, material spaces, social expectations, and more-than-human surroundings that might sustain the many embodied ways in which people inhabit the world. Capaciousness treats fit as an ongoing negotiation rather than a final state. It asks how our shared environments might make more forms of life possible.

Bio

Sahana V. Rajan is Assistant Professor of Philosophy and Senior Associate Dean at Jindal Global Business School, O.P. Jindal Global University, India. She also serves as Co-Director of the Centre for Neurodiversity Studies. Her research brings together ontology, material feminism, neurodiversity studies, and care ethics to examine how material and institutional environments shape difference, participation, and possibilities for living together.

Founding Gestures: Neurodiversity, Posthumanism, and Minor Literature

Tom Z. Bradstreet

Abstract

This paper seeks to establish a foundation on which to begin theorizing a “minor literature” premised on Erin Manning’s (2016) idea of “the minor gesture” (p. 1). Taking as its starting point Manning’s description of neurotypicality as a “founding gesture of humanism” (p. 3), it begins by reading neurodiversity through the lens of posthumanism, which seeks to unsettle and decentre the exclusionary “concept of ‘the human’” (Wolfe 2009, xvii) that arbitrates the relative value of different lives under modernity. Noting the profound influence of humanist idea(l)s in the evolution of major literary genres and their representational conventions, the paper identifies a tension between the humanist architecture of orthodox narrative form, on the one hand, and the unruly subjectivities that such a humanist architecture cannot but fail to make legible, and thus meaningful, on the other. The remainder of the paper argues that Manning’s notion of the “minor gesture” can provide a theoretical foundation for developing characteristically posthumanist narrative architectures, putting Manning in conversation with previous attempts to theorize a “minor literature” and identifying examples of storytelling practices that might belong to a “minor” tradition rooted in a posthumanist cosmology. In doing so, the paper reframes neurodiversity as the crucible in which problematic humanist storytelling practices can be productively deconstructed and fruitfully recomposed.

Bio

Tom Z. Bradstreet is Associate Professor of English at the University of South-Eastern Norway, where he teaches English literature, linguistics, and subject didactics in the context of the GLU Teacher Education program. As a literary scholar, his research interests circle the intersections of posthumanism, ecocriticism, disability studies, animal studies, and narratology. His recent publications include “‘High Dismodernism: The Posthumanist Poetics of Autotheory in Jan Grue’s *I Live a Life Like Yours*’ (in *Minority Reports*) and ‘The Implicated Supporter: Complicity and Resistance in Contemporary Football Fandom’ (in *Transformative Works & Cultures*).

Time Traveling with Gregor Samsa, or What You Can Do with Six Legs

Rosemarie Garland-Thomson

Bio

Rosemarie Garland-Thomson is a disability justice and culture thought leader, bioethicist, teacher, and humanities scholar. She is a professor emerita of English and bioethics at Emory University (United States of America), where she teaches disability studies, bioethics, American literature and culture, and feminist theory. Her extensive intellectual and public work has advanced the fields of critical disability studies and feminist disability studies in the health humanities, bringing forward disability access, inclusion, and identity to a broad range of institutions and communities.

Rosemarie Garland-Thomson is the author of *Extraordinary Bodies: Figuring Physical Disability in American Culture and Literature* (Columbia University Press, 1996), a founding text in the disability studies canon, and *Staring: How We Look* (Oxford University Press, 2009). Her 2016 editorial, “Becoming Disabled,” was the inaugural article in the ongoing weekly series in the *New York Times* about disability by people living with disabilities. Based on this, she co-edited the collection *About Us: Essays from the New York Times about Disability by People with Disabilities*, published with Liveright Publishing in 2021. Garland-Thomson co-edits the book series *Oxford Studies in Disability, Ethics, and Society* at Oxford University Press.