

Disarming Disability: Episode 2: Dr. John Kramer

[Upbeat Intro music]

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Nicole:

So what's up guys? We're so excited to jump into this and just to talk about so many different things with you. First of all, Sarah. I'm just wondering though. How's your week going?

Sarah:

My week's been good

Nicole:

Yeah? Whats new?

Sarah:

It's good. Yeah, it's good. I took a twerking class last night that I was actually really bad at yeah,

Nicole:

Excuse me? A Twerking class?

Sarah:

yeah

Nicole:

T-E-W twerking?

Sarah:

Oh, yeah, it was called "Twerkography." So it was a whole like choreographed dance routine based around twerking and I am not good at that. I like don't know how to move my hips. I just kept moving my knees. And then there's this whole section where we had to do head whipping like, whipping your hair around and my hair so long I just kept getting trapped in it. I was like, this is not good the way that you twerk like Sarah is you don't move your hips at all or just wiggle your knees around.

Nicole:

Do you pretend like you don't have hips at all?

Sarah:

Oh it was embarrassing. I took a video and I watched her myself later. I was like, oh God like why is this happening? I'm at some point I decided that was a good idea. I'm proud

of myself for going I probably will continue to go but like, you know, you're learning you're learning things. It's fun to do things outside your comfort zone.

Nicole:

No, I'm very proud of you. For I'm serious. I am very proud of you for going and doing something outside of your comfort zone.

Sarah:

I yeah, and I was by myself and there, you know, but it was good.

Nicole:

Hey do not downplay that know he's no that's great.

Sarah:

It is. Yeah, you can do it. I believe in you.

Nicole:

Um now making a very obvious transition. Yeah do something that has nothing to do with this Sarah. I'm wondering today. We are guests with our guests that we have coming up for you. We're going to be talking a lot about stigma and a lot about kind of through history the way that culture has thought about disability throughout time here specifically in the states, and I know in class you have learned about social structures and disability. I'm wondering if you could kind of share that with us and give us the kindergarten version okay of what that looks like.

Sarah:

So one thing I do want to share with you that I found was pretty like revolutionary and as we were talking earlier, is this article by Goffman and it came out in 1963. So it's just interesting to think that like this is research that's been around since the 60s and like these are things that we know but this is the first time I had understood this concept and it was pretty powerful to me to be like this is what I'm experiencing. So this is Goffman's idea on social stigma around disability. So he talks about and he's a sociologist and he talks about having this identity that like if someone has a disability then they have this sort of like different body that then there's these two groups. There's the in-group alignment and then there's the out of group alignment are the terms he's using so sort of ass-like in-group and out-group.

Nicole:

I almost pictured it as I was reading it as like two circles and in one Circle was in group other Circle was out of group.

Sarah:

Yeah. So then someone with a disability is put in the out Group by the people. Who are quote unquote normals and the person with a disability then experiences what it's like to be in the out of group and then they have a choice that needs to be made do they disguise their disability and pretend to be normal to try to fit into the normal group or do they take on the

social like stigmas that's identified with the out of group because they're not in with the normal. So this person is not normal. They're can sort of sort of more less than by society and so they can take on those social limitations. So that's like a First Choice that's presented that it sort of seems

Nicole:

like so sorry to interrupt here, but for me that that presents in a way where the disability that we have. We very very much can pass as able-bodied and many many situations. So for me growing up I all of the time was really choosing to identify as able-bodied. I didn't realize that that's what I was doing, but I was intentionally hiding the fact that I had one hand. I was I very much was doing everything that I could to be in the circle. That was the in group. I had no interest in being out of group. Although I didn't know that those were the words for it at the time. But anytime I would feel like a social outcast specifically because of my disability. I would work to find ways to cover that up or to hide that or to do things. That would put me back in the circle that was the the in group.

Sarah :

Absolutely and I would agree in most circumstances and then another one's I also felt that I would take on some of the identities and being an outcast and I had like terrible insecurities and I would take on that like I am this less than subgroup which is not a great place to be. So then Goffman also talks about how then another thing that comes up with people in this out of group is that they can reach this sort of like heightened social awareness where they can realize that these are all sort of stigmas that have been placed on this out of group and that they in fact are, worthy if you will and that they can in fact be a part of just regular group that they that these limitations being placed on them are not like accurate or true or they're just limitations that Society built so they can reach the sort of like heightened social awareness and then come back and educate the quote unquote normal to be like, hey, actually, I'm a pretty cool person in society and you should probably accept me and like I we can do neat things like this person with disability like this disability aspect doesn't matter as much as it is like I'm still a worthwhile human to be here and it's interesting because they become more enlightened than the people in the norm group, right? So then they can educate the Norms the normals if you will to then sort of build this more inclusive society, and it's interesting because I really felt that these different groups that was happening and sort of what was going on in these different contexts and that that's a lot of Like emotional effort and a lot of like emotional regulation that comes in to be able to achieve that heightened awareness and that's not something that is necessarily fair. If you will to ask of everyone with a disability because that's a lot of work and effort that has to go on. Where is it then seems like it's going back to this in group of the normals are like, okay cool like "you're accepted" but there's so much growth and so much like underplay and like under just like effort and time and like self-awareness that needs to happen for that person to be able to achieve that awareness that heightened self-awareness to then have to then teach other groups in society to which is a lot that's a lot and that's a lot of pressure to ask of a ten-year-old. Right? And that's a lot of and sometimes people who

are then placed in the out of group category don't necessarily ever reach that and those are personal choices that comes up to that also to Nikki. I want to come back to this idea of hiding because I feel like there's both the physical action of hiding disability if that's something that is high double if you will. Because I know some disabilities are less quote unquote High durable, but I also think that there's like a social and emotional hiding of the disability within yourself and just like not acknowledging it or not discussing about different features that are unique to that disabilities particularly for people who don't have strong communities where other people have disabilities to because I feel like both you and I have kind of talked about too and maybe you guys feel to where like there's a lot of things you're experiencing with having a disability, but I never talked about them. I don't think I ever started talking about them until I was like 22, so I feel like that's almost like hiding that disability Within Myself by not acknowledging what that means.

Nicole:

For sure you I think at least I as a growing up I understood that something was a little bit different but it was my everyday right? So it was my normal and I think it took me kind of becoming an adult person and becoming really introspective and asking questions of others and kind of digging into social constructs to understand that my everyday was indeed different. You know, there isn't not everybody gets a second look when they're just walking in a crowd but I do yeah because I have a physical difference and you know, they're all these little things that to me were just so normal which is yet again, the beauty of having this disability. We can have the disability and live normally in that is are normal. Right? Right. Um, but I did not fully understand the impact until I really started being honest with myself in the fact that the world was treating me differently than the most other people.

Sarah:

Yeah, I'm still so that's what I'm hoping that we're doing here with the podcast.

Sarah: Our Guest is John Kramer he is was one of my professors at Boston University he taught a course that was called the economic and political factors that influence occupational therapy practice, and it was really beautiful because he was one of the first individuals to introduce to me a lot of these Concepts that we sort of talked about in disability and like really introduced me to disability research, which is fascinating and I love it. He is experience and quality of research design implementation and Analysis. John is currently working at the state systems research team at The Institute for Community inclusion acronym is ICI at the University of Massachusetts at Boston on systems change and employment issues for people with disabilities. John also earned his PhD in disability studies from the University of Illinois at Chicago, so I'd love to do a warm welcome for John Kramer. Thank you.

Sarah:

Okay, so let's talk about the term disability. What are some of the connotations are included with this language? And how has this changed over time?

John:

That's a big question. And I think one of the things about disability is it's been defined in different ways over really all through history and you know depends on really how far back I guess you want to go societies have in the past have had very wide-ranging beliefs about people with disabilities ranging from you know, this is you know, kind of the classic sense as you know, this is a curse from from God, you know, somehow we sinned and the disability is kind of a punishment for that other cultures thought like this is a Divine offer, you know, Divine kind of thing like they're closer to God. They reviewed kind of in a very kind of mystical religious kind of kind of Tatian, you know, I think more recently, you know as science and specifically kind of Medical Science kind of improved. You know scientists really started to in doctors really started to try to classify different types of disability. And so you start to see, you know doctors talking about, you know, scientists and doctors trying to figure out which kinds of people with disabilities can we educate versus which kinds of people with disabilities are so severe that we can educate or which kinds of people can function in kind of the workforce the mainstream kind of capitalist societies that industrial societies that emerged in really the 19th Cent 18th and 19th centuries, you know, they start to kind of name those different types of disabilities and to start to separate them out.

Sarah:

And I think I remember that from your classwork to that people in when the Industrial Revolution happened sort of in the United States that people with disabilities were less likely to be efficient with all the things that were happening and they weren't quote-unquote like as fast as people who didn't necessarily have disabilities so they weren't able to be able to work those jobs and then be able to generate income for themselves, right? Is that correct?

John:

Yeah. I mean it's you know, we're going to we're kind of covering this with a fairly, you know, white brush, you know, it's complicated but yes generally in the U.S. Anyway, you know U.S. Really started as kind of a an agrarian, you know Farm based economy, right? And you know when people who maybe who you who were maybe what we would now call, you know, intellectually disabled or you know, we're a little Slow back, then they were Farm hands, you know, they still helped on the farm, you know, people lived out in the country people knew each other communities were small. Life. There was a sense that life pace was a little bit slower, right? And then as the Industrial Revolution hit that really changed kind of the needs for labor all of a sudden instead of having, you know, more manual labor type positions. You needed people who had pretty fine fine motor skills, you know, like they had to have like adhere to the assembly line. Right? Like they had to really know kind of the technology and how they're kind of how their role within kind of the factory really fit together. And so as part of that people a lot of people started really moving in in concentrating in cities. And that's where you see kind of the first, you know, the city's the populations of cities explode and you know, there is kind of a different created a very different kind of experience for people with disabilities and

there wasn't really it created a group of people who didn't necessarily fit into the kind of what the labor market needed at the time.

In the u.s. You know kind of the the first big move was to educating for example people who are deaf and hard of hearing, you know, it's like it seems shocking that it took to like mid-1800s, you know to realize like hey, you know you can educate people can't hear, you know, they're not you know, and so so attitude started to change for certain kinds of people there was like a lot of optimism that you know, oh we can cure disability we can get people with disabilities kind of back to you know function and kind of Incorporated in society. But then as we started to realize like not all kinds of bodies are the same, you know, some people really can't, you know, you can't function in that way. They're started to become more of a concern more of a kind of pessimism about what was possible for people.

Then of course you start to see science starting to try to work backwards and prevent disability and you started to kind of look at the rise of eugenics in the u.s. Of course, which I think we're all probably most of us are fairly familiar with you know, obviously the culminating kind of eugenics disaster was in obviously Nazi Germany, but it really had its start in the US with kind of the classifications of different kinds of disability and trying to determine their heritability and you know, there's a sense that you know, if you prevent the wrong people from having children, you could cut down or eradicate disability. They even extended it to social behavior. There was a lot of concern around kind of people who did not No, like crime and and how and kind of how that be can't get an associate became associated with disability. So I would say that's kind of a to answer your question. I mean things kind of started kind of optimistic, but then I think as they realize like science couldn't quite describe or solve the issues that disability presented on their started to become more, I think some more pessimism about it at least through eugenics.

Nicole:

That's so scary. I know that I mean personally for for us, they're starting when Sarah and I were born it wasn't possible or almost all of the time our parents didn't know that we were going to be born with some sort of difference. So now parents are learning earlier and earlier and earlier in the ultrasounds that their child may have specifically in our case one hand and the earlier that they learned that the earlier the option is for termination and that to me is just horrifying that we're living in a world where potentially a Sarah or a myself is being chosen to just out of pure ignorance, you know to be totally just not able to even be an option or to be born. I think the thing that I personally am kind of keen into as you're talking about these different waves and these different kind of social movements about disability is the continuing pattern that there is something to be fixed. And once I feel like you educate yourself on what disability means and kind of the way in which different disabilities interact with the world. It really is just about you know, there's nothing to fix. It's just a matter of removing barriers has I

guess my question is has when did that shift come a long has that always been there with certain groups. Is that a newly found kind of wave that were starting to realize?

John:

you know, I think beliefs about disability are kind of I think they're they take their kind of generational and they take a long time to really change. I mean if you think about you know in some ways things have gotten a lot better for people with disabilities in general, you know, like if we don't send people, you know, we're we don't send people to well, they're still institutions, but we don't we don't Warehouse people and institutions like we used to you know, there's not there's not as much shame for somebody with about, you know difference in their body like an obvious difference in their body, you know, you can walk around the streets and you know, people aren't like I mean, you still get looks you know sometimes but it's, you know, I can't imagine that it was it's the same as it was, you know, 50 years ago where you'd be ostracized and shunned.

Sarah:

Well, you know, Nikky never talking to that even my life like in 2013. I was hired to be a flight attendant. Like I would not have been allowed to be a flight attendant in the 70s. Like that's I mean and that's. It's not that much of a time difference, right?

Nicole:

That's maybe felt basically yesterday.

Sarah:

Yeah, so it's interesting to come if you have come from there that like in 2013 to 2018 that I'm able to maintain a position of being a flight attendant that I was even being able to be thought of as a candidate to go through interviews prior to even showing that I can infact open up the doors or what I mean all the different things that I need to do is being a flight attendant but I think of that too,

John:

right right, you know, and but you know, when you think about the use of language and you know epithets that we hear people call each other names and stuff, you know moron idiot, you know, those kinds of things. I mean, those are all have those are only those only exists because those were medical diagnosis for people with you know, intellectual developmental disabilities, you know back during really dating from the Eugenics days, you know, so like that's stuff is still with us, but you're right like I mean, employers now, do you know they include disability? Well, first of all employers value diversity, you know as a more now than they have in previous generations and really great employers also include disability is kind of part of that, you know definition of dis of diversity. So so I think things have definitely gotten better, you know for a lot of people disabilities. I think there's still some groups that you know, really struggling to with

Sarah:

Do you think like having a medical diagnosis of being an idiot and then generalizing that too because I think at one point like that is the medical term and I'm sure that medical terms that were using today that we see are appropriate as medical terms. Well, then

sort of develop this negative. I'm sorry negative social connotation to them and then which that that's then used in a derogatory sense. So then that that's what takes. On the meaning of that word instead of the original medical diagnosis. So then we also have to like grow our words to with our tokens. Is that sort of what I'm hearing two?

John:

Yeah. I mean, you know there there are people who you could probably invite on your show who would be able to much more in-depth kind of speak about the history of the language and like how that has changed and you know, I can certainly kind of help think through some of those options but you know, like one of the things I think if you learn the discipline, the history of disability is to be you know, doctors don't know everything and doctors don't make you know, the language that they have used for some other diagnoses that are frankly not very it's not very clear not very helpful from just a pure scientific perspective, you know, so the reason why those words became one of the reasons why those words fell out of favor is because they were scientifically kind of you know. Not help. I mean, they just weren't helpful. They didn't tell you anything. That would actually help describe the person you know, that was one of the failures the great failures of eugenics is that you know, it was just scientifically not not sound you know, and if they couldn't it didn't actually help to improve first. It didn't help the so it didn't help Society. It didn't improve People's Health and it actually was a source of a lot of of great suffering not just I mean for a long period of time for vulnerable people and so, you know, I think being skeptical of the power of medicine, I think, you know was an important part of the story, too.

Sarah:

Because we're almost fighting for our own existence. Right and that like there's oftentimes. We'll talk. I mean all of us have talked to different people in our lives, but you know, there comes to like what happened and I've been explaining things to people and I remember I was on a flight and I was working with someone and she was like, well, "It's not like anyone would want this" and it was like a really hard question for me to answer because it's like well, but this is also my life like this is my life and this is my experience and like I'm fighting for my existence also and that like I do have this aspect of me and there's lots of people that do have these different features of themselves and of their bodies and and I do feel like I'm worthy to be here and I feel like I am worthy to take up space but is this something that people would want like that's a hard that's a hard ethical question even for me to sort of navigate as well in that like I didn't necessarily know how to respond to her because my initial reaction was like well, no, I'm here like it's I'm worthy to be here. So like I should be wanted but I suppose. If you had an option to like not live this life, would you I don't know. I mean that's a higher level question. That's not necessarily here.

John:

But well or well or there's a deeper question about what gives human beings the idea that they think they can control all those outcomes, you know. I don't know that that's

something like what gives us the reason why do we think that we should you know, I mean, this is a subject of you know, science fiction novels and you know, lots of different things. All right, you know, it's like when we start designing babies like what are the in start determining their genetics, you know, what are we really, you know, we probably playing God? you know, are we determining our we will there be unintended consequences are there unintended ethical issues that arise from those decisions who gets to make those decisions who has the money to make those decisions? you know who you know, there's a whole lot of really thorny questions, so

Nicole:

What strikes what strikes kind of a fire in my mind as we're talking about. This is you know, is it okay to play God and that's clearly, you know, I think we can acknowledge that's more or less a path that worth starting to go down and that science is starting to go down and me I am somebody who grew up in a very very traditional Christian Home in a very small rural town in the middle of America Iowa. And so it's fascinating as I grew up in a culture where I was reading about Jesus and Jesus was somebody who was looking to fix people like me, you know that I had something that was wrong and so the idea that you can go in and and play God and and really yes. I guess it comes back to you. Even when I was saying before fixing whatever it is that is broken. That really is a very philosophical question that, Man just is a lot.

John:

You know, it's a very religious kind of way of approaching it, you know, and it's certainly something that I mean, it's still with us. You don't we talk about you know some I mean there are a lot of churches and people of Faith who still view disability has you know a punishment from God and you know, there's a lot of people who lot of faiths that you know, you should you know, God determines what happens, you know, like if you interfere with that then you're going against God, you know like that. It's not like we have gotten past that completely, you know, we haven't gotten past that in the year 2019, you know, so a lot of people still make their decisions, you know, and and values based off of that kind of belief system, you know, so

Nicole:

I'm wondering I want to be respectful of your time John and I guess I'm wondering if to close you maybe can speak to perhaps what you're seeing in our current climate and perhaps maybe where we're going. And what trends are you seeing in our social structures? What what things do we need to kind of really work to fix? What are good things what are bad things just kind of like a general where we at where we at?

John:

You know, I think we are in a time where at least in the US. There's a lot of I think stress on some of the Hallmark disability programs that people have really relied on I mean I feel like I mean frankly there's been stress on them ever since I can remember I mean ever since I remember I have two brothers who have disabilities and they're twins and I

mean, I feel like it's been a lifelong kind of thing. But I do think that there feels like in the last maybe five or six years that the stakes are getting a little more a little higher a little more, you know, especially when it comes to like the Medicaid Program, you know, there's this I think some optimism about the impact that the Affordable Care Act would have on people with disabilities particularly with States who opted into the Medicaid expansion, but you know, I don't know I don't know that.

You know, I think it's definitely helped but I don't know. I think there's a lot of nervousness about the future are I think there's a lot of optimism about you know, one thing we didn't talk about in the class, Sarah, was you know, the workforce investment and Opportunity Act, you know some of the restructuring I mean if you wanted to get a kind of a cutting-edge policy discussion, I would definitely consider that one but that one's really focused on improving I think, you know kind of employment outcomes employment for people with disabilities. It's not clear like that, that was one of the last things that the Obama Administration did and I don't know that I think it might just be starting to we were just talking about it work. The other day is like think they're just starting to see data that you know on the impact of it, but it's still kind of early because it takes a while for the data to be analyzed and and to look at you know, I think from my family's and you know, one of the things in disability is there's always been a real kind of tension between you know, people disabilities and their families. I think there are a lot of you know least in the population, you know population of people the people that I know they're getting older, you know, and the parent movement the ones who really deinstitutionalize people, you know, they are, they're you know, they're the elders now than like they're not going to be around for that much longer, you know, and you know, there's it's not clear that next Generations are quite very well equipped to take on some of those roles and one of the things I also said, I mean particularly with I mean for me like for siblings, I mean it is personal like you two are talking about your personal experience. It is personal for me too. I also think one of the interesting maybe less obvious things is, you know, some of the stuff in the news around privacy online privacy. And what does that mean, you know for really everybody but for people with disabilities, it's a really thorny issue and it's kind of interesting because I've seen this pop up at a few different talks now. It's like Disability Advocates kind of having an interesting at it like an interesting kind of take on it. It's like well, you know people with disabilities have had to give up their privacy for forever. So why is everybody making a big deal about online privacy, you know like this idea that you know that people with disabilities are using like Facebook and social media and online tools is a really a way to kind of build solidarity with each other and seek support, you know, so. So, I don't know. I mean it's hard to argue with that. But like I would I think that we don't really know the full, you know, like to to really inform make an informed consent. You have to know the benefits and the costs, right? And I'm not sure that as a society. We really understand the costs of giving up privacy as as much as we have and so it's hard for me. I feel like I tend to be a little more like whoa, everybody needs to stop getting on social media, you know, like attend to go on that kind of route, but I can totally understand. I mean, I'm on a Sibling Group a sibling support group on Facebook that's you know, 4,000 or 5,000 people now, you know, it's growing, you know every day and so and a lot of people use

that to get routed to support in their communities and you know, you don't want to cut that off either, you know, so I think it would be an interesting issue to explore that I'm not sure it gets a lot of not sure a lot of people are talking about that yet. But I think it will become especially when people start getting concerned about kind of medical records and you know, like you know, what does it mean to disclose? You know, like I mean, I think about it, I think about it in employment circles to you know, I mean an employer checks your social media, you know, like what does that mean for a person with a disability?

Nicole:

You know, you actually speak to something that is is very yes is a huge part of specifically my life because I for sure am somebody who have has been very vocal on social media and I found that it's you know, I don't have a historically all disabled college to go to teach me pride of disability. I don't have a church to go to every Sunday that's instilling the pride in me either. You know, I found my pride by connecting with my community online, right? So I have I have specifically been somebody who has been very vocal and you know very much in the Forefront. But what does that mean in my professional life? It's not what I do 24/7 and yet I have to that part of my public life. I just have to be okay with the rest of the world always knowing so any employer that I go to it's always a part of the conversation by the way, I do this advocacy and yes if you search me you will find all of these things about me and so it's interesting because I really have had to accommodate my life around the fact that that disability and talking about it is important enough to me that I'm willing to like compromise and have those conversations in my everyday professional life. I've never thought about it as a privacy but I feel that I guess is what I'm saying.

Sarah:

I feel it well and even little things too and and yes, like that's a large conversation to have especially if the job position that you're looking for really has nothing to do with like sort of disability platform of the disability world because you're human needs to work whatever find those things because that's how it works. I know that one of the first jobs that I was interviewed through again sort of I'm assuming it's sort of had found out that I was born with a limb difference and I was a phone conversation I had with her earlier in a phone interview that I had with her. For position at one point in it. She's like so tell me like what do you have a disability which like I mean in that goes into like questions that you're supposed to ask and not ask it interviews, but she's like, do you have to have a special keyboard because if you don't have a budget for that and it was like a very negative interaction and a very like I hadn't navigated that before at all and I didn't know what to do and I was you know 19-20 when I was trying to get this position. So it was pretty early on but yes, I could see that to that that sort of has a backlash but also not wanting to not be proud of who I am and not wanting to connect with that too. Yeah, that is an interesting ground or how can I be able to use that or how can we not just me but you and everyone that sort of an anywhere that has anything sort of in relation to disability that that is something to both be proud of but then isn't tainted if

we are looking for employment positions or if we're looking for her or any type of thing in which that could be exploited and be taken advantage of yeah, and that is the very real conversation.

John:

I think there's a lot of you know, interesting. There are a lot of interesting discussions there, you know, and and you know, it's kind of for people who are vulnerable and mean it's not a new topic, you know, it's like people are vulnerable or vulnerable, you know, but they should still like what's the you don't want to protect you you don't want to like shelter them and keep them from experiencing life. But on the other hand, it's not the same as you know, you know, somebody doesn't have that vulnerability, you know participating in public spaces, you know, so anyway,

Nicole:

Yes.

Sarah:

Yeah. No, that's very real. Thank you.

Nicole:

Yeah, I am very thankful for you taking the time for us today. I appreciate you Billy being willing to jump in with us and being willing to kind of not only draw some broad Strokes with us. But also then engage Us in random conversation as we are personally relating it back to our world and our experience, you know, we are it's important to us in this podcast just you know, so, you know, John that we're acknowledging the fact that we are 20-somethings. We are white girls and we come from a very specific cross-section of disability and we know that and so what's just important to us is we know that we can only be really real about what we've experienced and trying to kind of relate it back to the whole. So I appreciate you kind of allowing us to jump in and relate in the ways that that we can and yeah for taking the time to join us it was. You're too kind of meet you virtually.

John:

Yeah, nice to meet you as well and good luck with your future podcast. Let me know if there's anything I can help with. Absolutely. Thank you so so much.

We want give special thanks to our Network public-house media for our intro beats. Jason Barnes its cybernetics for our logo art Patrice. You can find them at normal person's.com and Matt Meldrum and Ryan Lewis. Our two handed technical team subscribe on Apple podcasts or public-house media.org follow us on Twitter @disarmdisabled follow us on Instagram and Facebook @disarminddisability and check out our website disarming disability.com. See you next week! Bye