

(Music)

Fady Shanouda (Host)

Hi this is disability saves the world with Fady Shanouda. I am Fady Shanouda. This podcast brings you insights from leading experts in disability and mad studies from around the world. You'll hear about the research and work of disabled artists, scholars activists, and our allies. You'll also get some insight into their lives their favorite non DS activities, their hobbies, and the adventures they've taken. Most importantly you'll hear how they think disability can save the world. My name again is Fady Shanouda (he/him). I have a PhD in Public Health Sciences. I am a Postdoc in London in the UK and I identify as a fat, disabled, cis-man of color. If you don't know me hopefully you'll get to know me a little bit more over the course of the next few episodes. For now I want to get into today's show. We are joined by Dr. Mary Jean Hande. I call her MJ. She is a Postdoctoral Fellow at Mount Saint Vincent University in Nova Scotia. She's also a brand new mom giving birth to the cutest little thing just 7 months ago. I'm so excited to speak with her about her research - (MJ - interdependence, mutual aid, solidarity) and life outside of academia (MJ - turns his head and she like, "this lady needs some assistance"), and ask her how she thinks disability can save the world.

Fady Shanouda (Host)

Ok and Hi MJ, how you doing?

Mary Jean Hande (Guest)

I'm doing good yeah I'm really excited about being a part of this. I'm really honored to be the first guest on your podcast.

Fady Shanouda (Host)

You are the first, we are recording on March 21st I am currently on day six of isolation after coming home from London and we're both quarantined were in this new reality and so why not yeah meet with friends talk to them record what they have to say and share it with the world. (MJ - Indeed). I'm excited to hear what you have to say. So the first segment is called "Inside the Project/Research/Work/Art. You know the world essentially your world as an academic. I kind of want to start off with asking you know like why DS why mad studies? Why disability studies why mad studies?

Mary Jean Hande (Guest)

Cool yeah that's a good question. Yeah I actually had the opportunity to think through this a bit when I was a part of the Mobilizing Disability Studies Scholarship event earlier, I guess, it was a just after my baby was born about six months ago and I was thinking you know how did I get into this, to begin with. Because I identify as non-disabled and so I get that question a lot within the field. Like what you know, cuz there's obviously more representation from disabled people in the field. But I grew up with a mother who had multiple sclerosis and she moved into a long-term care home when I was five years old and lived there for 24 years and my family kept a very close touch with her and we really spent a lot of time in the nursing home or the long-term care home with her. So disability was just a really foundational part of my life. Then as I got older I started getting more interested in kind of community organizing I started getting involved with you know environmental organizing anti-poverty organizing, anti-capitalist organizing and I just, and I just felt like, the organizing work was really not engaging in any meaningful way with this other totally rich world of disability and care that I was so immersed in growing up and you know I was very, you know, grew up seeing a lot of injustice -- and learn -- started learning a bit about how people were politicizing what was happening in disabled people's lives and kind of denaturalizing, I guess if you I can use that word, disability and I was just frustrated that I couldn't talk about that in my organizing spaces and so I really just started... I went to grad school. I decided to do a master's degree and I really just wanted to figure out how I can bring disability and political analyses of disability into broader community organizing frameworks and social justice movements and so that's kind of been the driver behind almost all of the work that I've done since then. So it's been I guess over ten years now since I started my master's degree

Fady Shanouda (Host)

It seems to have come from a very natural like need or a requirement of yours right like you needed to make these connections you wanted to... you didn't understand why they weren't connected already because they were already so connected in your own personal life so in some ways like a building of a bridge or making connections or demonstrating these things are related.

Mary Jean Hande (Guest)

Or just trying to understand how is it that you know when you grow up with disability all around you, you know, and then you go into these organizing spaces with people who care

about social justice and they, for some reason don't see disability anywhere, you know? Like I just found that I was having conversations where I was like you know, "maybe we should," "it might be good", you know "we should talk about disability in this context" and people would just look at me like I was from outer space, you know? Like it was just so hard for people to wrap their heads around it and I so I started thinking through how is it so many disabled people historically have been kind of in care homes isolated and I'm not able to participate in public life, right? And so it's these political movements in some ways have kind of developed without thinking about these people because they've been I guess hidden away or isolated in many ways and so I'm just trying to make those connections and demonstrate how valuable disability is for these movements. I guess how disability can save the world to tie into your podcast.

Fady Shanouda (Host)

So I want to talk about the kind of the topic that you're researching -- the project, the research that you want to tell us about. Is there a particular kind of project that you think you kind of want to share with the people who are listening.

Mary Jean Hande (Guest)

I mean as most academics you, know, I'm coming from a community organizing background. But in recent years it's been mostly academic work that I'm doing now that I'm done my graduate studies I moved into a plethora of different research projects but they're all kind of tied together. So maybe I'll try to talk about the cluster and you know the research problems that I'm kind of engaging with and try to keep it focused. I focus mostly on disability care work and so for me that was something that I'll -- it allowed me to make these tangible connections between disabled people's lives and social justice movements. How are we caring for each other? Why are some things called disability care? Why are other things just called helping each other out or harm reduction or support? Why -- how is it that the type of care that "disabled people" get is somehow made not politicized in the same way as the kind of harm reduction or community support networks that activists are so familiar with? Why are those types of care are not connected?-- right and so for me politicizing care work and broadening are understanding of care work across a variety of different sectors and communities has been a really important kind of thread that ties my different research projects together. So in my PhD research I was really looking at disability care activists in Toronto and their thoughts on why disability care is important. How

they got interested in disability care and I started really connecting with people that were not part of the disability community per se but were engaged with the harm reduction work, anti-gentrification work, sex workers...who are fighting for rights and protections people who were living in poverty in Toronto. The kind of support networks that they develop with each other and listening to their understandings of what disability was and how they saw themselves as connected with other disability activism -- or not connected with it and why so. That was, I learned a lot in that project and you know moving out of my PhD research I'm now involved with a number of projects that look at different kinds of more formalized, not necessarily community based, but more formalized care work, home care work, care work in long-term care homes, and I have a new project that I'm just starting on migrant care workers in-home care sectors that are not kind of hidden away. So that it's kind of this care work that's hidden away but also linked into kind of migrant justice organizing and anti-capitalist organizing. Actually, so trying to kind of weave a disability studies analysis into the kind of migrant justice and anti-capitalist organizing that is really ramping up right now and kind of demonstrating the connections or the solidarities that can be formed there is something that I'm...There's a new project I'm working on I guess yeah...

Fady Shanouda (Host)

So I mean it seems like you know you're working on lots of different things but they all are centered around kind of care and creating different definitions or different understandings of care especially when we like consider how disability might like change those definitions right or change those change our understanding of what care is I'm wondering if there's a particular theory that you're using or a particular theoretical approach or a set of theories that you kind of engage with that helps you rethink these ideas right

Mary Jean Hande (Guest)

Yeah, so some of the theory that I engaged with is really informed by disability scholars who have been engaged with community organizing and have an anti-capitalist feminist anti-racist approach. so I draw a lot on the work of Rachel Goman who is a disability studies scholar and activist in Toronto Nirmala Erelles, who's based in Alabama who does some work around race and disability and education. And I also do -- I'm developing a cluster of friends and in disability studies that are kind of interested in looking at disability in similar ways so mostly...I'm a Marxist I draw on Marxist theory and so trying to really think about how disability and care are formed

through capitalism, right? What is disability and care under capitalism and what does resistance, what does disability and care have to do with resistance to capitalism?-- is and theorizing around that, is what kind of underpins a lot of my work I guess. And I can't help but think that that's like an especially important conversation to have given our current climate when we are being asked to care for each other in ways that we've never been asked for before on a global level right not just care, but to take care, to separate to isolate to quarantine and of course you know also to think about things like age and disability and vulnerability and like bodies of difference as something that we need to consider more than ever before. And so I'm wondering in this kind of current climate how you're thinking about your research, has this moment in time yeah.

I've been -- something that you've been reflecting on yeah, I mean it's just I mean it's very troubling times but I'm also been reflecting a lot on how the research and the organizing that I've been involved with over the years has really helped me think through and prepare for something like this. I'm not gonna say that I'm prepared for what's happening right now. I don't think anyone or very few people I think could say that they saw this kind of scale of you know global response to a pandemic like that this would be coming, in the near future -- I don't think I saw I didn't see this coming -- you don't have a bunker full of like food, I mean. But I mean, at the same time, you know one of the things that I have studied a lot and talked a lot in my organizing work is the very rapid and troubling erosion of our health infrastructure and the kind of frameworks or mechanisms that we have to actually support each other in society right now and so this is what I talked a lot about in my work is how care has become our responsibility and has become more of a priority for it -- for people because their quality of life has declined, right? There's more people living in precarity. There's more people who are fleeing national crises and disasters, more you know -- there's all people who are undocumented who don't have legal status who are criminalized. I mean all of these people have to develop their own support networks to survive right. The work that they do to survive and to get other people to care about them enough to try to help them requires a lot of political organizing right and so the number of people who kind of makeup, who are struggling in that way is increasing rapidly and this...the infrastructure that we have to support them is so depleted. And so it's kind of a perfect storm for something like this. I mean it's kind of like all the tinder is already there it just needs a spark right like you know COVID-19 is the spark but we already had this depleted infrastructure to deal with most of the populations health care properly right and so you know disability activists and people living in poverty and precarious people and you know marginalized people have been talking about this for years and now we can't ignore it anymore. We see that this is deadly it's not that people weren't dying from these conditions

before but it's this kind of pandemic that speeds up the rapidity or mix rapidly increases the rate at which people are endangered and actually die from the conditions that they live in and so we're starting to realize that you know despite our glorious neoliberal capitalist epicenter that we live in right now for some people is actually woefully unprepared to protect people. And it's not just the people who are most vulnerable that are being impacted right it's like we, we're starting to understand that we actually are interdependent, right? Rich people can't totally insulate themselves from this. Poor people or people who have you know non-normative immune systems or who have health issues or have health complications that are affected by this, right? Everybody is being affected by this in one way or another whether you are affected by the stock market's being totally in a freefall right now or completely volatile or maybe you're affected because you can't work anymore or you have to take care of somebody that you would have been able to pay somebody to take care of before you know. It's literally affecting everyone and people are having to change their behavior to protect people in a way that they probably never had to think about before. These are the things that are at your front and center for care workers, care activists, disability justice activists, all the time now all of a sudden everybody needs to think about it right and so the wisdom that has been developed in these communities, is what's, I think leading the way right now. Even public policy, our governments, leading public policy experts, are totally stymied they don't know how people can protect each other and so it's these kind of grassroots movements that are saying like we've been trying to do this for years. Here's some tips. Here's some suggestions, right?

Fady Shanouda (Host)

We follow lots of people on Twitter and we follow lots of disabled activists and scholars on Facebook and we know that they've been sending out messages of like, "I've been doing this all my life." "I've been doing the work of caring for myself in my community and I'm in organizing my care for long periods of time" and it's interesting to think of how disabled people are the experts in this current climate.

Mary Jean Hande (Guest)

It's not only, I mean, I guess... for me it's important for me to kind of broaden our understanding of who's disabled. It's not just the people with health issues. There's people who are just marginalized who have to think about these things more than others. I guess one of the things that I have been thinking about a

lot lately too is just how... this is a bit of an aside but I feel like it needs to be said, how countries that... in Canada or in the Global West we are used to criticizing as being inferior and having backwards ways of doing things or not having the freedoms that we enjoy like China. I'm not saying China's perfect, but the way that they are responding to this crisis is... the way they have responded is superior to the way that we're dealing with it in Canada. So I think that this is also pushing us to kind of decenter our kind of Western centrism and our assumptions. The way that we do things here in the West and we think it's kind of white-dominated epicenter capitalism is somehow superior because I think we're actually having to take a cue from people that we're used to dismissing and marginalizing and you know describing as inferior or backwards. We're having to take leadership from them now because we're clearly unprepared and we're not we're not doing a good job of dealing with it right.

Fady Shanouda (Host)

I mean so interesting to think like everything that's happening in Florida right now right like all of these young people not even if we don't have to go to the states I was just reading on Vancouver right people see the nice weather and they're going outside and they're you know that they're enjoying the Sun and it's and it seems to me like because of like our individualistic understanding in a lot of kind of like Western or global North countries right we don't see the ramifications... like how I act won't necessarily impact my neighbor, my community, my parents whatever... be right we're so independent so used to being independent that we can't think independently nor of course an act interdependently. You're saying in some countries because interdependence has always been a sort of philosophy right potentially their response to this is going to be much more successful

Mary Jean Hande (Guest)

Or they've actually understood that this kind of independence and this kind of hyper liberalism is not it doesn't actually make sense and it's not politically progressive. It's a recipe for disaster. Even if we you know this is something our notion of freedom in the West is so individualistic and guess what now you know the fragility of that is being exposed. So I guess that you know another core kind of part of the research that I do is yeah challenging this notion of interdependence because of independence because --care work really is about interdependence and emphasizing interdependence and showing how everything that we do is connected to what other people are doing and there is no world in which your behavior doesn't

in some way impact on other people around you or the work that you do... doesn't have a larger impact on society. I mean I talked to people who are saying, "yeah I've got my groceries for the month and you know I'm able to work from home and so you know my life isn't gonna change that much" and it's like somehow they haven't really wrapped their heads around the fact that the whole world is changing right now and having a stock of groceries and working from home isn't going to insulate you from the massive changes that I think are coming.

Fady Shanouda (Host)

Yeah, I think for a lot of us who study the changes after these kind of moments in history right whether it was 9/11 or the financial crisis or you know this current moment, we know that things rapidly change after these global events. Whether it's war, or increased financialization or who knows... I do want to get to kind of this discussion of like results and outcome even though I hate the words both results and outcome when it comes to qualitative research but...essentially tell us what you learned in doing this. What did you think was like a really interesting thing that you learned from doing it?

Mary Jean Hande (Guest)

Well I mean my research that I'm doing with migrant care workers is really just in the beginning stages so I'll kind of reserve that's you know it remains to be seen. I guess like the only project that I would say is totally wrapped up right now is the is my dissertation research, my PhD research which was on community care work. I guess some of the things that I think are the takeaways, I guess I would say from that research are the importance of really broadening the way that we think about disability and the way that we think about care. I think both of those kind of conventional ways of understanding disability and care I think are actually impeding us from really politicizing and forming solidarity with broader social movements. So you know, disability, the disability activist community has really emphasized this kind of social model of disability that has kind of moved away from kind of medical definitions disability or the medicalization of disabled people in their bodies and minds and kind of trying to place the, you know, show how the world can be disabling for people but in the research that I was doing a lot of the people that I was interviewing and talking about the work that they're doing with and talking disability about disability with, for them, they felt that those definitions of disability were not adequate to describe what they were experiencing. For them, I think, it was really important for them to

think about how gentrification, drug use, austerity you know, the war on drugs, all of these things, precarious immigration status, all of these things were what we're disabling them and it was having a material impact on their body, right? So their bodies a lot of people kind of described it as like their bodies being broken down by these political events -- these things that we think are just...I'm kind of waving my fingers around and like this is what my supervisor used to do to kind of talk about I guess social forces and the social relations that sometimes we don't understand how they affect us in a very like material kind of embodied sort of way. But for the activists...

Fady Shanouda (Host)

It cut off

just when you were waving your hands so can you go back so maybe I'll just jump in for a second yes I could have a whole show just on like academic hand gestures and a way of explaining complex concepts but like yes kind of amorphous what you're describing is kind of amorphous.

Mary Jean Hande (Guest)

I think it feels amorphous for people but for the activists that I interviewed it was very it was very visceral and very embodied. For them when they saw a policy change right in whether it be some sort of criminalization or whether it be some sort of condo development policy or something they immediately anticipated more people becoming disabled, more people becoming sick and sometimes people dying. For them that was how they read disability. I think we still in the general public when we think about disabled people we think of a disability we think of the wheelchair user, we think of you know people with very visible signs of disability, we think about the access symbol, you know that we see on our you know the automatic door openers and stuff. For the people that

I was interviewing for them disability is things like not having adequate health care system, not having adequate you know social welfare for people, not having a harm reduction clinic, not having a safe injection site -- that was where that was what was disabling them and that was where they saw disability being developed and it was being you know it was changing their bodies right?

It was disabling their bodies and so for them they really wanted more than

I think and then you know disability activism. A lot of it has been around kind of inclusion into the workforce and kind of disability pride and kind of helping disabled people participate in public life, but I think you know from this group of activists for them it was really about actually fighting poverty and fighting criminalization and fighting things that would actually break down their bodies and minds and make it hard for them to survive.

It was about also being recognized as disabled people because in a lot of ways they were marginalized from mainstream disability activism and so the work that they're doing the harm reduction work that they're doing the lobbying that they do for the government that demands make on government the community supports that they develop -- that was their care work - right it's not this kind of medicalised care work it's not hiring an attendant although sometimes it is it's really about -- my baby crying the background -- it's really about developing the support that they need to actually survive and be strong enough to fight back as it collectively.

Those are very different understandings of disability and care work but by them interpreting care work and disability in those ways they were able to work in solidarity with a very wide variety as you know of social justice movements they were linked into a lot of different projects that we don't normally associate with disability I think or care work.

Fady Shanouda (Host)

It's so nice that you essentially found a group of people right who were doing the kind of work that you wanted to see in when, you know, when you provided like you're gonna focus on disability in mad studies where they go you're gonna focus on disability studies like you you found people who were doing that kind of work which is really great and then you wrote about it which is absolutely fantastic I do want to move on to the segment I like to call in the middle not inside not outside somewhere in the middle because you know me I love the liminal space I want to ask you some questions about really one question, "Who is your current academic crush?"

Mary Jean Hande (Guest)

Oh my current academic crush? I wasn't prepared for that question.

Fady Shanouda (Host)

Someone you are reading, someone who you loved seeing on Facebook or Twitter, someone whose work you're really excited about... it doesn't even have to be a disability studies scholar anyone really.

Mary Jean Hande (Guest)

Like I always been very excited I think um my friend Sona Kazemi Hill she's doing some really exciting stuff right now and I've been following her a

lot. She's somebody who I think has really in some ways worked -- we've talked a lot about our research together. She was in my PhD cohort but I'm really excited about some of the stuff she's doing on war and disablement and refugees and disablement and I just think that she's doing a lot to a kind of decenter disability and move it into the move it out of the Western world.

So that's another problem with kind of traditional disability studies and you know mainstream disability activism is it's very western-centric very white dominated and so I think you know emerging scholars like Sona are doing a lot of really important work on showing how geopolitics and war in countries in the Middle East, which is where she focuses, are creating disabling conditions and why the disability community needs to pay attention to that and I just feel like I've just learned a lot from her in terms of like thinking about trying to think about how war and things like you know outbreaks and climate change and stuff like that how those things are affecting people all over the world and how we can analyze that without assuming that what's happening in Canada or the United States is the main driver of what's happening. So I guess I just she's really pushed me to think outside of a Western framework and outside of um kind of a kind of a white disability studies, I guess, they would say.

Fady Shanouda (Host)

That's great, thank you. And of course Sona is at Ohio State University right and so people can check out her work I'm sure you can google her can you say her full name again so people know (MJ - Dr. Sona Kazemi Hill) and I'll put her full description somewhere in the notes of this podcast. So next question for in the middle is what advice do you have for young academics or listening we are both considered young academics but we did finish the hardest most brutal thing in the world, at least in some ways, our PhD research. What is something that you would tell folks who are kind of right in the middle of it, I guess..

Mary Jean Hande (Guest)

I've been reflecting a lot on you know why I'm doing disability studies and how that's different than community organizing so I guess I would say, you know, pursue the question that you are passionate about -- that you're especially, in your PhD research, I mean, you want to do... you want to tackle a question that is going to continue to...you're going to be asking forever. If you don't tackle it right and you know something that is your passionate about but don't make your dissertation the be-all end-all because there's a whole world of research and questioning and organizing that exists outside of your PhD. So just I would say, try to get the dissertation done as quickly as you can because it

you know so many people get bogged down with that project and make try to make it into something that it doesn't need to be. You can, there's all sorts of off-shoots from your research that you can pursue in a lot of different ways and I guess I would also just say...Someone told me before I started grad school, and I feel like I've been reflecting on it more lately, you don't need to be an academic or to get a PhD to make a difference or to do what you need to do. There's lots of tools that you can get in grad school I think it's important to stay grounded in communities outside of the university just to stay connected with like real people's lives. I sometimes the university can be all-consuming and can take you away and and make you talk and think in ways that are not making...pulling you away from regular people rather than helping you understand them and help them. I think it's really important to stay grounded in what's happening outside of the university too and just see the university as a tool rather then, you know, the be-all end-all of radicalness or social change.

Fady Shanouda (Host)

Yeah hey let's move on to segment three we are now fully outside of research and worth or the project or whatever you like to call it and so I would like to ask you some fun questions so if you can get to know you a little bit more do you can you tell me about the most famous person you've met and what was it like.

Mary Jean Hande (Guest)

So I was thinking about this with my husband I think I don't often think in terms of like oh that was possibly the most famous person I met but I think one of the more memorable experiences I can think of with a famous person would be with Jack Layton the late Jack Layton. I am from Saskatoon, Saskatchewan and they have a vibrant farmers market every Saturday morning that I used to go to with my friends and I was lining up for my favorite Saturday morning smoothie (Fady laughs) and I noticed that Jack Layton was in front of me in the line-up with a throng of people around him you know wanting to talk to him and get their pictures with him and stuff like that and of course he was you know campaigning and kissing babies and shaking hands and I was you know, decided I just I was just gonna mind my own business and I was gonna get my smoothie..

Fady Shanouda (Host)

You played it cool

Mary Jean Hande (Guest)

I played it cool, I didn't want to be one of those people that was you know clamoring all over him so when I got up to get my smoothie though I put the lid on the cup that my smoothie was in but I didn't properly...(Fady, oh no!)...smoothie poured all over me and onto the ground and then Jack like turns his head and he's like, "this lady over here needs some assistance" and he got somebody to run and get napkins and his assistant was like dabbing me off and I was so embarrassed and I was forced to interact with him. I felt like it was a great photo opportunity for him. He was helping this poor woman who didn't even know how to, you know, put her smoothie like lid on... anyway. So I ended up talking to him about some of his policies and I guess I had that conversation with him, but that was I guess one of my more memorable experiences with a famous person.

Fady Shanouda (Host)

I've known you for like seven years how is it the first time I'm hearing of this story. It's so wonderful. Okay, most obscure fact you carry around. What is something you carry around, an obscure fact that you carry around that you kind of dole out maybe every once in a while in an awkward situation you know.

Mary Jean Hande (Guest)

I don't know if it's an obscure fact but I as you can hear in the background I'm a new mother and I'm breastfeeding it or chest feeding it I guess I should say and I have just you know it's a complex thing it's a complex relationship that I'm in with my daughter now and I'm just reading all of this stuff about breast feeding and chest feeding like it's just I feel like there's all these like weird facts about the way that breastfeeding works that I would have never ever imagined. I'm just constantly talking to people about it which is probably weird but I guess one of the things that I just learned yesterday about breastfeeding is like it really is an interdependent activity. It's not like you're just letting some baby like suck on your boob right it's ...

Fady Shanouda (Host)

like you experience pain when you don't do it so like I mean the idea is you need her as much as she needs

Mary Jean Hande (Guest)

Yeah yeah and and I recently learned... so sometimes I try pumping milk and I'm like why can't I pump very well and I just learned that it's not actually the sucking that pulls the milk out it's actually like this subconscious thoughts about feeding your baby and loving your baby that cause muscles in your milk duct to push the milk towards the nipple. So the sucking only pulls out what's right behind the nipple - you can release the milk whenever you really want to. The milk will start being pushed down when you have loving thoughts about your baby or whatever so when you're pumping, you're actually supposed to be imagining that you're like feeding your baby or that you are thinking about how much you love your baby or looking at a picture of your baby because otherwise you won't be able to get that milk out. I just find that so, I don't know, these little facts are just blowing my mind I'm like wow that's all this weird stuff is happening in my body. I have no conscious awareness of it and yet somehow it's working. I guess I'm learning a lot about being in my right brain more as a mother who's trying to do this chest feeding. It's really helpful...pulling me out of my left brain that I use for research and into this right brain that's all about these kind of subconscious things that are going on and just kind of giving into them.

Fady Shanouda (Host)

What you're reading now what are you reading?

Mary Jean Hande (Guest)

What am I reading...
okay this is kind of embarrassing but I'm actually reading a lot of breastfeeding books I'm finding them so interesting. I just honestly, I just said... nothing makes me feel better in the evening then to sit down and read about breastfeeding. It's so weird. I would have never thought that I would be interested in this -- that's how I learn about this stuff and I'm just continually amazed by what's going on with my body and like how this stuff works. But I'm also just started reading Keeanga-Yamahtta Taylor's book, "How We Get FreeBlack Feminism and the Combahee River Collective," which is a kind of radical social justice movement led by black women in the States. I've always wanted to learn more about it and know now I'm spending more time at home people seem to want to give me book subscriptions too so all right you know free online books so I'm yeah I've got a long list but those are the ones that are on my on my phone right now.

Fady Shanouda (Host)

So I want to ask you about your hobbies and how you got started in them. Do you have any hobbies that you're currently spending a lot of time doing?

Mary Jean Hande (Guest)

Well, as a new mom, I don't really have hobbies unless you count reading about breast feeding but I guess. I'm spending a lot of time with my baby and learning to be in a different kind of world with her. Playing peek-a-boo and stuff like that but I'm looking forward to getting back into exercising, like swimming, and stuff like that when I can. Now it's all about my baby.

Fady Shanouda (Host)

Finally, I want to ask, of course, how do you think disability can save the world?

Mary Jean Hande (Guest)

I think that disability teaches us about interdependence mutual aid, and solidarity, and I think I think those things will help us save the world

Fady Shanouda (Host)

Okay wonderful, thank you again for coming on the podcast and for being the first guest on Disability Saves the World. It would of course be not the same if you were into the first guest so I really appreciate it

Mary Jean Hande (Guest)

Okay, well thanks for having me Fady. I'm excited to see what happens with the podcast and I know you've got some really wonderful people lined up so I'm sure it's gonna be wonderful to listen to for everyone all right..

Fady Shanouda (Host)

Thank you again to Dr. Mary Jean Hande for coming on the show. Over the next

month or so we'll be joined by various disability and mad studies scholars from all across Canada and the world. Really looking forward to having them on the show to discuss with them how they think disability can save the world.

This podcast is hosted produced and edited by me Dr. Fady Shanouda. If you have any questions or requests please reach out it's 'F' dot 'Shanouda' @ gmail.com and you can always reach me out by going to my website at fadyshanouda.com. Thanks and see you soon...