

Justice Shorter:

Greetings, good people. Fall season is upon us, which means it is time yet again to break out the sweaters, pour a mug of apple cider and curl up close with another episode of Disability Inclusion Required. I am your host, justice Shorter, and we are back to serve up another wonderfully warm episode. I am so incredibly proud to be joined today by Cara Page and Erica Woodland for a profound conversation on healing justice, disability and philanthropy. Cara Page is a black, queer, feminist, cultural memory worker and organizer. She is co-editor of Healing Justice Lineages: Dreaming at the Crossroads of Liberation, Collective Care, and Safety. She is also the co-architect of the Healing Justice Political Framework as a core member and co-founder of Kendrick Collective. She is currently the founding cultural organizer, writer and producer of Changing Frequencies and co-founder of The Healing Histories Project. Her work seeks to remember and disrupt the abuses and eugenic violence of the medical industrial complex. She dreams, builds and fights for collective care and safety for our liberatory and abolitionist future.

Erica Woodland is a black, queer, transmasculine facilitator, psychotherapist, and healing justice practitioner who has worked at the intersections of movements for racial, gender, economic, trans and justice liberation for more than 20 years. He is the founder of the National Queer and Trans Therapists of Color Network, a healing justice organization that organizes health and healing practitioners to disrupt the violence of the medical industrial complex while building liberatory models of care rooted in abolition. Erica is also co-editor of Healing Justice Lineages alongside Cara. Now you might notice me getting out of the way today, and that is because these two individuals are abundantly brilliant and you'll hear what I'm talking about in just a moment. Let's get into it. Cara, Erica, thank you both so much for being here. How y'all doing?

Cara Page:

Fabulous.

Erica Woodland:

Good, good, good to be with you.

Cara Page:

Yes.

Justice Shorter:

It is so good to have you both here. So in your book, Healing Justice Lineages, you all explain it this way. In the South, when we enter into a community, it is common to lead by answering the question, who are your people? Moving from the notion that wherever we go, we are bringing our people with us. This question seeks to understand who you belong to and who you are accountable to giving a sense of your experiences and your values. So can both of you introduce yourself by way of this very question, who are your people and how have they shaped your understanding and practice of healing justice? Cara, can we start with you?

Cara Page:

Yes. Absolutely. Again, it's a pleasure and an honor to be here with you. And my name is Cara Page, she/her here on Lenape Land. My people are many communities and movements that I've been a part of. I start with being my people of black, indigenous and people of color communities, and queer and trans, disabled communities, southern communities. I say in particular because my people are of the south and then all up along the eastern seaboard I have many lineages and bloodlines. My people are survivors of interpersonal violence and state violence. My people are abolitionists, movement organizers and creative.

I like to say creative cultural geniuses, but I'll also say creative cultural memory workers. My people are abolitionists and certainly practitioners of healing justice and many other collective care strategies.

Justice Shorter:

Absolutely. Come on. Erica, how about you? Who are your people?

Erica Woodland:

I always start first and foremost with people from Baltimore, Maryland, unceded territory of the Piscataway tribe. And I am very much a product of this place and this land, and I feel like the streets raised me. I feel like the work here raised me. I come from a lineage of care practitioners, long line of black women who were keeping their descendants alive in really dangerous conditions. So I come from all the protectors, I come from all of the healers and my people are also black revolutionaries. I want to shout out a name. My teacher Marshall Eddie Conway, former political prisoner in Black Panther who really enveloped me in a black radical tradition and this intersection of care and safety. I too come from abolitionist, organizing, liberatory harm reduction and owe everything that I share in terms of knowledge and practice to the survivors who trained me up when I was in my early 20s working in harm reduction, having no clue what I was doing. I'm forever grateful for their grace and also black, indigenous and people of color communities living and surviving state violence. My people are people who are considered outlaws, especially in this time, people who are willing to do the right thing at all costs and really understand the sacrifice that's required of us in this moment.

Justice Shorter:

Erica, when you said my people are protectors that hit me somewhere directly in my chest. I think about all of the ways that we protect each other and keep each other safe. And when I think about that, it also makes me think about collective care and I want to jump right into our conversation and talk about care collectively, but also I want to talk about curative models. So Cara, why does the difference between collective care and curative models matter? And more specifically, how can philanthropic folks practice the healing justice principle of no single model of care without knowingly or unknowingly investing in models that are actually harmful?

Cara Page:

Yes. That's a big question. Thank you for asking it, especially through a philanthropic lens. I want to offer first that healing justice really believes in collective care as an opportunity, a practice, a tradition, an ideology if you will, of how do we interrupt generational harm to build power. So just having the root of collective care being something that is not just for healing's sake but actually seeks to build power and transform carceral systems that have exploited our bodies, used our bodies for profit, tested and experimented in particular on disabled, black, indigenous people of color, queer and trans folk. So if we're entering through that lens, collective care has to be like the modus operandi. It has to be the way of living in our truth and liberatory ways we think about the interdependence of how we literally are taking care of one another that does not repeat a curative idea that I will cure you, I will fix you, or that we have to be fixed to be well, but actually pushes up against a very capitalist idea or notion of being healthy, is that there's only one idea of being healthy. That there's only one ...

Really, we often talk about in the history of public health in this country, there is always a comparison to the pure body, the white male body, the cis able body, that's what is perceived as healthy and then the rest of us are just less than. So the curative idea of that is how do we cure everyone else who isn't the ideal mind body of concept of healthy, I say in quotes.

So what we are really looking to do with healing justice is understand does it mean to have autonomy? What does it mean to have agency? What does it mean to root in an anti-capitalist disability justice, racial

justice, transformative justice lens of how will I come into my body and into our collective bodies that allows for an interdependence of how we define our own care strategies, how we define what wellness is, if I will, and being careful about how wellness has been modeled as a very profit-driven idea. So what is care and wellbeing outside of profit, outside of exploitation? And so that is where philanthropy has a role. To not repeat the ideals of we're going to fund things you're doing to build healthy communities. And I know this is a common term in philanthropy, but I always ask the question, well, what do we mean by healthy communities? How are we not perpetuating harmful ideas of who is defining what healthy means?

Justice Shorter:

You talked about carceral systems, we're going to come around to the prison industrial complex in just a bit. But before we do, I want you to trace a little bit of that connective tissue between healing justice and disability justice. You led into it, but I would love to give you some space to expand a bit more

Cara Page:

Fantastic. Healing justice could not exist without disability justice. Just to give a quick origin story, I was a co-architect of Healing Justice in the early two thousands when we were responding to fascism, authoritarianism, war, genocide. It was a heightened moment also of anti-blackness and anti-immigration in particular in the south on the ground, people being through reform, through law, through communal violence. We were looking at the increase of anti-black and anti-immigrant violence in the Southeast and particular when HJ emerged as a way for individual and collective practitioners. And when I say practitioners, that's healers, that's birth workers, that's social workers, that's cultural creatives. Anyone who perceived themselves as doing collective care or healing, I say in quotes strategies but didn't see themselves as political necessarily or seeing their work as liberatory. And we wanted to create a framework that allowed for that interdependence of movement, liberation, building power, and building care and safety strategies as integral to liberation.

Well, what that meant was you have to look at as practitioners, how we do not perpetuate carceral systems or ideologies of care that are perpetuating harm and abuse, especially around black and brown,, queer and trans and disabled people. And we had to look at disability justice as a root to understand we can't interrupt intergenerational trauma if we're not holding the ways a eugenic culture in this country and really in the world has literally denigrated our bodies to whether or not we are providing profit for the wealthy elite. And those of us that have mental, physical, neurodivergent emotional disabilities are seen only as dependents, seen only as if not creating profits, seen as a burden, seen as a disease, seen as dangerous and to be made invisible. So we had to ask the question as practitioners, how do we not participate in that kind of idea of care and idea of, or ... I should say idea of care through a lens of ableist eugenic ideas? We have to disrupt that. So part of Healing Justice was to say, let's align with the disability justice strategy that we must build an anti-capitalist, anti-ableist, anti-racist, pro-liberator idea of care that does not root in trying to only preserve the wealthy able-bodied elite.

Justice Shorter:

You talked about so many things there then this is so much to unpack, but when I heard you talk about all of the different care workers and care strategies, it immediately made me think of how often our people have been criminalized. And so Erica, I want to pull you in here. Can you provide a few examples of how care practices observed by communities of color have been criminalized both in the past and in the present?

Erica Woodland:

Such a good question and I appreciate the previous question, everything you shared, Cara, because it really helps to set the stage for the reality that as black, indigenous and people of color communities, our entire existence is pathologized. Like our entire existence. And so when I saw this question, I was like, "Oh, there's the obvious places I could go, but I want to just start with a very central care strategy, which is us coming together for care and safety, us coming together to break bread, us coming together to practice our cultural and spiritual traditions." And when we think about criminalization historically, I immediately thought about the Stonewall Rebellion and the importance of spaces for queer, trans, black, indigenous people of color to celebrate who we are, to be self-expressed, but to also share notes about how we stay safe under the guise of state violence.

And that when we think about 2025, so many of our spaces for, queer, trans, black, indigenous people of color have disappeared, and our folks, we actually don't have ways to gather. So I wanted to start there because I think the word care has been co-opted by the state and we are our own care ecosystem and we'll remain that way for each other. I was also thinking about the barbecue Becky incident in 2018. So I lived in Oakland at the time, and this white woman was very, very upset that black people were being black and probably grilling some delicious food at the lake. First of all, that should be allowed right safely. But second of all, there was nothing unlawful about what they were doing, but this situation escalated because she just did not want people out there enjoying themselves and building community together.

I think some of the other more clear examples have to do with the criminalization of BIPOC spiritual traditions and the ways not just through laws and legislation, but through ideologies held by institutions like the MIC that have really demonized the traditions of black, indigenous and communities of color. So I think about things like the Code of Indian Offenses in 1883, which essentially made it illegal for indigenous people on this land to practice their spiritual and cultural traditions and how even though the laws may have changed, we know under the guise of Christian supremacy that a lot of our practices continue to be demonized and questioned, and more importantly, our people now are distrustful of our own traditions.

Another example I want to lift up is the anti-masking laws and the push right now to make it unlawful to wear a mask in public, which is both about disability justice and protecting communities of color that are exponentially more vulnerable to COVID and other respiratory illness. And also thinking about the ways that communities of color are highly surveilled. And so masking also as a way to protect against the data and surveillance apparatus that is tracking everything about our person. So those are just some of the examples. I know Cara you often talk about the state capture of midwifery traditions and the way professionalization and medicalization co-ops our care strategies and then criminalizes those of us who don't have the credentials. So I think there's tons of examples that are right here in front of us, but essentially our existence is criminal and therefore any expression of that, any coming together, which is a threat because when we come together, we build power, these are all strategies that the state is very adept at using to undermine our survival.

Justice Shorter:

Now as you have just thoroughly covered, criminalization is used to traumatize and terrorize communities of color. So how can funders intervene on this or help to uphold the principle that such collective trauma must be transformed collectively?

Erica Woodland:

I love this question and I appreciate the call for philanthropy to be introspective during this time because there's so much power and resources that's moving through the sector and a lot of harm either intentional or unintentional. I think the first piece is really to invest in collective care and safety strategies and to actually listen to your grantees and listen to community about what those strategies are. By training, I am a social worker and a therapist, and therapy is not always the model. People need access to a range of care practices and traditions and as much as we can allow people to engage in self-determination around those

strategies, I think it's really important. I think another piece of that that is a little bit of a contradiction is that we actually need political education and leadership development throughout our movements to orient people to towards this principle around collective trauma can only be transformed collectively because we have a tendency to default to individualized care models which are necessary. And until we have more of a culture and narrative shift around collective care and safety and what it truly is, if we only fund those strategies that we deem as such, we've missed an opportunity to actually shift the way that all of us are thinking about these things.

I think it's also important to just embrace the contradictions of individualized care, which our people are reliant on, and sometimes that's all we have access to, but to actually not lose sight of the goal, which is actually supporting and investing in interventions where people are creating collective care and safety strategies. I keep saying this when I'm in front of funders, but please invest in people who are going to do this work regardless of being funded or regardless of having institution, regardless of having a brand. There are people who are like, "Okay. This is getting funded now. Great." And then when it's not, we're going to still figure out how to do the work because you could invest in something now that could actually go a lot further because people are going to be willing to stay in the work. And we know that a lot of the revolutionary work around care and safety that our people need to do is not going to be funded, especially in this political climate.

Justice Shorter:

Cara, I want to bring you back in here. Healing justice principle number three in your book explains that healing strategies are rooted in place and ancestral technologies. Now we are living through times of such callous force displacement concerning people of color in general, in immigrant communities particular. So if you couple this with pervasive attempts to erase historical material that acknowledge and recognize the harsh truths about racism and ableism, well that can lead to hostile conditions and that can result in many disabled people of color feeling disconnected and deeply discouraged. So Cara, what is your advice for folks who are struggling to tap into ancestral technologies or even to gather a sense of feeling rooted?

Cara Page:

Thank you. Beautiful question. And as you said it feels a little bit counterintuitive as we're really being trained to be afraid of each other. We're being trained to see ourselves as dangerous, if you will, and as Erica named earlier, pathologize through a government, through a moment of fascism, through a heightened moment of multiple genocides, authoritarianism and forced migration as you named. So I think there's a couple of pieces here where I come from different angles. I think for disabled communities or in particular communities fighting for survival, fighting to live with dignity in this particular moment while systems are being torn down around us and an absolute disregard of the dignity of care that we want to provide for communities that are most out on the margins. We are watching the complete tear down of so many systems of care and communities, fighting, building, strategizing, liberating work. We have seen the ultimate of ... Or ultimatum of ... Not ultimatum. The penultimate, excuse me, of disabled disability justice organizations. There's so many DJ orgs at this moment in time inside of movement. We've seen movement reckon with and struggle with where is our DJ lens? How are we centering our work? So I just want to offer here place. What we mean by place is not necessarily a physical place.

Many of us have been dislocated, fully taken out of our place. Wherever that means to ourselves, spiritually, physically, emotionally. Many of us are trying to survive or thrive in the places our ancestors have been forcibly removed to or the places the state is moving us to right now. So if we're considering place as a spiritual place, as a liminal place, as a black radical tradition of imagination and liberation place, we have to understand what is our kinship to each other, to land, to spirituality, to liberatory practices as our tools and as our medicine if I may boldly say. Not everyone grooves on medicine. Medicine in the sense of, I don't know, righteous abandonment that we don't know within ourselves how to do what must be done in these moments. Because our ancestors survived slavery, our ancestors

survived attempted genocide from the 17th, 16th, what have you, century. Here we are in a moment that is another cycle. It's another pattern of complete violence and complete colonization. So how are we reimagining what we can transcend?

So to build collectivity, build connection is in of itself revolutionary because we are a point of divide and conquer from COVID, ICE raids, to national guard being deployed, everything says fear each other, hide, don't be respectful of each other's space, just don't come together at all. I know Erica named it, but what we want to see out of this book is the inspiration to ask each other how will we build collective space together to generate and imagine ... Is that a word?

Justice Shorter:

It will be now.

Cara Page:

Exactly. Where we're going in the future. And when we dare to ask what is place for us, I think that is the question of what is the imagination and liminal space we are in right now to create what the places will be in our liberatory future? We cannot allow, as you said, the erasure of history, the attempted erasure of the powerful places we have created for ourselves. We are going to need to put it down on the ground what it looks like in real time, that we are existing and we are resisting. And in our Healing Justice lineages our archive, which is an addition to the book, is we interviewed across the country about 30 organizations or collectives or formations that are doing collective care, place-based work, and I believe that are transcending false divides of disability and ability of practitioner versus healer. Sitting together saying, how are we going to make an interdependent space that does not repeat the same dividing and conquering ideas that many of our movements have also been fractured by? How are we going to center environmental justice, disability justice, abolitionist work, anti-capitalist work as one and the same and reimagine what place looks like now?

Justice Shorter:

I'm hoping that we will be able to link to the archive in the show notes.

Cara Page:

Yes.

Justice Shorter:

Because I'm really excited to hear that you all have this. My wife is an archivist and she has taught me so much about how seminal archives are to meaning making for our people.

Cara Page:

Cultural memory.

Justice Shorter:

Yes. Preserving those memories. And you spoke a lot about methods and medicines and it made me think a lot about Aurora Levins Morales and her medicine stories, we had her on the pod last year.

Cara Page:

Oh, fantastic.

Justice Shorter:

Erica, I want to bring you back in here. Is it even possible for those in the philanthropic sector to effectively adopt an anti-capitalism practice in their work? And if so, how can it be done?

Erica Woodland:

The answer is no, but it's not just specific to philanthropy. So what anti-capitalism and abolition and the things that we're talking about require is a complete uprooting of every current system that we have and an uprooting of our imagination. And so I don't actually know if it should be the purpose of philanthropy to try to achieve "anti-capitalist praxis." I think it's more important that philanthropy be very, very honest about the ways that philanthropy is fueling capitalism, benefiting from capitalism, and to actually grapple with the contradictions and limitations of trying to redress some of the harms of capitalism. I think that these systems and structures are set up to maintain power and resources being distributed the way that they are. And one of the things that I've thought a lot about as someone ... I'm not in philanthropy, but I am connected to states systems and institutions. I run an organization, we're part of the nonprofit industrial complex. There are lots of frameworks that we can't fully integrate into these institutions, and that's not what we're trying to do.

But there will come a time where we need to abandon these institutions. And so dare I ask, could we encourage people of wealth, families of wealth to start planning for the days that they're willing to redistribute their funds outside of the philanthropic system altogether? When the entire infrastructure that we are relying upon falls apart? What are people with access to land and resources going to do? It's not going to be a tax write-off. When the zombies come, it's not going to be a tax. So those are some of the things I would encourage people to imagine and to really get clear about the places where it's like you can't be completely divested from capitalism in the structure that you're in, but you can ask critical questions and you can push. And I think that there's been a lot of efforts ... Specifically want to shout out the movement homies who have come into philanthropy, the organizers who've come into philanthropy, folks like Cara Page who have done so much donor organizing to actually shift resources to the margins of our movements and communities. That work is really important. That work is moving in a line with anti-capitalism and we know the limitations that it holds, and that's okay. We're in the world that we're in and we're trying to birth a new world. And so our capacity to embrace contradictions is probably the more important practice.

Justice Shorter:

I want to keep us traveling down this road. We were talking about anti-capitalism, but I also want us to discuss anti-blackness. Now, Cara, racial justice advocates have written extensively for many decades about how anti-blackness hinder society as a whole. Can you share any examples that you may have about how healing justice practitioners are experimenting with the various approaches or anecdotes that are aimed at addressing the material and physical harms of anti-blackness?

Cara Page:

Fantastic. My historian South wants to just jump in and say, we know that part of structural racism in this country has been to use public health or let's see, the idea of health as a container to justify and legitimize experimentation, sterilization abuse and testing of pharmaceuticals on black and brown people and on disabled people in particular inside of psychiatric wards, detention centers and prisons. So just as a backdrop in terms of what racism looks like through a scientific racist and eugenics lens, you can't do this work without reckoning with anti-blackness. Because blackness was perceived culturally, politically by the colonizers as literal disease and sense that jumping off point, they've been trying to deconstruct us and erase our literal genetic materials. So if we enter through that lens, what is possible is everything.

So I'm going to just offer just a couple of strategists, collective care organizers, practitioners as examples. We have Ujima Medics on a black-led project coming out of Chicago, centering around Ujima, the Kwanzaa concept, rooting in collective care and responsibility. They are moving strategy around how do you literally provide trauma-wound care to black people when they are experiencing immense violence? How do we train up our people to understand how to do any kind of care on the street? Be that while you're fighting the police, National Guard, but also while you're trying to take care of your neighbor? How do we have baseline ideas of what we can do literally with very little of nothing to take care of our people?

And then the Anti-Police Terror Project is bringing back the Black Panther Movement clinics. They're rooting their political care practice ... Well, they're rooting care as a liberatory practice and bringing back some of those, I would say systems and structures of care that the Black Panthers and the Young Lords brought as central and integral to the political movement and ideologies they were running down from the '60s. And so to have the Anti-Police Terror project based out in Oakland, model that in real time and bringing that back. I think we're also looking at black models of birth work that's underground and above ground. And clearly we know in the history of slavery, the role of black birth workers, I'm going to say it once, I'm going to say it twice, I'm going to say it three times, is revolutionary because they literally birthed the next generation of black people that became free black people and they also chose to use abortion when necessary to not birth people into enslavement.

So what do we hold inside of that as the liberatory arc of not only a tradition but a revolutionary strategy. And so here we are at the demise of this country wanting to take away the right for reproductive healthcare, let alone abortion care. So having black birth workers at the center of care strategies against anti-Blackness has to be integral to our strategies. Because they literally, again, will birth the next generation into freedom.

And then I want to give a shout-out to Campaign Against Racism, a global network of providers, social workers, care advocates doing accompaniment, nurses, doctors who know they cannot participate in a global medicine pharmaceutical strategy that continues to exploit and profit off of black and brown indigenous people of the global south. And they have partnered with us, they have been on the journey with us on how to integrate healing justice and disability justice into their strategy when they're at heightened moments of dictatorship and fighting regime inside of Haiti, inside of Palestine, inside of multiple countries as doctors and nurses on the ground experiencing themselves the terror and trauma of authoritarianism.

Justice Shorter:

Now, you both have already spoken about this extensively, but I do want to devote a designated space to talk about it a little bit more. Erica, can you explain the connection between the medical industrial complex and the prison industrial complex? Now, how do these two systems overlap in ways that endanger the lives of disabled people of color in particular?

Erica Woodland:

This is a really important question. I think there's some homies that will argue they're the same system. They're definitely in deep relationship to each other if they're separate. But both the medical industrial complex and the prison industrial complex are rooted in eugenic ideology. And the whole purpose of that ideology is to sort and categorize things into binaries. And that sorting that the medical industrial complex asked us to do and the prison industrial complex is about promoting "safety" or "health." And inside of the intersection of these systems, I've been thinking about how health and safety then also get conflated and used as euphemisms for one another. But essentially the binaries are ... Cara already named them, but fit and unfit purity versus deviance who is disposable or can be exploited, and who's genetic material we want to see long into the future.

So the medical industrial complex engages the same strategies as the prison industrial complex, but I would argue that it's more dangerous because it is veiled behind a helping profession. Like when you engage with a police officer, especially if you're a person of color, you do not expect to be helped, you expect that you might not leave that interaction with your life. You probably have a lot of distrust of the medical industrial complex as well, but you might not regard a black social worker in the same exact way because we're not generally armed. But we are asked to surveil and to provide copious amounts of documentation and to make assessments and assumptions about people's risk around safety and health.

And I was thinking in preparation for this about the last nine months and the ways that the data surveillance apparatus has been more exposed to us, things like Palantir and how this administration is actually trying to capture all of our data across all of the systems and the role that practitioners play in feeding copious amounts of information to these systems. Even if it's considered protected health information. We know that there's limitations to that as it relates to things like being subpoenaed and the courts getting involved in a patient's care. But we also know that the government is trying to erode what little protections that we have to be able to get this data to create these mega profiles on us that really, I think, illustrate the intersection of the prison industrial complex, which is about who's at risk for danger or creating a lack of safety and who's at risk of disease or promoting a lack of health.

I was also thinking about RFK's proposed wellness camps and autism registry that just ... I think the intersections of these systems is really obvious right now. But some of the other intersections that I think are very clear to people are all forms of forced treatment. So whether we're talking about court-ordered diversion programs, slogans like treatment, not jail, if that treatment is forced, then that would be incarceration. Again, we cannot subsume one strategy that's related in control and surveillance for another. I'm also thinking about psychiatric detention and the ways both of these two examples disproportionately affect black, indigenous, and people of color. We also have things like mandatory reporting, which recruits social workers in particular to feed into the family policing system. And that again, all of these institutions really ask social workers, doctors, nurses, therapists to make recommendations about the outcomes of people's lives. And a lot of times those outcomes feed directly into the prison industrial complex.

Justice Shorter:

I think the prevailing thought that has come into my mind multiple times as the both of you have been speaking is that the world doesn't have to be the way it is. And in fact, our people, all of us deserve something so much more wondrous and so much better. And with that in mind, I am hoping that the two of you can dream us out by way of these four prompts. Just help finish these sentences for me. May healing find, may healing focus, may healing transform, may healing free. What would be the ending to those sentences for each of you? Cara, I want to start with you.

Cara Page:

Yes. These are beautiful. Thank you for these prompts. May healing find interdependence for our collective care and safety. May healing focus our freedom. May healing transform genocide and oppression. May healing free our futures.

Justice Shorter:

Erica, over to you.

Erica Woodland:

May healing find all who need it, all, who have lost hope. May healing focus on strategies to transform our trauma. May healing transform all forms of domination and violence. May healing free our hearts and minds.

Justice Shorter:

Thank you. Thank you. Thank you both so much. I appreciate it immensely. This was an extraordinary conversation.

Erica Woodland:

Thank you.

Cara Page:

Thank you so much.

Erica Woodland:

Thank you for your work.

Justice Shorter:

If you want to keep your learning journey going, visit the disability and philanthropy forum at disabilityphilanthropy.org. I'm Justice Shorter. And this has been another episode of Disability Inclusion Required. Thanks so much for tuning in and join us again next time.