

Interview with Dr. Louis Maraj, Assistant Professor, School of Journalism, Writing, and Media (UBC)

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POSTSECONDARY WRITING AND CITATIONAL JUSTICE

Interview Questions

- What does it mean to practice citational justice?
- In your opinion, is there a difference in the roles of individual academics/students, institutional policies, and institutional staff in citational justice?
- What do you see as the major challenges in teaching citational justice to undergraduate or graduate students?
- If you had the opportunity to give advice to any writing instructor or writing centre staff (or any other writing practitioner), what might you say?
- What do you think makes Citational Justice in what is now called Canada unique? What are the issues that students and scholars in what is now called Canada deal with?
- We are going to draft a position statement on Citational Justice in what is now called Canada. What do you think is crucial information to include in such a position statement?

Transcript

Interviewer (Kara Hagedorn): Okay, so let's see, if you don't mind, I would actually like to start with a territory acknowledgement. Because each of these interviews have kind of started as such, and what I'm actually doing for a territory acknowledgement is actually a bit unorthodox to what I've kind of seen being done with these in the past. And it is actually a territory knowledge that I heard at the beginning of Dr. Peyman Vahabzadeh in his graduate social theory seminar last year. And I think it kind of gets to the heart of what I wish to hear when we recite these territory acknowledgments. Especially having to do with Vancouver Island and its history with Indigenous people.

So it goes: Between 1850 and 1854 James Douglas the chief factor of Fort Victoria and the governor of the colony, entered into a series of treaties with some of the indigenous peoples of southern Vancouver Island and the vicinity of Port Hardy. What is important to note about these treaties is that they were negotiated and agreed to through oral discussions. And at the time when the official written documents were ready-made, though, James Douglas had the leaders sign blank papers that were to become the written documents, and then had the text of these treaties written in afterwards without consent or collaboration with the indigenous people of land. The image of the blank piece of paper is

symbolic of how colonialism functions. And what I mean by this is that it functions as a means to keep us in the dark.

When I decided to adopt Dr. Peyman Vahabzadeh's territory acknowledgement, I decided to do more research regarding the Douglas treaties and its history. And I think it's important to note that not a single government website mentions how the Douglas treaties were presented to the Indigenous leaders as blank pieces of paper. And the only place I found it mentioned was on the website for the Te'mexw Treaty Association, which is a nonprofit society formed of the five Coast Salish nations. And if there is one thing that this observation reveals, it's that the relationship between the blank piece of paper and colonialism is not in the past, but its legacy of course lives on to this day.

Okay. So to begin our questions, our questions for citation justice... let's go. So, I suppose we're just going to start off with the big one of: what does it mean to practice citational justice to you Dr. Maraj?

Dr. Louis Maraj: Thank you, and thank you for the, or for that bit of history and that's important. I think citational justice means something a little bit different for me, then is... than what is usually conjured as citational justice in statements, institutional statements that I've seen, in an editorial, or heuristics, or anti-racist guides, to editing etc. that I've seen really heavily circulated. I would say between 2020 and now a lot of it has happened I think in the wake of the protests in 2020. The kind of citational justice, though, it had been happening before. And so, I'll start by explaining that frame, and then why I think it's necessary to shift from that frame. If we are to start thinking a little bit more critically about what we mean by justice.

So, citation justice in a lot of these statements and heuristics often call upon the notion of inclusion. And inclusion in the sense of ensuring that historically marginalized, and culturally marginalized authors, authors of those backgrounds are represented on citation lists. And a lot of them carry with, a lot of these statements carry with them, ways to kind of check for, check a particular piece though writing or cited reference this for whether or not this is the case or, to ask questions, like you know it's the "are the dominant threads of writing studies, oratorical studies – whatever subfield or field, that we're thinking about – overrepresented in a particular way?" And "how can we combat that by including more authors, more different kinds in some cases, different kinds of information in in reference lesson, the current kind of sort of mechanism for, that, citation happens within." This [kind of thinking/reasoning] is problematic to me – from my view – because when we start thinking about citation as a particular kind of currency, then we are operating by the same colonial capitalist and racist logics that have brought us to the place that we are today. When it comes to the exclusion of those historically marginalized peoples.

Citation as a currency is only going to sort of create or report or present a particular group of people within the subgroups of the historically marginalized "category." And so, one of the one, of the projects that I worked on that I presented at CCCC's was about this recent, I

looked particularly at data from the last, I wanna say 8 years – I think I took 2014 and start 2014 to 2022 – looked at data around the citation of scholars of colour. Who had either a one major award at the CCCC's conference, the four Cs, or had chaired the conference. So, scholars of colour who had either, or want to, know they would have one word, or they had chaired the conference, and I looked at the citation frequency of these scholars, and created, like, graphs – which is not something I usually do – to illustrate how this actually plays out. When we think about who, when we ask people to include historically marginalized particularly marginalized author, that what actually happens, how it plays out, is that you've got 3 scholars in the, in the study, I did three scholars, and I can, I can share screen and show them, the graph, 3 scholars who have been cited way more times. And then, a lot of people here who have been cited less than 50 times. And so, this, this, this was the, the sort of crux of the idea I was trying to demonstrate; is that we, what plays out, what pans out...

So, in theory we the... The idea behind citation justice in a dominant sort of usage right now is, is yes, we want to have different kinds of information and different people be seen as legitimate sources of knowledge. Absolutely 100%. Fine. Most of the time this is framed within an intersectional framework. And, and, and I can say more about why that become an issue as well, because the framework of intersectionality has been co-opted for sort of neoliberal politics. Right? So, that also is contributing to what's happening. And so, you, you, you get a motive or intent that actually is, is important. And which while, we want to change the landscape of what intellectual, what is counted, and "intellectual knowledge," and we want to see different kinds of information produced as legitimate through the same kind of, like, mechanisms that have been doing what they've been doing for a long time. When it plays out, what happens is a particular figure becomes, that becomes the, the token representations of what it means to justly cite. And so, then, we get an over representation of a small amount of work on the same logic, is reproduced, that was produced before. And so, it's not necessary, and so when we play a particular kind of representational politics game, with citation justice, then, what results from that is a reproduction of the logics that led to this particular problem in the first place.

And so, to make this argument not to belabor it too much, but to make this argument I was drawing from black studies will from Caribbean theorists, Sylvia Winters' work on the way that we have ideas about who can be human and who's left outside of that category. And if we work by the same mechanisms that we continually work to say, "these are this is ways that you got to be human," then we're always going to leave out the most dispossessed people, [they] are going to always be the antithesis of who we believe to be human. And we just kind of regurgitate the same sort of logic from the same issue. So, what does that leave us with? Or I guess, I, I want to actually say something about intersectionality, and all that [it's] been wrapped up in this.

So, in a lot of ways intersectionality represented at its core a kind of frame-breaking mechanism, to understand how modularization takes the takes place. And in a lot of ways, it's been kind of used in the in the opposite way from which it was it was kind of bought

through at least in an academic sense. So one of the ways that introduction of the end its politics or intersectional theory and its politics has been has been used as this kind of like opposites to how it was initially practiced, or formulated as theoretical idea, is that often—quite often—[for example,] you see the citation of Kimberly Crenshaw, who is important to the formulation of intersectional theory in the academy [but] without the kind of context for "hey black woman had been practicing intersectional politics for a very long time and black women black, queer women, the Combahee River Collective, you can go back, and back, and back in history to the, to Sojourner Truth. You can go back through there, I know Julia Cooper, a lot of 19th-century figure, is if you visit their text, you will understand that what they're doing is bringing an intersection intersectional framework to what they're doing. So, this is not a critique of Kimberly Crenshaw, this is a critique of how Crenshaw has been taken out. And it's that over-representation. So, you've got intersection, intersectionality equals Kimberly Crenshaw. And so, then that's the logic of the, logic of the colonial Academy. Right? Tying one idea to 1 person. And so, and commodifying it [too]. Then, what we we've had in the popularization of this is that we, we've got, we've gotten to the point where intersectionality less than, it's represented less as a critical framework for critiquing power structures on the impossibility of being recognized, or seen as, as being marginalized by those structures, and more as an individual-weighted kind-of-like neoliberal commodity. A list of particular positions, and a way to engage in, but a lot of folks think about as 9 RT Olympics. So how do we find the most the most oppressed person in the room, and give them space to speak?

When intersectional theory, of course is about critiquing power, it's about the Patricia Collins would call the "matrices of domination," it's less about individual actors and more about how those power structures impact individual actors and individual groups within that, within that system, and, the impossibility of saying: "hey we can change this particular institution that is operating on these sort, of sort, of binary codes to understand, to be legible, and then will have some kind of sort of difference outcome." And so, but it's been it's been picked up and used that way. So, when you see citational justice statements draw on this theory, they're generally kind of using this language from the "multi- marginalized," they draw on the logics of almost, as to imply the more oppressed somebody is, the more they will be cited, and they spend less time thinking about forms of knowledge, and what, what, what kinds of, what we see as a legitimate "text." And what we see, as how do we recognize that there are different ways that people make knowledge outside of the frameworks of the academic space? And even in, even in thinking outside of the academic space, the, the logics are, are a lot to have to contend with still. Right? So, if you try to bring in or think through "hey, how do I cite something that quite frankly probably wasn't made for the logics of citations? probably wasn't made to be accounted for in western academic texts?" That it often runs up the kind of gatekeeping of okayAY, but why is this necessary? Okay but couldn't you find something else? Okay, but, but you know how does this fit into the dominant language of the composition that's happening over here? How do we translate something that's not meant to be translatable? How do we...? You know, and then all of those questions, it kind of serves to discourage people who wants to

do that kind of work, who want to bring in those knowledges. So, that's the kind of conundrum that we're kind of left in.

And so, that's I think the, the issue actually for me with a lot of citation justice frameworks now. I have that experience, as an author myself, having to go through peer-review, and then to have a group of editors say "Okay we're going to do our entire assistance check now, and then go through something that had done through peer-review and say "hey I think you're not citing this person I think they said this in this particular place" only to have to write back and say "that person isn't talking about that" so because what, what the metrics of the "anti-racist" editorial guideline is, "well why don't we cite a particular person from these identity categories here?" Instead of, "how do we ensure that a conversation is taking place with the folks who are bringing knowledge that is the kind of knowledge that challenges what we understand particular ideas?" That's a really probably a really long-winded way of not answering the question.

What is citation justice for me? I think citational justice, for me, is an interrogation of the category of what we might by justice.

Interviewer: Yes, yes.

Maraj: And reference.

Interviewer: Yes and also what you mentioned with the fact that we're coming up to this point where, like, you said, the protests in 2020, just have entirely changed how, like, we have come up to that moment; into how we understand the ways in which, like, activism, and like the ways in which institutional... theory and practices of all kind fit together. As opposed to just really being these thinking that these are completely separate realms; it's like, no, like we, we, can only get so far when it comes to, like, policy making, until we need to actually challenge the ways in which policies create these ways of thinking in the individual... That doesn't, that it almost takes them like, apart from their own ability to even just be a human being in, like, understanding, just like the ways in which how they think about their own knowledge and how, like, you know how they want to... I guess make sure that certain policies are worked because of whatever reasons. It's just yeah I understand what you mean by kind of taking that question and really breaking down, like, well what do we even mean by justice anymore? At this point in time, especially when it comes to how policies are—in the way that people enact those policies—and how the institution itself is a, like you said, it's the way that neoliberalism has kind of taken over even the ways in which we talk about ourselves as being in, in scholarship.

So, yes... it's... thank you for answering that in that manner that was great. Right. Okay, so let's see. Geez, by all means, if you want, take whatever you want from these questions, and answer them like how you want to answer. Like, the root of what you're getting at with these questions, please do that, like, then throughout the answer please. Especially with what you think and how we're framing these questions to think of, don't think about how...

what we want to get out of you... what you know from the question. I... it's important for us to hear how you even understand the question because that's, that's, that's, that's where the richness of... the richness of this workshop lies.

Okay in your opinion is there a difference in the roles of individual academics and students institutional policies and interested institutional staff in citation justice? Your kind of already, like answered this a bit, but like, I guess it kind of... it does tie into the ways in which I guess students... yeah, so is there anything... the roles of individual students, institutional policies, and institutional staff, in the citational, in citational justice?

An interviewee actually said... this is what she kind of said in asking for this question to be posed. She said, "I think this comes from my own experience discussing who the labour of decolonization falls on. Typically, it is discussed in terms of where it should fall. I'm wondering if it should be thought of as how different roles need to be created as fulsome positions and then need to create statements that recognizes the positionality of these different roles; if there is, if they seems to be differences. It also might give the staff and professors a chance to discuss how institutional policy can impact their capacity to make change if that is a factor.

So yeah.

Maraj: So, I I'm coming to this question from the angle of... I, I don't know how frank I should be, I guess... Fuck the institution. And so I mean the idea for... the idea of the colonial work, anti-racist colonial work, or whatever you wanna call it, justice oriented work, is less about what we can do to change an institution, and more about what we can do to change our relationships to each other to the places that we exist in, and the people that we exist around. And so, the I guess I would say that policy making is necessarily my bag. I don't... when I have to think about policy, I do think about them in critical ways, but I also think about them in the context of who is this policy ultimately deemed to serve. And so, particular policy in an historically white university, on stolen land is only going to serve the people who stole the money and who the university is walking in as someone who "belongs.

How can a policy help create different kinds of relationships of policy making—create different relationships—between the people making it and the place that they're making it? Absolutely. And so, I think I care less about the product that comes out of things and what kinds of policies or statements etc. that happened, and more about the process of what it means to be in whatever space, whatever community, in whatever environment, in, in, in... And think about our relations to all of the... all of those actors in a different way, than where sort, of asked to think about them from sort of like hegemonic dominant colonial frameworks.

So, what that means is that policy is not going to capture particular kinds of come existences, expressive sort of forms of thoughts, particular kinds of... sort of place-based

knowledges that do exist. And so, it's a... it... for me, I like... I don't want to say, "I'm not going to answer the question!"

But what I... what I would say is... but the what's more important I think, in trying to create change through things like, policy is things like right space discourse, things like statements or any kind of static document, or framework... is the people and the place in which it happened. I guess that's my short answer. I can go further in and in-depth with this but it's really about asking the question of what is our relationship to each other, and to the environment.

Interviewer: Yeah, I really like how you're kind of getting to the heart of this. Because I also have this in my mind. When it comes to understanding how policies in university... it does surprise me so much to realize how much I witness... people, instructors, professors, anyone who works in the university, how much they really like..., they almost are so aware of how policies are like, in this place. And they try to always kind of bounce off of them to ensure that they are performing in, in conjunction with like, the ways in which the institution wants to be this place. And I think how you're... you mentioned that you're just, like, you are less focused on, like, the outcomes and the sense of like putting a policy in place. And I think you're right. Like, in the sense that, really start agree with you in that my question is, like, haven't we seen enough where policies that are kind of put in place and then it actually produces certain kind of outcomes that require more specific kinds of policies to be in place. Which again, can it take it there's a taking away of so there's something that kind of I find is taken away when certain ways in which people have tried to enact policies that just, I don't even know how to describe it.

But I do I do understand what you're what you're describing for me...

Maraj: I... the way that I would put this... I would try to articulate if I... if I can riff off of what you're saying is, that the logics are extracted. And so, if the goal is to extract from a group of people a particular kind of resource, then the relationship that people are going to have with each other is one of, you know, one that is resource driven. And so, even that sort of tone, and the tenor, and the logic of the conversations then have to be about, "how do we still manage to extract?" And then, our kind of relation to each other becomes, well, you know, I don't necessarily have... I don't have any other framework to think through this, but the framework of well, "this is what this is a resource I'm supposed to, like to manufacture from our meeting." And so, that's I think, it's, it without saying, without consciously saying, "how do we undo those logics?" Or "how do we challenge those logics?" Then, what we're doing is producing the same logic.

I think that that's kind of, like at the heart of anti-colonial, or decolonial thinking. But we have to ask the question not from the standpoint of what we are doing to produce? Or to build? And more from the standpoint of what are we doing to engage? And like, you know exists with each other in ways that aren't you know that are not based on these next extracted logics."

Interviewer: Yes, yes, yeah. Like you've mentioned, you've repeatedly used language that has everything to do with, like capitalism, neoliberalism, and you're absolutely right. It's like, there's this end, you're absolutely right, it's like there's this... once that kind of language gets into our... how we're framing everything, then, if then... it's just like, yes, it's definitely: what other language is there that enables us to talk about this? So that, like you said, it engages and creates and produces, manufacturers, and like reduces something, like everything to a currency. So, thank you.

Yeah. Okay, let's see... can... what do you see as the major challenges in teaching citational justice to undergraduate or graduate students as your position as professor instructor?

Maraj: I think the... again I mean a lot of it has to.... the challenges have to do with what the institution expects happen in spaces. And the surveillant mechanism that the institution uses ensure that those things happen in those spaces. So, the kinds of... you know institutional structures that say, "hey, you know you must produce X kind of paper at the end of this particular course, and we need to ensure that X amount of "writing" happens in this space, regardless of who is coming to that space, and how." That's probably the biggest challenge and the surveillance around that. Because there is a surveillance in the form of the teaching reviews, and evaluations, and whatnot, but there's also the surveillance that happens interpersonally between people.

When we're approaching others and what we're approaching them with is the kind of extractive institutional logic. And so, in the classroom thinking through, for me, knowledge making is about conversation. And when we think about what citation is, it's about calling-in a way towards conversation. Calling or naming who we're speaking to. And so, to unpack those logics in a classroom, it means to ask students, to think about at of course who they are, and where they're coming from, and who they're coming with, and what places and people they're bringing with them. But also, how are they speaking to those people, and places, to other people and their places, and what they're bringing with them, in a way that's different from what was there before.

It's very abstract when I'm explaining right now. But it's really about getting to this place where we're not thinking along the lines of, "well, I need X amount of sources to be in this paper, and I need things that only agree with me." Because, I find, in a lot of the discourse around, like, in a lot of ways when I've taught writing—especially feature writing—the idea that I'm confronted with, when it comes to citation, is "how do I make sure that I find enough people who agree with me?" Or there's a lot of ways that citation, from in that space is understood as, "well, I need to illustrate how what I'm saying is legitimate—and legitimate through the particular forms—and logics that I've been taught that's been legitimate."

So, I kind of asked the question, like, "how do you... what's legitimate to you? What's been your experience?" And a lot of the work that I do in the first two weeks of class, I ask students to write about their experiences with particular kinds of... "coming up against," "who they are," "social identity categories," that have been thrust on them. Or they pick up on, "what does that mean?" and "who is that calling upon right?" Like, "who are you calling into a conversation? Especially when you just say, "this is who I am," and to work from that framing. To then think about the knowledge that they're bringing to write about, or think about, or to talk about, engage with, whatever it is that they hope to engage with. And so, a large part of it has to do with this interrogation of identity, and how is that constructed, and what are you bringing with you and why the frames that you are bringing with you need to be legitimated, and why you think they need to be legitimated, in what ways and how can you think about that from a different point, from a different kind of space.

Like, knowledge is that we're all very complex and all but bringing different parts of us to different places. How do we how do we imagine talking to each other? When really you know "citation" is really about having a conversation. As opposed to, "how do I illustrate it as a kind of legitimacy?" As the legit... legitimacy logic is how we get down the road of extraction. As opposed to exchange and conversation.

And so, I don't know if that answers your questions. So, it's really about kind of unpacking yes what we're bringing to the space with bringing, why we're bringing it, and how that, in of itself, and this may be what the interviewee was asking about positionality is... that opposing that idea. How we are mobilizing that when we try to talk to other people differently, how do we talk to people differently? In ways that in general, are very fine. Like structures of trauma and harm?

Interviewer: Yeah. I mean the question was just about like how do you teach citational justice in the classroom? And like, you very much described how, for you, it's important for the students to think critically of, like, what they're bringing to the classroom, and how they are citing, is like you said, it's a conversation. And of course, there is the ways in which we all think about citation. How it just kind of brings us into the future, or kind of legitimizing, like future for us because we're using sources that come from legitimate sites, that you know the university has deemed as such.

So, it's... you definitely kind of stress the point that, for you, it is about thinking critically of all the steps that have led you up to this point of, like, being responsible for citing, and creating, and joining conversations. So that's... yeah... that speaks to a very wise teaching style. So, thank you for that.

Okay let's see oh if you have the opportunity to give advice to any writing instructors or centre staff, what would you say regarding citational justice? I mean you did kind of give me a lot of this, but yeah there's anything else that comes to mind.

Maraj: Yeah, yeah I mean I would push, I would, I don't like giving "advice" because I feel like there's never a one-size-fits-all response for, like, really anything. I wouldn't want to say it like, "X is this and therefore that's the way that we should see it." Because for me, it's like, this is what citation, justice, or citation or justices is for dominator conversation, and then my hope is that we kind of interrogate those things, so that we can come to a place where we're engaging less with its structural power and mechanisms of structural power and more with each other. And so, the "advice" would be starting from a position that is critical of what we are, what we received as knowledge, and why we are to sort of "wholesale believe" what we believe, to be, you know knowledge as "legitimate."

And to think through what it might mean to not think of, you know, printed text, or concrete so that frameworks, or knowledge is or structures, as closed in the end, and instead alive, and you know, and able to be you know moved, and changed, and trying to think around how we think around, even talking through what that change might look like. Yeah.

Interviewer: Thank you. Okay. And you know what since we only have about 15 minutes, I'll just go right to the last question because... it's kind of what we need to ask or whatever yeah what we need to ask as we draft a position statement on citational justice.

What do you think is crucial information to include in such a position statement? Answer that however you want to answer it...

Maraj: Might I suggest not writing a statement? Maybe, what maybe I don't know, what may... depends on... I can't tell other people what to do with, either their... I don't know what your environment looks like... I don't know what your institutional politics look like. But I think there is a way that the genre of the statement has caused this kind of very extractive relationship we have with activism, and notions of "justice."

And so, there is a way that I think folks have been critically engaging this, statement genre, to the I forget what the actual name of it, but I think it's like the same statement commands about around black language after the 2020 protest that was put out by a group of black scholars and writing studies. That was sort of supposed to be this anti-statement. And so, like that's an example of how the genre of statement might be sort of critiqued. As you make... as you as you to do the kind of work that a statement... should so... rather than setting one's foot down in place... and saying, "this is, this is where we are!" Which is, to me, is a colonial logic, saying, you know, "how do we present space for conversations that happen and what does the form, in what form, would like, in one format can take place?" Which is not to say that one couldn't say here are the things that are important to the group of people and here's why this is not to say, I'm not saying don't... I'm not throwing the baby out with the bathwater. And I'm not saying that that not every statement is, I'm not saying that at all. But I'm saying, in this moment where we come to expect activists work to look a particular way. I feel very much like what we need to be doing is asking, "how can it look like something else?" And the form that we're doing it in then, is going to have huge implications on the content, and how the content is received.

Interviewer: Excellent.

Maraj: I'm sorry.

Interviewer: Why are you sorry? Don't be sorry! No, no. Do not apologize. That was fantastic. Thank you! That was... that was very... that's... that's wonderful. I was reading some of your work before the interview, I was just like, I think this is going to be fantastic.

And yeah, I again, I really, appreciate you taking the time to just even engage with us in this workshop because I know I know all instructors and professors are very busy right now, and I know you're doing great work. And yeah. So, this is... this is exactly the kinds of answers that I was excited to... hope to get. Because it's... it's not just about... of course, you know, like shouldn't say playing along... sorry... engaging in these workshops in a way that kind of give us the kind of, you know, ideas for policy making that we want to have but it's also about being critical of the ways in which all of these things are kind of coming together. To hope to do the kind of work that it wants to do. And I think you provided a lot of insight and ideas and your rich perspective. So, thank you very much for sharing this with me today.

Maraj: Thank you for having me. I'm hoping that this was useful. Not, you know, not yeah, I'm hoping this is... this was useful. But I have a lot of insecurities about, you know, from past experiences about you know feeling like I'm being anti-just to be anti-just. But it really isn't I'm not just trying to be a stick in the mud when I when I take the positions that I take. I really, I'm, yeah... I'm trying to work with others to see a different world, than what we currently exist in. Yes.

Interviewer: I mean being an activist means you have a fire in you, and sometimes that fire is able to maintain, sometimes it gets ahead of you, and you know when the oxygen for the fire comes in, yes, it's good to kind of produce this kind of energy. And so, you know I understand the insecurity, of like the anti for the sake of being anti, but we need people... we need these voices we need activists. Activist energy... to be in the institution because like, that, it comes from the experiences, it comes from your life, it comes from more than just like, what you're taking in, where you're in that space right now. So, it's don't ever apologize always be critical. And I'm sure you encourage your students to be critical too, and the world needs us so yes don't apologize. Thank you, thank you thank you thank you. Anyways, I'll, I'll leave you to the rest of your meetings for the rest of the day. I hope you're able to rest on this Friday, and yes, if there's any other clarifications, I need would you mind if I reach out to you?

Maraj: I'm kind of sure and I'm hoping to reach out to some folks at music in the near future about something that we're, we're doing here UBC. So, I may be in your inbox within the next year about something else.

Interviewer: And also, I just want to let you know, I know that you, yeah just if you want to come into any of the workshops that are coming up in October, you're more than welcome to just come in as a participant. I can resend out the e-mail about the workshops and like the Zoom link if you'd like just in case if you happen to have a window and you just want to join the conversation so even though you're not interested you're more than welcome to be a participant.