

Hopkins Press Podcast
Z Nicolazzo, *The Review of Higher Education*
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Mary Alice Yeskey

Welcome to the Hopkins Press Podcast. I'm Mary Alice Yeskey with the Hopkins Press Journals Division. Our guest today is Dr. Z Nicolazzo. Dr. Nicolazzo is an associate professor of trans studies and education at the University of Arizona, which resides on the unceded homelands of the Tohono O'odham and Pascua Yaqui peoples. Dr. Nicolazzo's paper "Ghost Stories from the Academy: A Transfeminine Reckoning" speaks to her experience as a trans woman in academia. The paper was published in the Winter 2021 issue of *The Review of Higher Education*.

Thank you so much for joining us, Dr. Nicolazzo. I'm so grateful for your time today.

Z Nicolazzo

Yeah, pleasure to be here. Thanks for the invitation.

Mary Alice Yeskey

The first question I like to ask all of our guests is what is your academic origin story?

Z Nicolazzo

Yeah, this is such a good question and one that probably elicits a lot of interesting responses from interviewees I bet. My origin story really starts with my late mother, who always nurtured my writing as a child. She was an English major herself in college and I remember reading and writing endlessly as a child as well as her talking with me about writing, both about the mechanics and stylistics. My love of writing and reading ultimately was rooted in a desire to seek and search, to explore. This, I think, is what guided much of my scholarly life as well as my personal life, which is to say I kept wanting more from gender and more from gender not just for myself but for other trans women, girls, and femmes, and research, writing, and teaching were the mode through which I could make sense of doing that desire work.

Mary Alice Yeskey

What a great story, and as a daughter of an English major also I high-five you on that (laughs). One of the things that immediately struck me about your paper is that it both does and does not follow the standard conventions of a traditional academic scholarly paper. From the first sentence of the abstract, you sort of call it out and discuss the process itself, describing how abstracts are often overlooked. You note that "methods sections are an act of containment," and in the endnotes, you say that "the endnotes create a shadow text in which writing can hide in plain sight," which was delightful to read in and of itself, like an easter egg. Where did the inspiration for that kind of self-referencing scholarly writing come from for you?

Z Nicolazzo

Yeah, so the endnotes portion is certainly not of my own creation. I'm really deeply indebted to Audrey Thompson who wrote an article called "Tiffany, friend of people of color" as well as Katherine McKittrick whose gorgeous new book *Dear Science and*

Other Stories really paved the way for me to think about how I could play with endnotes and use them as this shadow text. So, both of these texts play with endnotes and footnotes and really gave me that impetus to think about how to handle the quotidian scenes of violence that I was addressing in the manuscript. They demand presence through absence I think, which is how they operate for trans women in the academy, and so endnotes really were the perfect place for them to exist. It also allows people who are reading to think about how, when, and if to dip into the endnotes as well as why they may not want to do so if they resist. In this sense, the endnotes become a confrontation on gender for multiple registers for readers regardless of if they partake in the challenge. The abstract, I think, was a challenge I wanted to make to readers and reviewers right up front. I think I felt compelled to find places to drop challenging easter eggs, as you mentioned, through the manuscript, and the abstract and the methods sections became two of those sites alongside of the endnotes. The conclusion, too, I think was another one of those spaces, and I guess I just needed to spill out the enduring investments in transmisogyny in multiple ways and places of this manuscript. So, to think about, like, the refusal to treat certain sections as I “ought to” through scholarly articulation was one of the ways that I kind of wanted to do that and was trying to do that.

Mary Alice Yeskey

Like I said, it was a delight. I kept sort of stopping and saying, wait, what did she say? Then backing up and re-reading it, so thank you for that, it really made it an enjoyable and entertaining in the best kind of way read.

Z Nicolazzo

Thanks.

Mary Alice Yeskey

The paper contains several narrative passages that speak to your direct experience as a trans woman. Were these narratives written with the idea of the paper submission in mind or did the paper grow organically from writing down these narratives?

Z Nicolazzo

I’ll start this answer off in what may seem kind of like a roundabout way, but I’ll definitely get to answering the question, and I want to start by saying that I recently had a dear friend who left the University of Arizona. She was a sparkling trans woman who left because, despite having a trans studies initiative at the University of Arizona, under which me and her were hired, we still don’t have healthcare that works for many of the embodied desires and needs that we have. Before coming to Tuscon too, I was largely in worlds and communities with few to no trans women, girls, and femmes, which in some ways foreclosed how I could come to love myself as a trans woman. All to the same, my relationship with this friend of mine, Ava, was, and remains, incredibly dear to me.

I share about this relationship because much of what I wrote about here started as conversations with Ava. I gesture to some of this at the end of the piece, but we would

often walk and talk. Our conversations bloomed in multiple ways, going in all sorts of directions. I remember her one time asking me on one of our walks what I desired from gender, and I have this real palpable sense of that moment. I can remember where I was, and each time that I walk in that particular spot now, I think of her, and I think of how hard it felt for me to not know an answer to that question at the time. The question really stopped me, and so I think a lot about that moment and what that stoppage meant. You know, I'd been so out of consistent community with other trans women that I hadn't been encouraged to want, to seek, and to hold space for the effective realities of those wants, and at the time as we were walking and processing our lives, sharing ourselves with each other, we were both going up for promotion with tenure, and we were absolutely terrified of that process. Even when people told us that we had nothing to worry about, we knew that the academy loved to hate us. The last two weeks, especially, before I had learned that I had been promoted were really some of the worst of my academic career. I couldn't sleep; I felt isolated and hyper-focused on. I was, at the time, perhaps one of the first openly trans women in my field to get a tenure track job and then go up for promotion with tenure, and I was sure, absolutely sure in the last couple weeks, that I would not receive tenure.

The more Ava and I talked the more it was clear that I needed to write about the specific manifestations of transmisogyny in the academy, and I needed to articulate the generalized notion of trans oppression, which I've written about in my first book and much of my earlier work, to really focus on what was happening to, for, around, and against trans women specifically. So, it's not to say that my earlier work wasn't good or precise, but it helped me get to the work that I'm doing and the conversations that I was having with Ava, which she then encouraged me to write about. So, it's really from that encouragement that's kind of the genesis of this piece, and really from those walks. Yeah, so, I guess all to say, not originally intended to be a manuscript, really just started from deep sisterly connection and really trying to make sense of the various different ways that we as two trans women and I think trans women broadly in the academy are contained for all intents and purposes.

Mary Alice Yeskey

Thank you. We should all be so lucky to have an Ava in our life that asks those kinds of questions.

Z Nicolazzo

Yes, absolutely.

Mary Alice Yeskey

You note *The Review of Higher Education's* own overview of itself when questioning what it would mean to write for a journal that "reproduces by way of our absence this sense that trans women are impossible of generating knowledge." Was it your intention always to submit your paper to *The Review of Higher Education*?

Z Nicolazzo

You know, when we started talking about this interview, and you said, oh, I'll send over a list of questions, I somehow knew that this was going to be one of the questions. I was anticipating it.

Mary Alice Yeskey

It's rare that you get the call out of the journal within the paper, so again I have to ask.

Z Nicolazzo

Yeah, absolutely. You know, in a word, no. I originally submitted it to *Women & Performance*, which was another suggestion from Ava. I had wanted to make a particular contribution to a women's studies space, especially as someone who, I often feel like kind of an odd fit in higher education studies, and so I was thinking about a contribution in a different scholarly arena, and I really wanted to point to some of the ruptures in how we understand the categories woman and gender in academic discourses. It took a while to get feedback from reviewers from *Women & Performance*, and you know, COVID-19 has done such a number on people's lives, so it's no shade to the journal or reviewers. It really is a wonderful scholarly place, but yeah, it took a long time to get feedback and when I did I just didn't see a way forward with the piece in that journal. I'd been writing this piece for such a long time too, the stories that I was unearthing and the things I was thinking through, really it was a multi-year process for me, and I almost dropped it after my experiences with *Women & Performance* assuming that it would just never see the light of day, and so I took a break from the piece, and I talked with some of my dearest friends and colleagues, including Ava, and then finally decided to give it one more try with one more journal, and to go toward one of the journals of record for higher education studies, which is *The Review of Higher Education*.

When I made this decision, I knew that I needed to edit the piece towards the journal, which is when I inserted that line that you referred to in your question. I knew, again, that I needed to refuse the notion that publishing the piece, if it made it through the review process, then meant everything would be good, and happy, and that transmisogyny would somehow "have been solved." We know that it's not, and that it cannot be, unless of course we're willing to do away with the project of the university, but I think that that's probably a different piece, and a different conversation all together (laughs).

Mary Alice Yeskey

We don't have enough time for that one (laughs).

Z Nicolazzo

Right, yeah.

Mary Alice Yeskey

Kind of a stylistic question, which came up while I was reading, can you explain your use of the arrow symbols in the text every time you use the word epistemic and also the strikethrough that you use several times over the word being.

Z Nicolazzo

Yeah, absolutely. So, the arrows between epistemic and ontological are used to signal how the ways one comes to know, which includes how some come to unknow and how some come to willfully refuse knowing, the epistemic, has direct relationality to how one comes to be, which also includes how some are made to not be and how some could never be in the first place. This then ushers in the use of the strikethrough of the word “being” and “exist,” which is a move some scholars in Black studies often use. It’s not that we do not exist, which we could just write that way, instead, it’s a violent erasure, a striking through of possibility, a willful denial of our always already ongoing presence as trans women, girls, and femmes that marks the site of the academy and the project of the university. It implicates the site, so the site upon which education continues to be structured, and in that way then the strikethrough operates as a visual sighting of how violence marks the body, the being and existence of trans women.

You know, and as I think about this particular question, I hope that you’ll indulge me a little bit here, but I think the strikethrough can be seen in our social sphere too. So, specifically, I’m thinking about the order Texas governor Greg Abbott just made yesterday mandating state agencies to investigate trans-related care as a form of child abuse, and how he’s engaging the citizenry of Texas to police other people, similar to the anti-abortion bill that Texas recently passed as well. Also, the “Don’t Say Gay” bill that’s moving forward in the Florida house operates through a similar logic too. In essence, these actions are moves of eradication, of annihilating possibilities for life, and of a denial of our ongoing existence. They are indeed anti-queer and anti-trans, and also, I would argue, based on how sexism operates socially, they are at their core anti-trans women and anti-trans girl. It’s the fear, hatred, and violent denial of trans girl and womanhood in which these policies geared towards social death operate. I hate that we have these real-world examples, truly, and yet hopefully this helps listeners understand the strikethrough on a palpable level as both stylistic and also gesturing to what’s happening in real-time in the moment as much as academic publishing can be in real-time.

Mary Alice Yeskey

Thank you, and thank you for that, and thank you for bringing up both of those things that have just happened in the last couple weeks, because, and I don’t want to speak for all readers, but I think typically folks that read academic papers, you know, it’s a land of hypothetical and pondering and thinking about things and to just sort of ground it so literally as you just did is really powerful and very important, so again thank you for all of that.

I want to bring up a particular section of your paper that examines gender anxiety, how non-trans people encounter anxiety over “getting it right” when the “it” is a person, not a concept. Particularly, I was struck by this sentence “Perhaps this anxiety then acts as a form of exercising previous and future transgressions as a way to rid oneself of the guilt and shame associated with not getting it right, with the it here being both gender and me.” I want to tell you that this sentence really stopped me in my tracks, and it sat with

me for a couple of days, so this isn't really a question but more of an expression of gratitude. I just want to thank you for offering up so much of your personal experience in this paper and writing in a way that really, truly, kind of cracked my world view open quite a bit.

Z Nicolazzo

Yeah, thank you for sharing that. It's, you know, this paper especially, I wrote it over such a long period of time, and then I moved away from it a little bit because I think to rest with some of the realities that I was writing about is just really hard to do, and as I was reviewing the piece to come back into this conversation, I think that, yeah, these moments continue to kind of do work on me and through me, and so I'm appreciative to kind of sit with you and think about the resonances across experiences and across people, so thanks for sharing that.

You know, I'll also say that Lisa Mazzei, to whom I owe a deep debt of gratitude for how her work pushes my thinking, once wrote about data that bruises readers. She used this phrase "bruising," and she wrote about data that stays with readers long after they put papers down. I was thinking about that when writing this piece, and really wondering if this could be a piece that bruised readers, and readers of all genders, although the bruises would likely look and feel different, but also perhaps they may have some similar contours and nuances too. I've also been put in, and continue to be put in, so many situations where I am the stand-in for gender. Where I am the modifier through which non-trans people want to become clean, and so, you know, I was trying to think about all these things and wonder, how can I put this in written form? Not as a way to have people think, oh, you know, woe is her, or poor trans women, but really to understand the affective refuse that we have to sift through in everyday life, and quite frankly, you know, it's a lot to hold, and while I've gotten better at my refusals, the ongoing nature of what this anxiety does can be a bit crushing at times. So, yeah, I'm glad to hear at least that that was felt across people, and hope that that can animate folks within and beyond the academy to really think about their own investments in gender in new ways.

Mary Alice Yeskey

Bruising is such a perfect analogy. I had a conversation with a friend of mine last week about the naming of pronouns as performative, like in an email signature or on your Zoom profile, and how it can come off as virtue signaling by the non-queer community, and we were talking about the kind of curious juxtaposition that at the same time that right now the world seems to be waking up just a little to the gender binary as a social construct, at the same time that all of this is happening, now we're also all of a sudden encouraging people to label themselves with pronouns that confine them, and that that act of naming puts boundaries on it, and that's kind of the whole point, that it can and does change and that one word can't contain a person's identity nor should it. So, I was curious what your thoughts were on this? How do you feel about pronouns in general, and do you feel that the sort of the increased normalcy of naming them is a good thing?

Z Nicolazzo

Yeah, I'm always so glad to hear people are having these conversations especially as they seem "dangerous," and that they chafe against the way technologies of whiteness tempt us to want to project goodness into the world. I've written a book chapter about pronouns in this very context with Chase Catalano and Katy Jaekel, a chapter that was in Peter Margolda, Marcia Magolda, and Rozanna Carducci's book *Contested Issues in Troubled Times*. Ultimately, I think pronouns are necessary yet insufficient for doing the work we may want them to do. So, that is to say, they are important and necessary and help us name how we want to be named, who we are and how we want to show up in the world, and yet, I know that even when I share my pronouns I will be undone as a woman in multiple ways. Both verbally by being misgendered as well as epistemologically and ontologically in how they strike through my very being in front of them, them being other people on Zoom, or in the classroom, or at the podium, or having authored the texts that people are reading.

The sharing of pronouns then does not register a particular doing in its own right. So, we may want to ask and think together then about why pronouns are important. We may want to think about how stating our name and pronouns with no pause, as if they are an extension of our names, like an honorific, may not do the gender justice we desire, which is similar to the conversation it sounds like you were having with your friend. I wonder then, what could be possible if we made literal space when sharing pronouns? If we paused and realized the way, pronouns, as an extension of gender, have been used by people through technologies of whiteness to actually harm trans women, girls, and femmes, especially Black trans women and trans women of color. What would our pronoun practice look like then as being a place where we wish to hold the unholdable? The unruly and the excessive nature of gender race for trans women, girls, and femmes. But this is hard to do, especially if one is just trying to get through pronouns and introductions to move on to the next agenda item, which again brings me back to the stricken through text. Even as some people move on, we remain present, even if by absence.

So, I guess all to say, yes, I think they're necessary for many of us, and could be an important place to pause, perhaps should be an important place to pause. But I'm largely unconvinced if that pause happens. If trans women are given the time to be thought of and considered beyond their being stricken through, and again, I think that this is a moment to really briefly go back to what's happening in Texas and Florida, and what's happened previously in my home state of Arizona and will likely proliferate in various states given the recent moves in Texas and Florida. Tourmaline, a Black trans woman artist and archivist, has talked about the uncomfortable juxtaposition of visibility and anti-trans violence. That is, while we may be becoming more visible for non-trans people and audiences, that visibility comes with deep vulnerability in the form of threat, harm, and violence, especially for trans women of color and Black trans people in the United States. It's really hard for me. I'm so glad that non-trans people are talking about what they can do to embrace and recognize the beautiful trans people who have always been in their midst, and at the very same time the urgency now cannot be overstated.

I dream of a world in which we can both get pronouns right while also recognizing the discourses of social death that are operating and which I write about in my piece, are wreaking havoc, epistemological and ontological havoc, for trans people. As always, this reality requires a complex way of thinking, of both-and-and-and perspective, that is hard to hold but is desperately needed. We need people to recognize pronouns while also recognizing it isn't enough in itself to stem the tide of violence, while also doing all they can, not just because it will be good for trans people, but because we need to think about cross-identarian solidarity and movement building that, as trans critical legal scholar Dean Spade has said, focuses on those who are most vulnerable. Here, I call on the words of Black trans woman CeCe McDonald who has shared previously that we need to keep protecting each other because it's clear that the nation-state is unwilling to do so, and we need to protect each other not along, but across identity lines because, and here I'm thinking about Angela Davis's work as well as The Combahee River Collective, our liberation is deeply bound up together. So again, I think it's kind of a long way of saying, like, yes, absolutely, we need to be talking about pronouns, but I think we need to be talking about it in a way that makes literal space in conversations. Pauses and openings to recognize what pronouns are doing, why we're using them, and also what they cannot do and what they cannot hold epistemologically and ontologically, and how that exercise isn't actually just an exercise, that it has material effects for what's going on through state legislatures and what's happening then if we think about the ways that visibility and violence operate particularly for trans women of color in the United States.

Mary Alice Yeskey

And this was what my friend and I were getting at, which I think for so many people it's like, look, I put it in my email bio, so I'm good. It's like, a black box on Instagram, it's just like nope, that doesn't check off any boxes and that's about you, that's not about what's happening in the world, so thank you for that, that's really important to remember, and I really like yes-and-and-and. So, thank you for that as well.

Z Nicolazzo

Yeah, I'm constantly, like, working with students and colleagues and myself too about that both-and-and-and. I think we're so used to thinking through either or right? Like, either we take this strategy, or we take that strategy, and I think some of that is born from a desire to find a way to fix or to solve, but you know, I mean I think one of the things that I'm trying to articulate through my piece, I'm not sure if I was successful in doing it, but some of this is unsolvable. It's endemic to the world that we're in and if that's a reality, if we think about the endemic nature of transmisogyny, then what I really want to think about is, you know, Leanne Simpson in her latest book *As We Have Always Done* really talks about a turning inward toward each other and thinking about how we build community and through community can seek healing and can seek the types of love and worlds that we not only want in the future but need in the present too. So, yeah, hopefully, I was able to do some of that in the piece. I'm not really sure that I was super articulate, but, yeah, these kinds of conversations, I think, are really important to get us to a different present tense, so.

Mary Alice Yeskey

And having all those truths be true at the same time again is something that, well personally, you know, I'm working on, I think everyone needs to work on, but as a reader of academic texts you're kind of just used to the, like, here's my argument, here's seven points, I've proven my argument, here we go, and you just sort of brought so much both ands and ands and yes this can be terrible but also here's a little bit of hope, and so I think you did. The answer to your question is I think you did, and I read your paper sort of hopeful and thoughtful, and I don't know, it was all of the things at once. It was heartbreaking and inspiring at the same time, and I really, again I don't come across papers like that that I have to put down and sort of shake off a little bit at the end, and I mean that in a good way. Not shake off like I don't want to think about it. I mean, like, woah, cause I felt my physicality of reading it. I had to sort of lower my shoulders and take a breath so thank you.

Z Nicolazzo

Yeah, yeah, thanks. I appreciate it. I mean many academics don't hear much about what their work does in the world for individuals, so, yeah, I appreciate hearing how you're understanding it and how it's seeping into your body which is I think part of what I was hoping to do, so.

Mary Alice Yeskey

Yeah, and, you know, I'm reading it in a different way from someone who is, you know, seeking out something that's helping them with whatever they're researching. You know, someone who's already kind of in that mode and thinking about the topics that you're bringing up may read it differently whereas to read it just as a standalone and not in the sense of my own research or my own project or what am I going to get out of this to use for something else, but to just read it and take it in as a standalone piece, which I'm really hoping our listeners will do after hearing this, was really quite powerful, and I'm grateful that we're able to open it up so that folks that can click through on the link will be able to read this without any gating or subscription as this podcast gets posted.

With the acknowledgment that it is not your responsibility to educate non-trans people on the trans experience, I wanted to ask if there's any further reading outside of the works that you cite in your paper that you'd recommend for those seeking a greater understanding of trans people in general or in academia specifically?

Z Nicolazzo

Yeah, absolutely. So, I know that I cite this piece in the article but Eva Hayward's three-and-a-half-page essay "Don't Exist" which was published in *TSQ*, *Transgender Studies Quarterly*, is so important for folks to read, rest with, and talk with each other about. You know, I often tell people this, but usually as academics, and I'm certainly guilty of this in the past. I've always said, like, ugh, like, these nine-thousand-word limits are so hard, and I just have so many things I want to put in these articles, especially qualitative researchers. You know, we have quotes and all these other things we want to do. After reading Eva's piece, it's three-and-a-half pages, like I said, I will never complain about word limits ever again. The work that she does in three-and-a-half pages is remarkable

and a reminder that we can do so much in such small spaces. So, I really encourage people to read that and to rest with it and really think about it. I'd also recommend any of Tourmaline's talks, films, interviews, and artistic creations. Jules-Gill Peterson too has been doing some important work focused on trans women and girls as of late, and I think Micha Cárdenas's work is beautiful and lush in terms of dreaming and desiring otherwise and elsewhere for trans people, especially through virtual platforms. She's doing some really interesting thinking about AI and gaming platforms for trans people. I also think one of my colleagues at the University of Arizona, Moira Ozias, is doing some of the more careful thinking regarding trans womanhood from a non-trans perspective. Moira and I just published a piece called "She/her/hers: Pronouns, Possession, and White Women's Consumption of Gender" in the *Social and Health Sciences* journal that will likely be something she and we will keep building from, so I would really encourage folks to take a look at that piece too.

Mary Alice Yeskey

That sounds great, and that actually leads me right to my next question which is what are you currently working on? What's next for you?

Z Nicolazzo

Yeah, so I have a couple of fun projects that are nearing conclusion and also have a little bit of a new adventure so I'm glad to kind of talk a little about this. I have two books coming out, so one is a forthcoming co-edited book with my dear friend and colleague Amanda Tachine. The book is called *Weaving an Otherwise: In-Relations Methodological Practice* and it will be coming out from Stylus Publishing this summer, so if folks are so inclined to encourage their libraries to order it there's a pre-order link on the Stylus website. I have also co-authored a book with a dear colleague and friend Alden Jones, and a fantastic doctoral candidate I have the pleasure of advising and learning from at the University of Arizona, Sy Simms. The book is titled *Digital Me: Trans Students Exploring Future Possible Selves Online*, which is coming out at the end of the calendar year from Rutgers University Press, and focuses on, as the title suggests, trans life online. The book cover is also a very special one for this book because it's artwork done and given to me by Eva Hayward, my sister who is now teaching in Holland that I've talked about a couple of times through our interview and who shows up in the piece in *The Review of Higher Ed*. So, it's nice to have that continuity across work.

In terms of future work, well, and I guess I should say, I think a pre-order link will be up sometime for Rutgers with the book if folks are interested, and also if you just want to go and check out the book cover to see the kind of haunting image that Eva has created I think it's really beautiful, so in terms of future work, I'm actually moving toward work focused on grief and loss, which links back, I think, to my first answer in this interview, in that much of this has been animated by the recent loss of my dear mother who passed in the fall of 2021 of mouth, throat, and stomach cancer. Gender certainly will always be present in my work, it's always there, as I talk about in the RHE piece, and the theorizing of affect that I did in the piece as well that we've been discussing will really be at the core of my work that I plan to keep on doing. But it's just a little bit of a shift in

focus to think about the unmetabolizability of grief and loss, and what grief and loss do and how they operate in education, and so I've actually been invited by Dr. Penny Pasque, one of the editors of *The Review of Higher Ed.* to give a talk, she operates the QualLab institute at the Ohio State University, she's invited me to give a talk on grief work through qualitative research, and that talk will be on April 14th. I think, if I'm remembering my time zones correctly, it's noon to one eastern standard time and it's open to people. It's a virtual talk, so if folks wanted to join and be in community to hear a little about the beginnings of some of this thinking for me, I would be very happy for listeners to join in and share.

Mary Alice Yeskey

Absolutely. We'll put the links to both that talk coming up in April as well as the books, any pre-order links that are available now for the books that you mentioned are coming up. We'll put all that in the show description so those can just click right through. Thank you so much, this has been such a thought-provoking and important conversation Dr. Nicolazzo. I just want to say thank you for your time, thank you for your research, thank you for sharing your experience and giving me and I hope the rest of our listeners a lot to think about and sit with. Again, I just really appreciate your paper. Like I said, I wasn't the same an hour later having read it, so, thank you.

Z Nicolazzo

Yeah, thank you very much. It's wonderful to be able to spend some time and talk through the work as well as think about what resonances that work has on a personal level and a social level too as I think about what's happening and what will continue to happen in the broader political environment of the country, so thanks.