BD008: So I - your question about expertise is funny. I consider myself an expert of nothing. So easy answer. I have lots of experiences in certain realms that I draw upon when I talk to folks like you. And so those experiences include Indigenous stewardship, Indigenous resource management, collaborative management, biocultural restoration, endangered species conservation, policy, research, resource management. These are a few of my favorite things.

Interviewer 1: Okay, great. So, to start, like I mentioned, we acknowledge that the term biodiversity means different things to different people and can be measured in multiple different ways. So as a starting point, we're hoping to hear what you think about when you think about biodiversity and what are the key aspects of biodiversity to you.

BD008: I think that biodiversity is a term that puts us in a framework of thinking that doesn't reflect reality. I think it puts us in the term of thinking that humanity and nature are separate. And I don't agree with that worldview. It's a social construct promulgated by our colonizer, and I reject it.

Interviewer 1: Okay, great. Okay, so I think I'll know your answer to the next question then. Some previous research has generalized four key components of biodiversity. Really those are within species diversity and so they're habitat-forming species, species of conservation concern, harmful organisms, and key food webs supporting species.

BD008: Wait, I need to just say that I... Yeah, I'll be in the chat and that'll be better. I'm not familiar with this framework of classification so okay - habitat-forming species, species of conservation concern - this is in terms of research or management or all of it in terms of?

Interviewer 1: Yeah in terms of research for management I would say - this is from a project that was a precursor to this current project.

BD008: Okay.

Interviewer 1: So yeah, again, do you agree that these are the key components? And if not, what is missing?

BD008: Biocultural diversity is missing to name one thing. So co-evolutionary relationships between the natural world is also missing. Top of mind.

Interviewer 1: So, like I said at the start, really the focus of this project is to understand how we could improve marine resource management to include these topics of diversity that you've mentioned. So, you know, thinking about biocultural diversity, for example, like what approaches currently exist in marine resource management that consider that and that manage for that effectively? And if there are any, what approaches do we need to do so?

BD008: There are roughly a few examples that incorporate this well. I think my program is one example that attempts to do it. I think any indigenous-led conservation efforts in the marine realm will be places that you folks could look at. I hear there's some cool things happening up in the Pacific Northwest with some tribal-led initiatives. I couldn't tell you what they are. I think there's some really amazing - wait, I'm answering the question you're asking for examples. Are you asking for examples? Okay, yeah. So there's some pretty progressive co-management frameworks and plans that incorporate - that are founded in Indigenous perspectives and embrace a relational relationship to the ocean and its diversity. So, Mai Ka Po Mai is a bunch of Hawaiian words - we have a sanctuary over here called Papahana Moklakea and Mai Ka Po Mai is the Hawaiian - it's the name of the management plan for the sanctuary. So, it's a pretty awesome one. And like I said, the research reserve I run, we have a management plan as well that I also think is pretty awesome but I'm biased in that. Oh also, sorry there's on a state level - we have a lot of state level co-management things. Those are two previously national programs - right - so there's various - well, two community-based subsistence fishing areas in Hawaii. The first two in the world are here, and those are also some amusing examples of biodiversity conservation within the context of a relational framework.

Interviewer 1: Could you just talk a little bit more about the management plan for the sanctuary that you mentioned and how it incorporates biocultural diversity?

BD008: Sure. Well, it's within, the whole management plan is written within the context of a Hawaiian worldview and a Hawaiian cosmology. And so it is all about relationships. And it doesn't, I don't think it goes into biocultural, the diversity or biocultural or conservation biocultural diversity too deeply, but it sets a framework to have those discussions more deeply. I'm only peripherally involved with that, so I can't speak too intelligently about it.

Interviewer 1: Are there any management approaches that you think in the future could help better implement biocultural diversity into marine resource management?

BD008: Well, wait, there's lots of room for improvement. So are you asking specifically? Sorry.

Interviewer 1: Yeah. So, yeah. How could we better improve doing so - incorporating biocultural diversity into management?

BD008: Well, kind of getting back to my very first answer, the notion that humans and nature are separate is not consistent with the worldview of Indigenous peoples. And so whenever that is imposed on us in the name of conservation, it's really leveraging colonizing tools, or I mean continuing to leverage colonizing tools against us, but this time it's for a good reason. This time it's for species conservation - not really directly pointed at your cultural genocide. So it's okay now, right? No, it's still not okay. So recognizing that this worldview that considers humans and nature as separate is not a scientific truth, it's a social construct that you folks believe, and your beliefs aren't superior to ours. And so don't talk to us as if your way of thinking is superior and this plan you've created is better than the way we think. Because then all that does is continue to promulgate adversarial relationships between federal agencies and research institutions and Indigenous peoples.

Interviewer 1: So another term that we've been using in this project is ecosystem services. But I think, you know, setting that term aside, what you were just saying about how, you know, our current management is - it's using this colonized way and we think about how to manage for white people essentially and for ourselves. How can we better improve management to…

BD008: Yeah. I have a lot to say about ecosystem services and I hope you'll give me a platform since you gave me a little soapbox here. But I will talk about one of the issues I think is this notion of a pristine nature. We see that in forest conservation. We see that in marine conservation and talk about social constructs that are really not supported by any historical or scientific facts. Yet it too is a social construct that's held up as a scientific truth and something that people strive for. And I'm not - I don't - my strategy in life is to set myself up for success, not for failure. And if you look at a lot of the metrics, all the conservation initiatives around the world continuing to fail. But I think my personal opinion is that a lot of them, if you set your trajectory towards pristine, that's not realistic. You might get some short-term gains but in the long term we think generationally, right, from our perspective. On a generational scale you're losing. So I think so yeah, the issue of setting or striving for pristine is highly problematic. It perpetuates social, environmental injustices on Indigenous peoples and all that kind of stuff. That answer your question?

Interviewer 1: Yeah, no, it did. And I think so, one of our next questions, and you've already touched on this a lot, but if you could speak a little bit more about who are the most affected stakeholders?

BD008: We're not supposed to say that term anymore.

Interviewer 1: Oh, we're not?

BD008: So yeah, a little bit of a colonial history. So the term stakeholder is a term that's born out of, you guys remember from history class, Manifest Destiny, where there's campaigns of genocide that cleared the central plains of Indigenous peoples and then a bunch of guys walked out and put their stakes down and said, this is my land. Stakeholders, those are the guys. White men are the ones who get cool positions of power. They're the ones whose opinions count. And I know that's not the way you folks are using it, but it does have this history in genocide and colonization of Indigenous peoples that when a lot of folks like me hear stakeholder - what you mean is, okay, what do the white guys think?

Interviewer 1: Which is not at all what we intend.

BD008: I know, I know, that's why I'm telling you. There's a whole movement to abolish that term stakeholder from these kinds of discussions. And I don't know that there's one word that people have universally gravitated towards, but one that we have been using is interested parties. Just so you know, if you talk to any other Indigenous folks, probably good idea not to use that word because they might not be as forgiving as I am.

Interviewer 1: No, thank you, I appreciate that.

BD008: Okay, so ask the question again with a different word.

Interviewer 1: Yeah, so I think you've already touched on this again, but what, you know, in our current marine resource management processes, what interested parties are we managing for? And then on the other side, what interested parties are being most affected by management, positively or negatively?

BD008: Another complex question, I'm not sure if I'm going to answer it in a way that you need, but are you saying how do you identify interested parties?

Interviewer 1: Yeah, that could be one. That's one thing we're interested in. And then really trying to understand how management, who it's working for right now and who it should be working for, who should be included in the conversation. And who it's working against right now.

BD008: So I think a really important thing to think about is who has relationships, not only with these species that you're thinking about, but with the habitats that they occur in. And any conservation initiatives that affect species that people have relationships to or habitats that people have relationships with, it's all those folks that are interested parties. And relationships, - that's a very broad thing, right? So there's different ways. There's ancestral relationships. There's, I've actually, I don't know if you guys have looked at it in my publications. I'll put one in here where we talk about different layers of relationships that, from a Hawaiian perspective - I'll just put it in the chat and you can cite it if you want. But you can keep talking while I find it.

Interviewer 1: Okay. I guess similar to the question about interested parties, who are currently, thinking about your system in particular, who are the decision makers right now? Who are the key actors that are making the management decisions? And then like we were talking about, who are they making those decisions for essentially? So who are the - aside from these interested parties - who are the decision makers in your system and what interested parties are they making those decisions for?

BD008: Oh, I wear many hats. I'm not sure which hat you're talking about. So maybe I'll just talk within the context of the National Estuarine Research Reserve that I managed. Is that okay?

Interviewer 1: Yeah, that's great.

BD008: Well, I'll talk about that one first. I'll figure out if I want to talk about some more. So that one, the Native Hawaiian or Indigenous community is the decision maker. And we, with the royal we, have collectively figured out a way to get this federal system that is really designed to work against us - but we've figured out how to get that system to work for us. Which is pretty amazing in my world. People fight the presence of the federal government in Hawaii and don't like the way they approach conservation, but in the community I'm working in now, the Elders actually wanted this thing, which was very shocking to me. And then when I figured out why it's basically, I think, well, so I've had Elders in my life, my entire life, different Elders at different points in time, and I've learned amazing things from all of them, but the most amazing thing that I've learned from the Elders that I'm working with now, is that don't let the sins of the system stop you from figuring out how to get the system to work for you. Kind of like there's that bumper sticker, like don't judge God by his followers or something like that. Look at really what this thing is, not how it's been implemented and figured it out. There's a lot of good there if you kind of can disentangle yourself from the intergenerational trauma. So that's what has happened in my research reserve, which is a federally funded program. So that's been pretty amazing. I would, it's really progressive, at least, I mean, I think in the context of the world, certainly in the context of Hawaii and the nation. You know, there's a lot of Biden memos that have come out that have talked about the need and kind of directed federal agencies to figure out how to engage in collaborative management with Indigenous peoples and how to integrate Indigenous knowledge into research and we've done all that already. So I'll give another example. So I'm on the Humpback Whale National Marine Sanctuary Advisory Council. It's a lot of words. That is not a collaborative management initiative. There's a few seats on the council for Native Hawaiians. So the Native Hawaiians are at the table and making decisions, but the power is still held within NOAA. And that has been problematic to say the least from a Native Hawaiian perspective. So I think, you know, the notion of, oh, we'll just have a few token Hawaiians or Indigenous people sitting at the table isn't really enough and it still perpetuates power differentials that have been leveraged against us and continue to, you know, all that stuff I was saying earlier. So um anyway that's why we've been advocating for collaborative models of collaborative management where you kind of bring together the best of all worlds, right. So Indigenous people in local communities quite often will have deep place-based knowledge and have the human power in place. It can be harnessed to do amazing things and the federal government has money and the state government has the authority to make laws. And so if you bring together the best of all of those roles into something, then you can actually achieve effective conservation. So that's what I focus my time and energy on in Hawaii, those kinds of approaches.

Interviewer 1: Would you tell a little bit more about, you mentioned, you know, some tools that you've used or approaches to successfully achieve collaborative management with this initiative. Can you tell a little bit more about how that's gone and what those tools are, the approaches that…

BD008: Yeah. So a lot of times governments’ first attempt at co-management is to include Indigenous people in a stakeholder meeting at the very end of the process and say, isn't this a great idea? Don't you guys agree? Okay, thanks. We're going to do it anyway, no matter what you think. And that isn’t co-management, right? So co-management is flipping that process on its head and letting the Indigenous people who have deep place-based knowledge lead from the beginning and position your program or agency or whatever in support of those efforts. So that's a very broad brush answer. I can go into more details if you like but I'm not sure if we have time for that.

Interviewer 1: Yeah I think maybe that's great for now and then maybe we can dive into it a little deeper if we have time. I think the last…

BD008: I'll just say really quickly there are lots of publications on the right ways to do collaborative management with Indigenous peoples and I've been a co-author on some of those. I'm going to leave some of them so you can check those out if you want.

Interviewer 1: Great, definitely will. For the next part, we were wondering in your specific system that you've been describing, what are the current stressors that are impacting your system or that you're working to manage to resolve.

BD008: Colonization? Is that a stressor? Because it feels like one. Social injustice, environmental injustice. So when I speak of environmental justice, I find a lot of times people don't understand what I'm saying in the context of Indigenous peoples, but because of the relationship that exists between Indigenous peoples and species and places and habitats, whenever that relationship is severed, that is, or whenever those things are hurt, we're hurt, you know, so those are all environmental injustices, as I classify them. Other stressors - commercial fishing, commercial fishing lobby that tends to try and squash our efforts of Indigenous that are collaborative management. I would say American environmentalism that aspires to create pristine systems. Kind of alludes to what I was saying earlier. Ocean plastics. Yeah, so earlier when I said commercial fishing, I was talking about the practice of commercial fishing and actually the lobby of commercial fishing, which are two different things. So please make sure you get both of those as two different things. Recreational fishing has been a stressor. Tourism has been a stressor. Research has been a stressor. Some kinds of research, not all research. Let me clarify when I say research. I'm going to say helicopter research where people just show up and do things and don't ever talk to people. Yeah, I think that's a list.

Interviewer 1: Great, thank you. Are there, you know, we've already talked about a lot of different management approaches, but are there any other approaches that we haven't talked about yet that you're utilizing to combat some of these stressors?

BD008: We haven't really talked about biocultural restoration too much. Did I mention that term earlier?

Interviewer 1: I don't think so. So we talked a bunch about co-management, but biocultural restoration…

BD008: So the way I define biocultural restoration is, well, I kind of contextualize it by saying, recognizing that colonization is a process that severs relationships, it severs relationships between Indigenous people and their places and their languages and their ancestors and the biodiversity that has shaped their cultural identities. So, biocultural restoration endeavors to mend all of those severed relationships. So it mends a relationship between people and place, between people and the diversity that has shaped the languages and identities of their ancestors. And that approach has been working very well for us because then instead of making adversaries of large swaths of the community, you suddenly make allies. And that's when I, that's kind of the pathway that we have walked towards more effective conservation. And we have documented scientifically recovery of endangered species within this context. So it works.

Interviewer 1: So that's the end of our questions for that phase of the interview. For the second phase of the interview. There's two. There's only two. That's it. Okay. For the second phase, I'm going to start by acknowledging that this tool that we're using is a very westernized way of thinking of things. So we're using a tool called Mental Modular. I'm not sure if you've heard of that.

BD008: Nope. Maybe, but I don't really know what you're talking about. So please explain.

Interviewer 1: Yeah, so it's a tool that we're using to think about a system from a more holistic perspective and to bring a system's perspective into resource management. So to show how these human dimensions of marine resources like we've been talking about are integrated and are impacting and are being impacted by management actions and marine resources. So Sarah has been building some concepts in the background that she's going to share her screen with. And our hope is to kind of visualize what you've been talking about in this quote-unquote map.

BD008: Ooh, this sounds fun.

Interviewer 1: Hopefully it will be. I hope it is fun.

BD008: Wait, so Sarah, you designed this or you're just the driver of this?

Interviewer 2: I did not design the program. I've just been, as you've been talking, just like writing the key points that you've been making and sort of connecting them with the other things. So blue is a positive relationship and red is a negative relationship. And then - can you see the screen

BD008: Yeah, I can.

Interviewer 2: Okay, cool.

BD008: I just can't read it.

Interviewer 2: It is tiny.

BD008: So are we gonna actively be looking at this as we talk?

Interviewer 1: Yes, if that's okay with you.

BD008: Yeah, I just gotta put my glasses on.

Interviewer 1: So, Sarah, do you wanna run through what we have?

BD008: Now, this whole time I thought you weren't even listening, Sarah.

Interviewer 2: No, no.

BD008: You're working the whole time.

Interviewer 2: Promise, I have been, I have been. To try to catch everything without missing any of your very helpful information.

BD008: Okay.

Interviewer 2: Yeah, so I think - it was a little challenging to get certain things to fit into categories. So if you see anything that I have marked - so the groups are over there. So if you see anything that I have marked in a group that you think should be in a different group, and these are the groups here, please let me know. So these ones in blue are the ecosystem services. There's blue boxes and blue lines and the blue boxes. Yes, sorry, the blue boxes are the ecosystem services. Just a couple of them that I identified. If there's any that you would like for me to include, please let me know.

BD008: Okay. Yes. So we're going to need to talk about ecosystem services.

Interviewer 2: Totally. Okay.

BD008: Okay. So, that's a loaded term. Some people love it, some people hate it. We have tried to indigenize that term. Caveat, the term indigenize is a term that people love or hate, but I'll just share with you a brief story that, so part of - so ecosystem services is technically the core of my research programs. I didn't choose it, it was given to me as that's what the research program I run. So when I started talking with folks about it, Native Hawaiian communities, which means Indigenous people, I started sharing a little bit about the way the framework works and stuff, excuse me, that we're thinking about or that we were given or inherited. And then a few times somebody came up to me - somebody I knew, but was in the back of the room not saying anything - and then after the talk was done, they came up to me and said, oh, is that what ecosystem services are? I always thought it was the stuff that we do to take care of "Aina" - which is our word for the land. And they're like, oh, I always thought that meant us taking care of the place. I'm like, yes. So the problem is, we talk a lot about the importance of reciprocation in relationships. And we talk about that in terms of our management and our policy and our research, but really in the context of resource management, reciprocal relationships mean that services aren't one way. So a lot of times people think about ecosystem services as the services that nature provides humans and okay, that's half of it, but where's the part about the services that we provide to the places that we live? And so in our stewardship efforts and in our research and everything, reciprocation is really important. So reciprocation in that concept of ecosystem services is also important. So I will want to see, so right now I can see all this, I see a lot of one-way arrows. So I don't know if there's a way in this thing to make the loops or two-way arrows, but I would certainly prefer to see that so it can be more reflective of our paradigm of reciprocal relationships. And Sarah, you might need a plug in your computer. Just saying, you have a low-end battery. Not egregiously low, but I don't know how quickly your computer burns. The danger of sharing a screen.

Interviewer 2: Thank you.

BD008: Take your time. I got nothing else to do.

Interviewer 1: So while Sarah's doing that, that is what we're hoping to do with the remainder of our time with you is to draw those relationships like you've been describing.

BD008: Okay, so Sarah's gonna turn the two-way arrow function on.

Interviewer 2: If I can... no, that's not it. Kelsi, do you know how to make it two-way?

BD008: Sarah, you can figure that out later, but just know that the default should be a two-way arrow. If it's a one-way arrow, I will tell you.

Interviewer 2: Okay, okay. So I think the first really big one that I have, and when I move it around, you can see how much it's connected to, but it's sort of what I gathered as like the negative impacts of what we have is the social construct of pristine nature. And so the ones - and if there's…

BD008: I thought the blue boxes are ecosystem services.

Interviewer 2: Yes, so that's not the right color.

BD008: No, I think…

Interviewer 2: That should be a stressor, just kidding.

BD008: Yes, that is a stressor.

Interviewer 2: Yes, sorry. Still learning the software, very new to me. I mean, that's why we're doing this, right? Gotta get it right. Okay, so that is definitely a stressor, but it still applies to everything that the red arrow connects to is sort of a negative impact. So I have that as, you know, it negatively impacts community culture, Indigenous fishers, your research abilities within Hawaii at your nature reserve. I have that it negatively impacts community-based subsistence fishing plans. It negatively impacts connectivity of human environment as well as just…

BD008: I'm starting to get a little bit lost, I'm gonna need to just sit on it a bit. So the pinkish boxes are stressors.

Interviewer 2: Yes.

BD008: And then what is the orangish boxes in the middle of it?

Interviewer 2: Orange is what we have identified as species diversity, but I sort of just put in concepts that impact species diversity.

BD008: Okay. And then what is yellow?

Interviewer 2: Yellow is policy management actions that either you suggest or are currently in place.

BD008: And the greenish one?

Interviewer 2: Green is stakeholders or stakeholder types, but - I'm sorry, interested parties. Sorry.

BD008: Good adjustment.

Interviewer 2: I'm going to try. Yeah, so that's interested parties and sort of like the ideas of what interested parties might be.

BD008: Okay, then blue is ecosystem services, or reciprocating services.

Interviewer 2: If you think those should change to a different category, by all means, we can do that.

BD008: Yeah, yeah, yeah. I'm just trying to orientate myself to this mental map. Okay, so we can go back to what you're saying, to have that little bit more context now.

Interviewer 2: So these are all of the things that I identified as being impacted by, negatively by the social construct of pristine nature. You can see them here. And then do you think any of these may be, I guess, a double arrow or possibly could have positive relationships in a certain context?

BD008: That's a great philosophical question. Wait, hold on. Let me just get these boxes figured out - um, so the yellow boxes are just different examples of management plans, right?

Interviewer 2: Yeah.

BD008: Um, so were you looking for tangible examples or more broad scale things like just management plans?

Interviewer 2: Kelsi?

Interviewer 1: Yeah. Either, either works. I mean, if there are other, if there are specific examples that we can add to the model, you know, we always like more information.

BD008: I would think at the resolution you folks are looking at - just management plans in general, because as a policy, as one kind of policy, that would be sufficient because otherwise we're going to have too many boxes.

Interviewer 1: Yeah, I agree. That sounds great.

BD008: So we just need one yellow box as management plans and that kind of subsumes both of those. And then yes, I can think of other yellow boxes. So let me know when you're ready.

Interviewer 2: I am ready.

BD008: So I'm not quite sure how you would type this, but so there's the Endangered Species Act, which is a law, right? But then there are ways in which that law is interpreted by different regions within NOAA and Fish and Wildlife Service, depending on what species you're talking about. So there's, I think, laws that are one yellow box relating to endangered species. Maybe just say endangered species act. That's really the law. But there are - so that's the federal law, but there are also state laws relating to endangered species. I think that's another yellow box. Our state certainly has them. Other states probably do as well. Just so you guys know, the Hawaii state laws for endangered species are stronger than the federal ones. And then another yellow box would be the interpretation of laws by administrations and the judicial branch.

Interviewer 1: And are these, I guess, do any of these have specific positive or negative relationships to the social construct of pristine nature?

BD008: I can't think of a positive relationship.

Interviewer 1: So what about - what about positive or negative relationship to any of these interested parties?

BD008: Good one. 10 minute warning. Those are all negative.

Interviewer 1: Okay. All of them would be negative?

BD008: If they're emanating from a social construct of a pristine nature, then yes.

Interviewer 1: Okay. Then I can mark that later since we are short on time and we can….

BD008: Yeah. Are we supposed, in phase two, are we supposed to go through all these boxes to make sure that all the arrows are connecting properly?

Interviewer 1: In theory, but you know, if we don't have time, like just as much information as we can get from you is great.

BD008: So much pressure. So I wanna just with the remaining time, maybe focus on those blue boxes that are kind of floating in obscurity. So, I think, I'm wondering - so Indigenous stewardship, I'm wondering if reciprocation of services, I think that's different. So if you could put a blue box for Indigenous stewardship because you don't have to be an Indigenous person to engage in reciprocation of services, but you'd have to be Indigenous to engage in Indigenous stewardship. Oh, and so you guys know, I mean, you did it there, but Indigenous when referring to people should always be used as a proper noun. So that would be a lot of positive relationships. Certainly all the green boxes. I don't know that those are ecosystem services - sounds like they're more like - I mean, they themselves are social constructs so maybe just Indigenous worldviews or something to counterbalance the social construct of pristine nature. I'm trying to just think of how to hold these things in parity.

Interviewer 2: I'm sorry, you said "add what?" Indigenous worldview of relationships with nature.

BD008: Um maybe - not really - sorry, change the humans as a part of nature. Change it to humans as a part of nature? Yes, instead of relationship with nature. No no no no no. Not the whole thing. Just take - just delete relationship with and view of humans as a part of nature.

Interviewer 2: And that's an ecosystem service or?

BD008: No, I don't know that those blue, I don't know if there's a good classification for all those blue boxes. I'm thinking more of, we have social constructs that I think are positive and social constructs that I think are negative. And so I think - like that Indigenous worldview blue box and the social contract of pristine nature are contravailing concepts that are of the same kind of impact level. Right. But I don't think one is an ecosystem service and the other isn’t - just two ways of viewing how we're living.

Interviewer 1: Yes, Sarah, we can re-categorize after this.

BD008: I have a manuscript that's on the back burner about indigenizing the concept of ecosystem services and really bummed it isn't published yet because they would answer all of these questions.

Interviewer 1: Yeah, please let us know about that. That would be really helpful. I think that's, I mean, there's definitely a few things that I've marked in my head that need to be expanded. And I'm assuming double arrows for pretty much everything.

BD008: Are you guys in DC or where are you guys at?

Interviewer 1: I'm in Edgewater, Maryland, which is outside of DC.

Interviewer 2: And then I'm in Mobile, Alabama, so.

BD008: Yeah, I'm gonna be in DC next week. That's why I was thinking you'd be able to sit down and do this. I feel like you don't have enough time to do this justice. And I'm worried that something's gonna go out that isn't actually reflective of what I've been talking about. So how should we deal with this?

Interviewer 1: Yeah, I mean, if you have time next week while you're here and you're willing, I would be extremely grateful and I would love to do that.

BD008: How far away do you see us from being done?

Interviewer 1: 30 minutes, 40 minutes.

BD008: OK, well, I may or may not have time, but maybe - I just - this is too raw to go out. Yeah, that's the point of my thoughts. So I'll say that.

Interviewer 1: OK, no, absolutely. Yeah, yeah, let me know. And if not, if you have time and are willing to do a follow up virtual meeting to finish this, we would also be extremely grateful for that.

BD008: Okay. Well, maybe let's try to - maybe send me another block of times and I'll find something. How long is it gonna take for you guys to play around with this until you guys are - think this gets an accurate reflection of what we've talked about.

Interviewer 1: I think, I mean, we have a pretty good start here. I mean, I think once we get the ball rolling with adding some concepts, maybe like another 30 minutes.

BD008: OK, well, and then how would you send that to me?

Interviewer 1: Oh, so if you want us to send you the model ahead of time this software is publicly available. It's mentalmodeller.com. And we would send you, it's called an MMP file and you can load it into the software to look at it.

BD008: Okay, so just do that before we meet next and send me some books of times. I think it's probably valuable for next week as well or the - I don't know. I was thinking if you guys were both in DC, we could just sit down. But I think all three of us need to maybe do this together. So just virtual again sometime in the future.

Interviewer 1: Okay, great. Yeah, I will absolutely do that. Okay, well, we will let you go. Thank you so much for your time today. We really appreciate it. This is really informative and helpful.

BD008: Okay, thank you for making the needed adjustments when talking to me. Good job.

Interviewer 1: Yeah, thank you for educating. We appreciate it. And I will pass that on to the rest of the team.

BD008: Okay, thanks a lot. Have a good day. Thank you too. Bye.