Interview with Josephine Tittsworth, 8/6/12

Mary: ...[organizing is something] that you've been kind of doing your whole life, basically.

Josephine: Yeah. In the fifth grade, I organized my fifth grade class to go on strike with picket signs, demanding an extra recess. We won. So I got my first taste of success. And I've been like that ever since. Uh, just organizing groups. I love doing that, God, love doing that, and uh...And the reason I...I love the process, the process is just exciting and it's fun for me, I have a blast doing it, when I know the end result is there to help improve lives for other people, and that's what it's all about. But the process of putting those pieces together—it's just fun for me, it's a puzzle we got to put together, just fun for me. I love doing it. Still do it.

M: And on that note...what was your experience entering the Houston Transgender Unity Committee, and how has it changed over time, um, maybe due to your efforts, maybe due to other factors...

J: Please understand something. If I organize something...I don't want to stay there, because then it becomes stagnated. I want to move on and let someone else come in, fresh ideas. I was there about five years. (clears throat) My very first Houston Transgender Unity Committee meeting I went to, it was a room full of people. Everybody in the transgender community was invited, there was one person up there directing the meeting, and it was like twenty people in there. And everybody had their own idea; it was so chaotic. I just couldn't—couldn't deal with it. The chaos. Could not deal with it. So I stepped up and took the committee over. And—with Brenda Thomas—(points) right there—and, uh...Brandi Williams, which—I got a picture of her around here somewhere...somewhere, she's somewhere, she's always somewhere. She's always somewhere. But anyways, I stepped up and became chair. Of the committee. And uh...decided, let's make this a representative organization, where each transgender organization in the area has one representative come to the committee meetings, representing that organization's interests. And then we have a committee meeting and we put together the banquet, 'cause at the time that's all we did was the banquet. We put together the banquet. And that way everyone has equal input, 'cause one person, one vote. And so we started trying to do that, and for a long time—it took a long time for that to catch on. Eventually did, but it took a while, there was many times it was me, Brenda, Brandi, Sara, and Melanie Rudd, uh, Peggy's husband, Melanie Rudd—we were the only ones there, putting the banquet together. For a long time it was like that. And eventually people started putting representatives in that, 'cause, uh, it was real important that we were representative of the entire community, and we kept that going. So (clears throat) after about four—three—years, three and a half years, that's when it really started gelling. Where—just had real representation. But the first two and a half years, it was a struggle for us. But it was working, it was working, we were putting the banquet together. We started out in the small banquet room which I got a picture of here somewhere, or I've seen it—there is Brandi, right there. Uh (clears throat) in a small banquet room at a hotel. And this particular year, I turned to Brandi, prior to the banquet. I said, "Brandi, I want you to start working on getting corporate sponsors, so we can
start bringing in more money, and not depend on our ticket sales.” She said, “Okay,” and that was the year that we started getting IBM, they were a sponsor for two years in a row...uh, Shell, Motorola, the Emeritus Corporation was another one—Brandi was able to go make those networks and bring those in and help fund the money—fund it. When that happened, when that happened, that one particular year, that was a key year. The banquet was gonna be in April, but in January, I saw the ticket sales in January, and I looked at Brandi and Brenda and Sara and Melanie, and I said, “We’re gonna sell out before the banquet ever happens. It’s gonna be a sellout. Standing room only. What are we gonna do? We need to move into the big ballroom so we can keep going.” Well, they got real nervous. They didn’t want to move into the big ballroom. “We don’t want all this space and just have a few people show up.” And I’m saying, “Look, I’m watching the ticket sales. We’re gonna be a sellout.” Well, they voted me down that year. But the hotel was willing to work with us, put us in the ballroom. They voted me down. So I brought up—I said, “Look, if we go to the ballroom, we can start having a dance, bring in a DJ, all this kind of stuff.” “Oh, no, we can’t do that, we can’t do that.” And I got voted down all this stuff, every bit of it! And, uh, so we went to that small banquet room. And I was right. It was a sellout. There were people at the door couldn’t get in, they wanted to buy a ticket. It was a total sellout. Everybody was there. And so that’s when they realized I was right, we needed to go to the ballroom. And from that time on, it’s always been in the ballroom of a hotel. And it—and the attendance has always been at or above two hundred ever since. And so up until that time, most we could have it was like a hundred, maybe a hundred and ten at the most, so if you looked at those figures, we had to turn a lot of people away. A lot of people. And so it’s been in the ballroom ever since. That was a great progression. And, when it went to the ballroom, we had dances (laughs) uh, we had entertainment, we brought in entertainment. Um...so all these changes took place during that five-year period. And there were some more but I can’t think of them right now, top of my head. Oh, we started picking up Pride Parade, uh, initially the Pride Parade was called the Gay Pride Parade, but our committee started, kind of...raising hell, and “Hey look. We’re not about gay. We’re about gender. Transgender. And none of the paraphernalia you sell at the Gay Pride Parade has ‘transgender’ on it, nothing.” Nothing did. And so they went ahead and changed it to the “Pride Parade.” So when people tell me the “Gay Pride Parade,” I—“Uh-uh, it’s the Pride Parade.” (laughs) Because it’s the whole community. The pride of the whole community. So our committee had an influence in that correction. So, creating change within the culture. Uh, and then we picked up the Day of Remembrance. And we started having it at the Holocaust Museum. And they were very, very willing to have us come in, because GLBT folk—people were persecuted by Hitler, and they had pictures of it and everything. And so, we were more than welcome to come in. And it, it helped the Holocaust Museum get more exposure as well, so they benefited too. And it—gosh, as long as I was chair it was always there. After I left they moved it to other locations. They said it got too big for the Holocaust Museum, which saddens me, because it was a perfect venue for the theme, and uh...So after I left, they, uh, the people that took it over dropped the entertainment; they didn’t want entertainment anymore. Okay. No more entertainment. They still had the dance.
They moved from the Holocaust Museum to other different locations. And I don’t know where they’re willing to settle in now, just don’t know. So they made some changes in that area. So...it’s been really...oh gosh, an evolution in the community.

M: Okay. Um, you mentioned that IBM was a sponsor for the Unity Banquet?

J: Yep. Two years in a row.

M: Okay, um, and you worked at IBM.

J: I retired from IBM.

M: So, um, were you involved in that, did you ask for their support, or did they just offer it up?

J: Oh, no, no. We asked for it. And they knew that I was chairing the committee. So there was more incentive.

M: So, um, it was based on their, like, knowledge of you as a person and your work there.

J: I gave Brandi the contact information. Brandi made the contact and explained everything and request. The first person we met was Stan Kimmel. And Stan came out, uh, his partner couldn’t come, and I’m still in touch with Stan—Stan these days. We communicate off and on. And then the second time, uh, Sarah Siegel came out, and she was one of the executive—Stan was an executive, and so was Sarah, so. At IBM. Sarah was funny. She was funny. She was Jewish, and she used some, when she’d make a donation, she made the donation plus one penny, and she said that is Jewish tradition. And I was thinking, I’d never heard that before, and I’m always interested in this new cultural stuff (laughs). I’m always interested in learning and I thought that was so interesting to hear her say that. So I’m still in touch with Sarah Siegel. We still talk. But uh, they came out for a couple years, and then the person who took over after Sarah Siegel, he (unclear): We don’t support local events. Okay, fine. So IBM hasn’t been back.

M: Okay. And you worked there for a long time.

J: Yeah.

M: Um. And then, after you retired, that’s when you started all your, um, education, and—

J: Well, I did some education while I was still working for them.

M: Okay.

J: Yeah, I took vacation time--

M: Okay.

J: --to go to these conferences.
M: Um, so, what was kind of the turning point that made you decide to learn social work and um, get all of these degrees that you've kind of been accumulating for the past, like—

J: Not too many, just three degrees. (laughs)

M: Sounds like a lot to me.

J: Her husband (points to photo of Peggy Rudd) was the influencing factor for me to get into social work. He is a master social worker. He’s a retired president of a major HMO. And we have been good friends ever since 1981. And, so, I had a professor here of psychology that was one of my mentors, I had another mentor here in sociology and those two were married. Okay? And they were both pulling me to go to their profession. And so I talked with Melanie, who was a social worker, and she says, “Why don’t you just please them both and be a social worker?” (laughs). ‘Cause we did both in social work.

M: Okay. So, um, once you did start getting involved in academia and all of this, how did that change kind of your perspective on yourself, and on the community, and what was going on around you?

J: You've got to understand, I love being a social worker, I just love being a social worker, 'cause it's so cool! Uh, (clears throat), social work is an extremely broad field, professional field. Very, very broad. Just about any area, a social worker can fit in. Just about any area. And with me advocating in the transgender community, (laughs) social work is a perfect fit, because it's in our code of ethics that we are to advocate for the underserved, underrepresented, and oppressed populations in our society. That's what I do. I advocate for the oppressed, the underrepresented, the underserved in our society. And, so social work is a perfect fit for what I do, and it just makes me just so happy to know...when I get someone telling me, and this means a lot to me, this is, this is my driving force, when someone comes to me and says, “What you did for me made a difference in my life,” that's when I feel like I'm fulfilled. All this accolades I get, all the awards I get, all the degrees I get, that don’t mean anything. That one moment counts. That’s when it counts. When I know that something I did helped improve the life of another, that’s all that matters. I don’t care about the rest of it. Could care less about the rest of it. That’s the only thing that matters to me.

M: Okay. Also you mentioned that Tri-Ess had trouble finding people to do research. And now you’re kind of doing some of that research yourself. And um, you’ve published works on people in the trans umbrella and their families. So um—I don’t know—how has that experience been and—

J: Well, all of the publications that have my name on it so far have been with the transsexual population. My dissertation is going to be on—wow, what happened here? Something happened here. If you look right there, something happened to that picture. I don’t remember what it is. But anyways, (clears throat) my dissertation is going to be on cross-dressers, specific, Tri-Ess cross-
dressers, and uh, Tri-Ess is going to help fund my research. Um, and I’m not going to get this in proper order, so... (laughs) Academically speaking, when I do my dissertation, everything will be in proper order. But what I’m going to be looking at is I’m going to be researching the heterosexual cross-dresser’s relationship with their spouse, family, and friends, and how that relationship impacts that heterosexual cross-dresser’s satisfaction with life. That’s the research I’m going to do. And uh, Tri-Ess is going to mail my surveys out to all the members. And they’ll return the survey and then I’ll go into SBSS, do the statistical data, crunch all the numbers, and then write my paper. A book. It’s a book. I’ll get all that done.

M: Okay, um, it’s telling me I need to change the battery, so—

J: Okay.

M: --I’m gonna do that just now.
Interview with Josephine Tittsworth, 8/9/12

Josephine: Take one, action.

Mary: So when we left off last time, you were talking about your dissertation on, um, heterosexual cross-dressers and their families, and their satisfaction with life, and did you have anything more to say on that subject before we move on?

J: Actually, what I’ve done is—no one’s really done this type of research. Uh...years ago, you had Vern, and uh, what was his wife’s name, I’m thinking Barbara but I think I’m wrong. Bullough, Bulloughs did extensive research on cross-dressers, heterosexual cross-dressers. Uh, Doctor, uh, Richard Doctor—I call him Dr. Doctor—is still alive and doing research—has done some research on cross-dressers; Dr. Virginia Prince has done some research on cross-dressers. Which your major—your big, major researchers on cross-dressers aren’t doing research anymore. On cross-dressers. Uh, so there’s a gap here. There’s a need for research on cross-dressers now. And uh, and I’m hoping to fill that gap. I enjoy doing research, I just don’t enjoy writing it up. But I enjoy doing research, crunching the numbers in SBSS and just seeing how it falls out. That kind of stuff. I think it’s gonna benefit the community. The one area that needs research more than anything else right now, and it’s the hardest one to do, is, we need to know what the long-term impact is on children whose parent is a cross-dresser. We don’t know. There is no scientific data on it. There’s data on transsexuals, but there is no data on the cross-dresser, and how that impacted children, uh, on the long-term. Uh, right now, within the cross-dressing communities, they ask the question, should we tell the children—when’s a good time to tell the children? And uh, rule of thumb, anecdotally, rule of thumb is you tell a very early age, or wait until a much later age to tell, and, uh, during the developing years is not the best time to tell, ‘cause kids are already struggling with their own identity with who they are, peer pressures and all this kind of stuff. So um, we don’t know for sure how to answer that question. We know anecdotally how to, but not—we don’t have causation. No causational research has been done in this area. And here’s where you get into your problem. When you get in your IRBs to get approval to do research on subjects, it’s extremely difficult to get IRB approval to do research on children. ‘Cause in order to know, uh, do a longitudinal study, uh, with time gaps. In order to do that longitudinal study to see how things are developing with the children, what are their grades like, what is their peer—peer relationships like, family relationships, et cetera, uh, social, uh, maturity, social development, you don’t—we don’t know this information. So a longevity study with time gaps, uh, allows us to take these snapshots along the way, and after about twenty years of studying, you can look back and, uh...surmise a possible, uh, child development process when a cross-dresser is, uh, the dependent variable. And all the independent variables are things that children go through and they struggle with while they’re growing up. You maintain that dependent variable of a parent being the cross-dresser, and you measure against that all along the way.
M: Do you have any hopes for what you’re going to accomplish with this research, or maybe expectations?

J: Yeah, I hope so, but I need to be working in a university in order to do this. Uh, I really need the support of a university to do a longitudinal study. I’m sixty-one years old. Twenty years from now, I don’t anticipate being around. (laughs) Okay? So I need to be able to work within a university frame in order to put the team together, and if one of us were to fall out for any reason, you still have a team working on this process. ‘Cause it has to be a very dedicated team to this study. But it’s gonna be very, very important once it’s completed.

M: Um…

J: Let me tell you one more thing. What really stirred my interest into doing this is, I was in a beauty shop one day, I was living in Sherman, Texas, I’m at the beauty shop and I’m getting my hair done. And I was just casually talking to the girl doing my hair about cross-dressers, and she says, “My father was a cross-dresser, and I hated it.” And I’m thinking, Hmm. How many kids hate it? And why? Why did they hate it? What are the factors coming into play to cause them to hate it? Were there other factors besides the cross-dressing at play, or was it strictly the cross-dressing? So we have to look at all that stuff. And that’s what started my interest in that area.

M: And, I mean, I’d imagine that you also have your own personal context to apply—

J: Yes. Mm-hm. Yeah.

(pause)

M: So, let’s backtrack a little. Last time, when the microphone wasn’t working, um, you were telling a story about how you became involved with Tri-Ess and started the Tri-Delta chapter. Um, so if you could recapitulate that, that would be good.

J: In 1981, I reached a point in 1981, where, uh, I felt like I’m the only one in the whole world that does this crazy thing, wearing women’s clothes. And so what I did was, I said okay, let’s find out. I wrote a letter to Playboy magazine. And in that letter to Playboy magazine I asked, I’m doing this. Are there anyone else—is there anyone else in this world that does what I do? And they wrote back, said yes, and they gave me Carol Beecroft’s address. So I turned around and wrote to Carol Beecroft in Los Angeles. And she responded back—first of all, she responded back saying, “What a last name for a cross-dresser!” (laughs) But—That was funny. I’ve grown up with that name. That’s truly my family name. But anyways, she gave me a list of cross-dressers in the Houston area. And so the next thing I did is I went to La Quinta Inn, over here at Wirt and 1-10, and I reserved and paid for a suite on a certain day, and I went home and I wrote letters to all the people on the list, saying, “I’m going to be at La Quinta Inn on this day at this time. You are welcome to come.” And, “I’m a cross-dresser.” So, I anxiously awaited there at La Quinta Inn. ‘Cause I didn’t know who was coming, or if anyone was gonna come. I didn’t know!
And, I’m sitting down, all of a sudden (raps on table) I hear that on the door, and I’m nervous, and understand, I was taught to believe if a man wears women’s clothes, then they’re really weird people, but I’m not. I knew I wasn’t. But my mom and dad and society—they’re not wrong. They taught me this. So any—everyone else is really weird and off the wagon. And so I was really nervous. I went and answered the door; there’s this man and woman. And they came in, and I sat on the couch, and they sat across the coffee table from me. I kind of leaned over and softly told the wife, “I’m a—I’m a Christian.” And she leaned back, looked at me, and says, “Me too.” And it’s from that time on we developed a relationship we even have today. And that was Melanie Rudd and Peggy Rudd. And the three of us together created the first Tri-Ess peer support group in Texas. We created the first one. And we affiliated it with Tri-Ess. And so, uh, I was the first president, Peggy Rudd’s the second president. Peggy Rudd was the first wife to ever be president of a Tri-Ess chapter. The very first one. And so, uh, after two years, my wife and I were going through a nasty divorce. I mean, really nasty divorce. And so I withdrew from the transgender community completely for ten, twelve years, something like that, in order to protect my right to be able to have access to my daughter. And so that’s—family is very, very important to me. And so I stayed in hiding, my cross-dressing stayed in hiding all those years. Now, I never stopped cross-dressing. Well, I did the first six months, ‘cause it’s—going to court just scared me so much. But—I can’t, I can’t fight it, it’s just part of who I am. I just can’t fight it. And so I continued cross-dressing. And, uh—all the time. Now, my wife and I got married again. Gosh, it was about, like, ’86 when we divorced, and, uh, let me see here, in ’83 we divorced, uh, okay, ’83 we divorced; we got married again in—I think it was ’87. And we were married until ’93, at that point. And when we got divorced the second time, I got on the phone, and I found Peggy Rudd’s phone number, and I called her—and I used to go by the name Judy Daniels. And I called her up, and I said, “Peggy, this is Judy Daniels.” She freaked out, uh, she’s just really happy that I called. And she got me back in touch with Tri-Ess. Uh, she was...the...my avenue in. And so, up until that time in ’93—in ’81 we created the first Tri-Ess chapter in Texas, and we called it Tri Delta. Now, somewhere between when we created it, when I left, and when I called in ’93, there had been a reorganization of it. It reorganized. And it became—they split. And when they split, uh, GCTC formed, Gulf Coast Transgender Community, something like that, and Tau Chi remained a Tri-Ess chapter. So there was a split in the community that occurred. And so GCTC went their way, Tau Chi went their way. And it was sometime between when I left in ’93, I don’t know exactly when, but sometime in there is when that split occurred. Uh (clears throat), so I got back into Tau Chi, which was originally Tri Delta. I got back in with them. Now somewhere in this gap here while I was gone, there was some really serious infighting within the transgender community, different organizations, that uh, “You’re trying to take our people away from us, uh, so we’re going to try to get your people,” you know, a lot of infighting, we want to be the dominant group, blah blah blah. And so, Peggy Rudd and Rene Fenner got together. Peggy Rudd with Tau Chi and Rene Fenner with GCTC. And they decided we need to stop this infighting, it needs to stop. And they created the, uh, Unity Banquet, which, uh, allowed all organizations, transgender organizations, come together, uh, in fellowship. And that was the
beginning of the unity in the Houston area. I can tell you now, with confidence, the Houston metropolitan area is the only area in the United States where every transgender organization here cooperates with the other, not in—there’s no one group saying, “No, I don’t.” They all cooperate. Which is unusual, ’cause nowhere else does it do that. Uh, you may have, in some areas, all the transsexual groups cooperating, not the cross-dressers, or something—something, you know, is divisive in that area. Anyways, so in ’93, I got back in Tau Chi. And when I got back into Tau Chi, I, uh…was asked to be on the board of directors for Tri-Ess, as a director of chapter networking and support. And I served on that position for, uh, seven years. And while a member of Tau Chi I served as president a couple of times, I think. And uh, it was growing, the chapter peer support group was growing. And in, after seven years, in ’02, when I started my transition as a transsexual, I no longer qualified as a heterosexual cross-dresser. So it was—uh, I was obligated to withdraw from Tri-Ess. Which I did. I just withdraw. Got out, I got out. One of the things I did not want to have happen is I did not want to have the wives look at their husband and say, “You’re gonna go get a sex change, so you can’t cross-dress.” And they didn’t understand that what I did had nothing to do with their relationship or what the husband was doing. This was something I did for me. And so I—I couldn’t be there as an influential factor, with them. So I withdrew. And I stayed away for a number of years, I completely stayed away, so they would have time to adjust. Please understand this: Tri-Ess within the United States, while I was on the board of directors, I was well-known across the United States and within the Tri-Ess chapters. (clears throat) And there were people, and there were wives even, who, uh, looked at myself and my wife as models that they should follow. And so by me going like that, there was an impact on that, and I did not want it to be a negative impact, so I was trying to be very careful on these interactions, so it was best I go completely away, not interact, so that they can come to terms within themselves and they can do their own healing process. So anyways, I transitioned. That’s Tri-Ess.

M: Okay. And also, let me just check and make sure the battery and the memory card are still good…okay, no problems so far. Um, yeah. Okay (laughs). So, Virginia Prince started Tri-Ess.

J: Virginia Prince and Carol Beecroft.

M: Yes.

J: They merged their two organizations.

M: So you mentioned having contact with both of them. Do you have any stories to share?

J: (laughs) Mainly Virginia Prince, not so much Carol Beecroft. Carol Beecroft was easier to get along with than Virginia was (laughs). Uh…you…do you remember that when—how old are you now?

M: Twenty-one.
J: Okay. When you were eleven years old—twenty-one...no, when you were nine years old, there was talk about at midnight, January first, 2000, all electricity was gonna go off, computers were gonna die, blah blah blah? Remember all that?

M: Yeah.

J: Okay. (clears throat) Virginia Prince and I got in a very heated argument over that. Understand, I retired from IBM. I repaired and maintained large computer systems. I knew what was gonna happen. And it was all because changing from a 1900 date to a 2000 date, was what it’s all about. And so, we had already done all the patches on the computers so there wouldn’t be a problem. So Virginia and I, we were in Minneapolis at a SPICE conference—Spouses Partners International Conference on Education—that Peggy Rudd created. And we were in the lobby one day and I looked at Virginia—I said, “Virginia, on New Year's Eve night, nothing’s gonna happen!” “Yes it is, the whole world’s gonna go black!” And there was no changing Virginia’s mind. ‘Cause when Virginia sets her mind to something, you can’t change her mind. And that’s the kind of woman she was. And but we were roommates there at the hotel. She was so fun. And at SPICE conference, uh, you’re not allowed to cross-dress at a SPICE conference and so, Virginia was having to go as Charles. And we were in our room one day—Virginia had been taking estrogen, and so was growing breasts. Virginia was a full-time cross-dresser, hence the term transgenderist. She was a full-time cross-dresser. And she looked at me and my wife were roommates with her, and she says, “I’m wearing my bra backwards so I can compress.” (laughs) And so she was, she was a very interesting character. Uh...there were a number of people who really didn’t want much to do with her, ‘cause she was so argumentative, but uh...the ability of you and I to be able to sit here now and have this conversation—we owe it to Virginia Prince. She was the, uh, pathfinder. Uh, she’s the one that pushed the envelope for all of us. And so, uh, I owe her a great deal. A great deal.

M: Um...um, in terms of the Houston transgender community, have you noticed any difference—differences between the community here in Houston versus in other cities, or other parts of the world?

J: Well, the main thing is, like I said earlier, is this is the only metropolitan area in the United States where everybody cooperates. Now—that’s differences, and I’m not saying there’s not differences, but everyone cooperates and they’re willing to try to work through these differences. And, uh, and everybody cares about each other. (clears throat) Don’t find that elsewhere. Uh...it’s kind of like, this is my territory, okay, don’t interfere with my territory. We’re here—but in this metropolitan area, it’s like, yes, we all have our individual territories, and we’re not gonna mess with you, but we’re all gonna come celebrate together. You just don’t find that in the United States. (clears throat) What I do see in, in research across the United States, is there’s far more interest placed on transsexuals than cross-dressers. Or intersex. Or drag queens and kings. Most of the research coming out is for transsexuals. And transsexuals have been so inundated with surveys, it’s unreal. People are getting tired of getting surveys. And but cross-dressers
haven't been inundated with surveys, so they wanna get—"Yeah, all right, let's do this." Okay? And, uh, so that separation right there across the country is very evident. And—and across the country (clears throat) between—you know, we may all be part under the transgender umbrella, but yet, there's gonna be people out there who are gonna argue that, "No, I'm not part of transgender, I am not transgender," but they meet the definition of transgender, but they won't acknowledge that they're transgender. So you have this debate going on across the country: you got group one, group two, different view here than what this group's view is. And so there's that conflict goes on across the country. Uh, definitions, the (laughs) definitions change from place to place. And within the transgender community, the definitions are ever-evolving, they're constantly evolving. And so what we call a definition today may not be the correct definition tomorrow. So it's all a new field for research.

M: Yeah. It is all changing constantly. So right now, what do you think are the most important issues that, um, the transgender community in Houston is facing?

J: Uh, equal rights. By all means, equal rights. Uh (clears throat) the equal employment opportunity commission, uh, submitted a ruling that uh, you can't—no one, uh, receiving federal funds, can discriminate against a transgender for employment. That's federal rulings. Hasn't been tested in courts yet, but that's for employment. And that's based on sexual stereotyping, not transgender. (clears throat) Uh, Price Waterhouse vs. Hopkins is a well-known federal case. Supreme Court ruling. Hopkins was an executive. She was a woman at Price Waterhouse. She far excelled her position. She was up for promotion as a partner in, uh, in that firm. And she was denied a partnership, they told her, because "you're not woman enough. You don't wear dresses, you don't wear heels, you don't wear any makeup, you're just not the image we want." Well, she sued 'em, based on sex discrimination, because they sexually stereotyped her as not being a woman. And so they denied her promotion. Supreme Court ruled in her favor. (clears throat) Transgender community has taken that ruling and has utilized that to develop a case law in the United States. To where I can't—I can't sue you because you discriminated against me because I'm transgender. But I can sue you because you discriminated against me because I'm not male enough. If you do that, then I have a case law to back me up, Price Waterhouse vs. Hopkins. And I can—I can win my case on those grounds. But I cannot come to you and say, "I'm suing you because you're discriminating against me because I am transgender." I can't do that. That won't work. So—and this is what I do these days. I work towards this equality issue. Our colleges and universities in the state of Texas have been so conservative for so long that for transgender faculty, staff, and students to succeed within academia, there needs to be a more enlightened... uh... environment at college and universities. Only the issues that transgenders face, and policies need to be in place to protect transgenders, whether they be faculty, staff or students, from discrimination. And this is what we work on now with Texas Transgender Nondiscrimination Summit, to try and make changes in that area. Now, with every action there's a reaction. Okay? I'm gonna say that with every effort to try and get policy changed, the reaction—one of the reactions, just one of 'em, one of the reactions is, is a continual grassroot growth and
support for the transgender community. It’s a continual thing. And by actively going out, making ourselves known, and, uh, and presenting the issues out there as they truly are, the people begin to start questioning what they were taught. Here’s how people work. This is the psychology of it, is, people, when they’re up against something they don’t know or understand, they have a tendency to fall back on what they were taught in order to cope, so they can get through that process. And so if you’re taught that men or women who change their sex are just really terrible low-lives, second-class citizens, third-class citizens, then whenever you encounter this, that’s what you’re gonna fall back on so you can cope with the unknown. ‘Cause it’s unknown to you. So what we do is we try to let people see what the differences are. We’re—we’re—to contrast that—the stereotype and reality. ‘Cause when you contrast those two, people start questioning the stereotype. What I was taught is not what I’m experiencing. And when they start experiencing this, then they start changing. And change process occurs that way. Uh, (clears throat) Dr. Jean Latting, in her book Reframing Change—you’ve got it.

M: Uh...

J: Yeah?

M: It’s around here.

J: It’s around here.

M: Yeah.

J: She, she stated in there, she stated in there—yeah. Learning—or, diversity plus learning equals change. And so when you have that contrast going on, and people are experiencing that, and questioning—they can’t help but question the stereotype. Now, you’re gonna have some people that are gonna stick to that stereotype no matter what they experience, or—or discover. No matter what. (clears throat) But you’re gonna have—the majority of people are really sensible people. And they’re gonna start realizing, transgender people don’t fit that stereotype. So change process slowly changes. You slowly build this grassroots efforts. The students in our colleges and universities right now one day will be our state representative, will be our state senator, will be our governor, will be our, uh, congressional representatives, our senators, or our president. Or involved in policy change on a macro level. (clears throat) If they get the education now, while they’re young, they can—they can develop their policies as they—as they mature and develop, whatever career path they go into. So. Now you know. (laughs) That’s what needs to happen with the transgender community.

M: Um, when we talked before you used the phrase “intergroup contact theory.”

J: Yeah, intergroup contact theory.

M: Is that what you’re describing here?
J: Yes, when you—when you do—when you put the stereotype in contrast with the reality and you start putting it together, intergroup contact theory. Uh (clears throat) And, and it doesn’t have to be just with transgender, you could do that with any of those in groups and you put them together; eventually, they begin to understand each other. And they see past the labels. And so—go ahead, Google “intergroup contact theory.” Or go on—uh, uh, your library, and do a search on it and you’ll see what I’m talking about here.

M: Um, and in the last interview—when the microphone wasn’t working—you had a story kind of related to this, um, about a woman who had a lot of stereotypes and misunderstandings about, like, transgender people, and eventually came to change her mind.

J: That was here at the University of Houston Clear Lake. Uh, she was a staff person, her name was Candy. And when I first came here as a student—understand, I’m always wide open to everybody that I’m transgender. I’m a transsexual. Here I am. Take your pictures. Whatever, you know. And I’m very open about all of this. And so, this lady came to me and she looked at me and she says, “I transferred from UH central campus to this campus because I wanted to get away from people like you. You’re disgusting people, we don’t want anything to do with you. But now you’re here; it’s interfering with my life.” I said, “Okay. I wish you the best.” I walked away. No arguments, I’m not gonna argue this. I will never get into an argument over being transgender. I will get into a discussion, into respectful debate, but not argument. Never argue. Anyways, I walked away. And about three years later (clears throat), after the work I’ve done on campus, to try to get, uh, changes made on policy, the provost, uh, came to me and asked me to sit on the diversity panel for the convocation for the faculty and staff, and I agree to do that. So I’m sitting there at this table, and it came my turn to say something. And I, I’d been talking about barriers, being—facing barriers. (clears throat) And this lady stood up. I had no idea she was gonna do this. She stood up, turned around and looked at everybody in the audience—she’s on the first row and looked at everyone and that room was packed, huge room. It was packed. And said, “I want you to know that I’ve been one of those barriers for Josephine. And after I’ve had the chance to get to know her and everything, I found out she’s a very sweet person and caring individual. And she’s just a good person all around.” And uh, which kind of—whaoa, what just happened here? (laughs) You know, it kind of caught me off guard. And but uh, that happened, so the change took place, whether I directly caused it or indirectly caused it. Change took place.

M: Let me just check on this again. Okay, we still have battery, that’s good, so that’ll last a little while longer and then when it doesn’t, I have another that should be charged, so that’s fine. Um, so, in transitioning, you were kind of socially moving from a place of heterosexual male privilege to being a queer woman, so what kind of insight do you have to offer on that experience and how was it for you?

J: First of all, let me kind of give you a little insight here. Generational gaps exist with the word “queer.” The older generation, the word “queer” has the tendency to bring negative connotations,
whereas the younger generation is embracing the word. And so (clears throat) just kind of FYI, let you know that. Uh, so, yes. I transitioned from a heterosexual male to a lesbian. And from a lesbian—I—uh—this is just sexual orientation now. Heterosexual male, to a lesbian, to an asexual. I’m asexual. Don’t want to have sex. Don’t want to have a relationship. Nothing. I’m happy just the way I am. I don’t need any changes in my life, don’t want. So I had those changes, after—prior to 2002—well, actually it really started when I went on medical leave of absence from IBM. In ’99. I decided I’m gonna cross-dress full-time. I was still married at the time. And when I started cross-dressing full-time, I realized that, you know, maybe I need to get into therapy just to be safe, have a safety net in place, just in case. I wasn’t having any problems, I just wanted to be sure everything was gonna be okay. And it was during that therapy process that I realized that I wasn’t a male. Mentally, I was not a male. I was female mentally. My body was male, but my brain was not male. And, uh—and pieces of the puzzle of my life started coming together, just—and if you’ve already heard me do a presentation and I’ve already said this in presentations, and so I put those pieces together and I realized, I’m a woman, I’m not a cross-dresser, so that’s when I separated from Tri-Ess, is when I came to that epiphany. (clears throat) And so—and—once I came to that epiphany, I worked towards surgery. Let me put a little caveat in with this. Prior to surgery. In reality, I would have been just fine being the woman I am without the surgery, had it not been for the way I was treated at Texas A&M Commerce. Uh, that was the final deciding factor for me. (clears throat) When they told me that, “Well, if we put you in a dorm with other women, and you go in the bathroom and you have a heart attack, you’re laying there naked and everything, what are we gonna do with appearance?” They did not want me coming to their campus. They withdrew three thousand dollars of my scholarship. And uh, and wouldn’t let me use my Texas veterans’ benefits either. So (clears throat) that moment is when I made the decision that I need to start thinking about surgery. And shortly thereafter that, I found out that IBM provided coverage for, uh, vaginal surgery. Or, uh, phallic surgery, I don’t know, which direction you’re going. And so I went ahead and used my benefits. IBM paid a hundred percent for my vaginal surgery. Very rare in this country, to have that ability. Very rare. (clears throat) But what happened at TAM Commerce was a turning point for me, was a trigger. And uh, which pushed me into the surgery. It was one of the pushes into surgery. Availability of insurance was another push. But, uh, that’s what started it, right there. I would have been happy living my life as a woman without surgery. Perfectly okay with that. But what happened there was the straw that broke the camel’s back. That’s when it start—the change to surgery started. Okay?

M: Um, do you think situations like that are something that are going to become a thing of the past?

J: No. No, it still exists now. It’s still an issue now. (clears throat) That’s another reason why I’ve tried to work within these universities to get policy changes, because of what happened to me. I have first-hand experience of what happened to me. And it—we’ve had successes in our college universities. But we’ve only touched the tip of the iceberg. We’ve got a long way to go to make
Texas equality real. That was the name of our organization. But I’m using it as a term of equality in Texas. (clears throat). We’ve got a long way to go to make that real. …Now you’re talk—you asked me about male privilege, to female, what—you know, what are my experiences there? I had to learn that when I go to the bathroom, it’s okay to talk. Okay? Uh, my fellow students at the University of Clear Lake, every time I would go to the bathroom, all those ladies would follow me to the bathroom and make me talk in the bathroom. We’d go out to any public place, I’d go to the bathroom, they’d follow me in there and make me talk in the bathroom. And after a couple of years of that, I got to where, okay, it’s safe to talk. I can talk now. So I was scared to talk before. So that’s—that’s a shift (clears throat). To privilege. When I transitioned from man to woman, I fell through the glass ceiling, as my friend Sara Rook would say. (clears throat) I lost privilege. I violated the oath of manhood by transitioning to female; I lowered myself from—from this perspective, a patriarchal perspective, I lowered myself to a matriarch perspective. And this society, being a patriarch society, you know, that’s a level down. (clears throat) Right or wrong, it is. (laughs) Right or wrong. The reality of it. Uh, if I were to pick up a tool in a parking lot, and this has happened, if I were to pick up a tool in a parking lot, and try and do something with that tool, and a man saw me do it, he would come over, you know, “Can I help you with that?” “No, I can do it, I know what I’m doing.” Or if, if I’m loading up utility trailer with some stuff, and I want to do a tie-down, if I try and go—try and tie down, “Ma’am, no, no. You stay back here. We will take care of it.” And this actually happened. I watched them tie it down and they did it wrong. They were really messing up bad. And I got around the corner and redid it all (clears throat) uh, without their interference, but anyways, these are privileges. I picked up a new set of privileges that I’m totally uncomfortable with, because I wasn’t socialized into them. Uh, holding the door open for me. Still have trouble with that, people holding the door for me. Still got trouble for it. If I go on a cruise, before the ship ever takes off you have lifeboat drills. The women are in front, the men are in back. I’m uncomfortable being in front. I was socialized as a man. I don’t want it. And so I feel guilty, being in front with the women, I really feel guilty, because of the socialization that still exists within me. And this is all psychology stuff (laughs). Because of that socialization that exists, I’m not so—I was never socialized to be the woman that—yes, your place is up front on a cruise ship for lifeboat access. You get to go onto the lifeboat. A man drowned. You don’t. Think Titanic. Okay? (clears throat) So that mentality is something I don’t have. And I struggle with that, I do struggle with that. So we’re talking about privileges here. The privilege to drown or not drown. You know? The privilege of uh, chivalry. I don’t get to do that anymore. I don’t get to be chivalrous anymore. Uh, when I hold the door open for another woman, then I feel guilty. Because, you know, I’m a woman, why am I holding the door open for another woman, she’s gonna know who I am. Okay? I’m giving myself away. All kinds of thoughts go through my head. And so you have these social differences that exist. A woman is basically taught to—you need a man to protect you. Well, I don’t need a man to protect me. I’m socialized as, I am the protector. I don’t need a man to protect me. So I struggle with that difference there. So when we’re talking about those gaps between male and female—man and woman, not male female, man and woman. Man/woman is gender, male/female is sex.
(clears throat) So when we talk about those gaps in socialization, it’s really, really inbred into our society.

M: Yeah. That’s really interesting, just, from your perspective, having been able to experience gender roles like, in that way.

J: And when my friends who are girls come to me and they say, “All right, this guy over here. What’s he thinking?” They do. They come to me and ask me those questions. You know, how’s a guy think, blah blah blah. I get asked those questions. And uh, and that’s a difficult question to answer. Very difficult for me to answer, ‘cause I don’t know how. But it happens frequently. (laughs) My friends’ll do that to me.

M: Interesting. That’s funny. Um, okay, and then, with all of the different positions that you hold, um, especially ones advocating for the transgender community, um, some of these require you to be out basically all the time. And I was wondering if you had any insight on...maybe like some people transition and they just want to let go of that—

J: Go stealth.

M: Yeah. Um, versus being very open about being a transgender person. Um, do you think that being out is a responsibility?

J: Well, if you want to create change, yes. Uh, if you’re not interested in creating change, no. I’ve actually had people in the transgender community get angry at me for this statement I made at one time, and I truly do believe this statement. If you’re going stealth, you’re just going into another closet. It’s just another closet. You’re not acknowledging where your roots are from. You’re just not acknowledging them. And when you’re stealth, you’re not helping this person over here get a better life. And so—and I’ve—I’ve had people really get angry at me for saying that. But that’s how I believe. Now, I believe it, I said it, and I—that’s the way it is. (laughs) That’s what I believe.
Josephine Tittsworth interview 8/9/2012

M: Okay. Um, and then, going back to some of the stuff you were talking about last time, um, which we didn’t catch all of because of the technical difficulties, again, you have a really—um, you have a background in organizing, so you have the military background and you have the evangelical background, and how are those—how have those played into your life and the things that you do and how do they continue to do so?

J: Well, everything that’s happened in my life has been another piece of the puzzle in my life pictoral.

[battery runs low, recording stops for battery change]

M: Okay, we’re recording again.

J: Okay, we’re recording. Okay, now (clears throat) in—even in your life, in anyone’s life, as you grow, as you evolve in your lifespan, little pieces of the puzzle create your life pictoral. And the same thing happened with me. Every little pieces, evangelistic pieces—I started learning how to, uh, put things together, how to create. I started learning how to do those kinds of things, uh, in the military I started learning about structure, uh, commitment, and things like that. And order.

The order of things. And with IBM, I began to learn the responsibilities of managing. And so with all these different pieces coming together—and serving on the board of directors for Tri-Ess for seven years, I started learning more of the macro development and the processes involved in that. And so all these pieces come together to help prepare me to effectively organize within a specific community. And I’ve taken all these skills I’ve learned through all these years, and I’m trying to apply them. And I’m trying to learn as I go still. Life is a learning process that never ends. There’s always something more. But I don’t try and—I hope I never get to the point where I say, “Shut up, I know what I’m doing, leave me alone.” Okay? I hope I don’t get to the point where I won’t listen to people talk to me and try to show me things, because I’m making a big mistake if I do. ‘Cause it is a learning process. And hope your whole life will be. So, taking all these skills I’ve learned, I’ve been able to apply ‘em. And, uh, and it’s exciting. I can look back now at things as, “Wow, imagine. I didn’t know at the time I learned how to do this, look what’s happening now.” It’s exciting. Mm-hm.

M: Okay. Um, and then another question: Family and your work in the community are both things that are really important to you—

J: Yeah.

M: --so how does the kind of dynamic between them play out?

J: Well, actually, they’re totally separate from each other. Uh, what I do in the community is the community work. What I do with family is family. And I don’t intermingle the two. Uh, my family really doesn’t know everything I do in the community. My sister knows more than
anyone, and my youngest daughter knows more than anyone. But they don’t know everything I do. Um, my relationship with my sister…uh, when was it, in the year 2000, I was the subject of an hour-long documentary on MSNBC The Secret Wardrobe, and my sister was channel-surfing: “Oh, there’s Brother—whoa, there’s Brother!” (laughs) And she spent several days crying over this. And finally contacted me and says, “We need to talk about your show.” And so we talked about it, talked about it, and I told her, “No, I’m not gonna get a sex change or anything, I’m just a cross-dresser,” blah blah blah. Well come the year 2000, and remember the little triggers I told you about, that pushed me? That all occurred. And so now I’m gonna have the, uh….gender conforming surgery, contrary to what I told my sister I was going to do. To this day, she says I lied to her. To this day. And that back in 2002. And so, uh…she had to go through a certain level of, uh, unlearning and learning, ‘cause she’s going back on what she was taught. Unlearning and learning. And she had to go through that. Uh, she has presented with me in front of classes maybe twice. Maybe three times. And, uh, she’s okay with me, I just don’t put it in front of her all the time. Uh, when I’m around my family, except my youngest daughter, uh, I have—I have to cross-dress as a guy. When I’m around my sister at a transgender function, I don’t have to cross-dress. But any other time I have to cross-dress as a guy. Well, growing up in the cross-dressing community, I’m all about cross-dressing (laughs). And I’m okay with that. Um, better for some—sometimes I just don’t want to worry about—Being a female is hard. It ain’t easy. It ain’t easy at all. It takes forever to get ready to go anywhere. Whereas with a guy—boom! Shave, brush teeth, throw a t-shirt on, you know, cut-offs, flip-flops, boom, I’m ready. Well— with a woman, that’s just not like that. You know, it’s—it’s more involved. So…sometimes I like that spontaneous, uh…preparedness. And uh…and sometimes it’s just downright comfortable. And—but whenever I go out to a function or something, I try and, uh, be presentable. And…sometimes I don’t try real hard, like now. I don’t try real hard, and I’m not wearing any makeup. (laughs) At all. Which, I think I have the right not to do that. A lot of women don’t wear makeup. And so, sometimes I don’t prepare myself to go out, so much. Maybe a little bit. Sometimes I don’t care. You know, that kind of thing. So, anyways, my family, my father, (clears throat) I am his son, will always be his son, and he’s very unhappy with what I’ve done. Very unhappy about it. We still talk, as long as I cross-dress as a guy, and I don’t put it in front of him, I don’t talk about it. I’ll wear overalls, ball cap, ponytail, uh, and, uh, we’ll go to a restaurant, and the waitress says, “Okay, ma’am, what would you like?” I just order, I don’t respond back and, uh, conf—verify the “ma’am” word. I don’t do that. And neither does my father. We just ignore it ever happened. That’s the white elephant in the middle of the room, we never talk about it. That’s my father. Uh, my sister, I can talk to her about it. Uh, but, uh, I still have to cross-dress as a guy. My oldest daughter is fully aware, fully supportive of me, but when I’m around her I cross-dress as a guy. When I’m around her. Um, and so I do that for family. So that’s family. Now, transgender community. I am prepared in the transgender community. As a woman, I am prepared. Once in a blue moon I might cross-dress as a guy in the transgender community. I know one time at U of H Graduate College of Social Work they had a student celebration—end-of-semester celebration. What I did was I went home, and I got my old
western clothes out, big old hat and my old guy glasses (laughs) and uh, and I dressed up as a
guy, and went, and nobody knew who I was. Nobody figured out who I was. I finally had to tell
‘em who I was. And they went (gasp) “Oh, really?” Sometimes I enjoy doing that, because I like
to bring to people the realization of, we’re human beings, and what you actually see may not be
the reality. So you need to be able to underst—go past the labels, go past the appearances to see
the person. And so that’s why I do things like that. That little shock value. ‘Cause it does shock
people when I do that. But I rarely do it nowadays.

M: Um, and then, in some of the photos that you showed me, you had ones of you and some
other people picketing?

J: Yes.

M: Yeah. Over there.

J: Yeah, we got pictures right over here.

M: So, uh, do you want to share that story?

J: Uh, okay. Peter Oiler was a cross-dresser. And a truck driver for Winn-Dixie Groceries for
twenty-one years. And, uh, Peter Oiler one day, uh, told his manager, “Look, I cross-dress at
home,” and the manager said, “You’re fired, we don’t want your kind around here.” So
immediately, Peter Oiler and Shirley Oiler, they were married, they lost their medical benefits,
retirement benefits, uh, their home, they actually lost their home, because this job they’d been
counting on to retire from was gone. They lost everything. And so they filed a lawsuit against
Winn-Dixie because they discriminated against Peter Oiler because Peter Oiler cross-dressed in
his house. Remember what I said about Price-Waterhouse? Peter Oiler was suing because
“you’re discriminating against me because I’m a cross-dresser.” Not because sexual stereotype.
And so, uh, US district court ruled in favor of Winn-Dixie. Peter Oiler lost everything.
Everything. Had to start life all over again, upper middle-aged. And so it was really devastating
for them. So when we heard about what Winn-Dixie Groceries had done, it was just wrong for
them to do that in the first place, ‘cause it had nothing to do with his job—he cross-dressed in the
privacy of his own home. So what someone does within their own home is their business. No one
else’s. And so myself and Brandi, when we heard about the picketing in Jacksonville, Florida,
we got into my car—I had a Thunderbird at the time—and we just took off. We were gonna join
in on the protest. And uh, and we drove nonstop from, uh, Baytown, all the way to Jacksonville,
Florida. Nonstop. And that was a long drive. And we had enough time to get a motel room and
get a nap. And then we had to go help prepare the signs, and all of us went out there. Now when
we were picketing there at Winn-Dixie, and it was their headquarters, uh, Winn-Dixie made
everyone stay indoors. No one was allowed to go outside, including the smokers. So they were
suffering. You know they were calling us names. And so—and we picketed up and down the
sidewalk, we never stepped on the property, sidewalk is public property. Uh, if you look at
easement laws, you’ll see that five to ten feet of—past the road is public property. And so we’re
carrying picket signs, and the media was out there interviewing us. And we did all this to support Peter Oiler, 'cause he was very wronged—that's the improper grammar—very wronged by Winn-Dixie Groceries. And to this day I encourage people not to shop at Winn-Dixie, 'cause they had poor, bad policy. So that was the picketing experience.

M: Okay. Um, we are almost ready to wrap up.

J: Okay.

M: Um, I was just wondering what you see in the future of the transgender community and what legacy that you hope to leave from all of the different ways that you've been involved.

J: (clears throat) I hope to leave awareness. No—I—All right, I don't need you or anyone else to accept me for who I am, the woman I am. I don't need that. I don't need that at all. I accept me. That's all I need. Just me, accepting me. I'm cool with that. What I do need to do, is I do need to help make people aware of the differences that exist in our society. Uh, there—we have diversity in our society. We have diversity within diversity and diversity within diversity and diversity. It goes on and on and on. There's just lots of diversity going on. We all need to get along and we all need to quit fighting and just acknowledge that human beings are human beings. Until people—as a transsexual, I have the same hopes, dreams, desires in my life that everyone else has. I want a healthy family. I want to be able to keep a roof over my head. Uh, I want to just take care of family. I want to be able to have a meal to eat. I want the same thing everyone else wants. Again, some people—it's impossible for them to look past the label transgender. Just impossible. And once they get past that label, then they start seeing my hopes, dreams, desires are the same as theirs. Uh, Shakespeare wrote, in A Merchant of Venice, "Cut me, do I not bleed? Tickle me, do I not laugh?" We're all that way. Except I'm not ticklish. (laughs) But I—we're all like that, every one of us like that. And so, that's the impression I want to leave on society in general, is that, you can be aware of who we are. You don't have to like us. But you need to be aware who we are, and allow us to be free in this country. Which, we don't have freedom. We are very limited. The freedoms that the average person in this country take for granted, many of 'em, we don't have. And so, all we want is equal freedom that everyone gets to enjoy, what they take for granted. We don't take it for granted. So I just want to kind of leave that impression so people will understand us. Now, what do I see in the future? In the long term, well past my lifetime, uh, equality is inevitable. It's going to happen. It is going to happen, no question about it. Within my lifetime, I'm gonna see small changes take place. I can look back twenty years and compare it to right now. And I'm seeing huge changes between that then, here and now. And so—it's—inevitably is gonna change, but in the meantime, it'll be those small evolving changes that take place. That's what I foresee.

M: Martin Luther King, Jr., said, um, "The arc of history is long, but it bends toward justice," and that seems to be your viewpoint as well.
J: Oh, I love that man. Him and Gandhi are my favorites. They are my models I want to follow. I want to inspi—uh, what’s the word I’m looking for—I just want to emulate them, best I can. Uh, they did wonderful work, and they did it as educators, not as, uh...oh, what’s the word I’m looking for...they, they weren’t—they didn’t do it as agitators, they did it as educators, and I want to be known as a educator.

M: Okay. Thank you.

J: You’re welcome.

M: Um, you’ve been great and I think we’re going to stop this recording now.