

Nanaimo Pride Society Collection

Interviewer: Kathleen Reed
Interviewee: Terre Flower
Date: 2018 March
Location: Nanaimo, British Columbia
Transcriber: Annie Smith

Time span full interview recording: 00:00 – 49:04

KR: Thank you for coming in and talking to us today. Can we start with you telling me a bit about yourself? Start with your name.

TF: Okay. So, my name is Terre Flower (laughs).

KR: Do you mind sharing what decade you're in, your forties, fifties, sixties?

TF: Sixty-eight.

KR: Okay, sixty-eight.

TF: I earned it, I don't mind saying. (both laugh)

KR: Alright. How long have you been a member of the Nanaimo and area community?

TF: Well, I moved here in 1994 but I moved to Gabriola and moved to Nanaimo, I think 2009.

KR: So while on Gabriola—

TF: Fifteen years.

KR: Fifteen years. How do you self-identify if you don't mind me asking you?

TF: A lesbian.

KR: And did you ever come out and if so what age were you when you first came out?

TF: Well, that's an interesting question because I'm sure we all have our stories (laughs). I came out when I was twenty-eight. I was well-read before that, and so I came out—I got involved with the movement for Christian feminism as well as the women's movement—really came out as a feminist. It was the most natural thing in the world. It truly wasn't a big deal. I was involved with lots of women who were lesbian. The joke (laughs) in my family is that I was the chief marshal of maybe the third Pride Parade in Toronto and still in the closet with my family. (both laugh) So they were hiding me so that I wouldn't be on TV.

KR: Wow.

TF: But it was as a feminist that I came out and relationships and such things came later. It was that kind of coming out.

KR: Okay. Has your outness changed over time?

TF: Well, it's interesting, that's an interesting question because on one level I would say probably not but I came out with the old people. You know when issues—there were still big issues. At a women's dance the cops would come and walk through the dance hall. That they would take your license plates down and certainly the people that I knew came out at the time when it was really problematic. What I find myself is that I'm probably out in my life but I have that cautiousness that comes with having been out a long time. So probably more and more out but still that cautiousness.

KR: Absolutely. It sounds like you have been an activist (both laugh) in the LGBTQ community. Can you tell me a little bit about that history?

TF: Well, I put on my first human rights conference when I was seventeen. So I've always been somewhat political as an activist I would say. And always anti-racism for sure. When I was coming out, as I say I was involved with the movement for Christian feminism. We were involved with the ordination of lesbians and gay people in the United Church, women in the Anglican and Catholic Church. These were activists with people who were a mixed group—lesbian and non-lesbian. And certainly I consider it part of lesbian activism, what I'm describing. But in Toronto which is where I came out, being an activist is quite different than being an activist here, for example. So I was part of the Fight the Right Festival—we had a group called Fight the Right which was made up of lesbians and gay men mostly though not all. It was the time of the Bath Raids so we were on the street for that. Jerry Falwell came to town so we planned the protest—protest Jerry Falwell—certainly in terms of International Women's Day again very involved with that and very involved as a lesbian. So it was those kind of activities.

KR: You mentioned that you were the third Parade marshal.

TF: (laughs) I think so.

KR: How did you get that title? How did that—

TF: Because of the group that I was involved with—we put on the Pride parade. And they needed a (laughs) cheap marshal so there were two of us, a man and a woman, and I was one of them.

KR: Cool.

TF: But we were also involved with anti-choice, pro-choice activities. You know the whole Women's Movement kind of concerns at that period of time which we're talking about—the eighties, the early eighties, into the eighties.

KR: Okay.

TF: Does that help answer—?

KR: Yeah, for sure. One more question about the Parades. (laughs) For the third annual one what was the audience? How big a crowd—?

TF: It was fairly large but not like any means—and it was very—the difference was it was very community oriented. Have you been to the Pride in Victoria?

KR: I have.

TF: Because to me that is more like what it was then.

KR: Okay.

TF: And it got bigger and bigger and bigger and bigger and now it's enormous. But when we started, you know, we had a parade, and we had a picnic at the park, and that was the kind of thing. The groups that participated were community groups.

KR: Right, so you didn't have corporations.

TF: No, and it was definitely part of the International Women's Day and those kinds of things that were happening. It was very much like that. So not a big deal. Well, it was a big deal for us, for us it was very big.

KR: Absolutely at the time, yeah. And so you moved from Toronto to Gabriola. Is there activism in Gabriola, in Nanaimo, that you've been doing as well?

TF: I've been trying to think about what is different? And I would say that one of the differences, I think it's harder to get into doing those kinds of things as an individual. I was very lucky. To start with though, I was friends with a woman named Caroline Pickett(??) and Caroline convinced me, roped me into whatever the word might be, to help with the kids who came to the Pride picnics so we did the games for the picnics and she lived on Gabriola. I knew her socially and so got brought into what was happening here. The event that I think is sometimes overlooked, the first Pride, I was there for that. So that would be the mid-nineties. And then I got a job being the manager of diversity programs at the Multicultural Society and that allowed me to do activism for work.

KR: Cool.

TF: Which was great so we had a group called the Action for Diversity Team which had a relationship with all sorts of institutions in town and we did all sorts of things to raise the consciousness of the community and make the community more welcoming as an institutional effort shall we say. So I was lucky that I could do that and still maintain my commitment to the issues that mattered to me. And so VILIPS was part of it which given that it was also the Islamic Centre was also part of it and Nanaimo Family Life, Haven, The City, you get the drift.

KR: What _____(??)

TF: So we did all sorts of interesting things around issues, and it was a mix, there were gay men and lesbians and Muslims all working together around issues of diversity. One of the things that we did was we started the Safe Harbour Program. Pardon?

KR: That was you? That was the other group. Okay.

TF: Maria and I to be specific and our Action for Diversity Team. That was as much a response to some of the things that were going on there in the early 2000s with Ringma. There were no lesbian and gay people in Nanaimo. That whole feeling that—it would probably be too strong to say there was a threat—but there were definitely challenges to being an inclusive community. And so the Safe Harbour Program was to encourage—that made three commitments. One, to serve everybody equitably who came through the door. The second thing, to be a physical place of safety for people who might be attacked or challenged because of their sexual orientation or colour. And the third was to have trained staff. And so in the training definitely lesbians, LGBT, queer people, rather than the initials, queer people were definitely part of that understanding that what we were talking about but as well, Indigenous people and racialized people.

KR: To me you are describing a very intersectional group.

TF: Exactly, that's what I want to say.

KR: Perfect.

TF: Thank you, as you said, exactly.

KR: I'm curious about that intersection because that has long been a criticism of the queer movement in Canada and everywhere really. Is that—it's taken a while to get to a real place of intersectionality—if we are there yet? (both laugh) Can you reflect on that from the beginning of when you started to where you ended up?

TF: Well, certainly it helps that I was (laughs), am. I've always thought of it that way. But my academic studies, my other work has always been around issues of race and Indigenous issues

and that kind of thing. And while I agree with that understanding that it's still—there's still a lot of work that needs to be done. If you ever sit in a room of activists, right, let's just talk about Indigenous issues, just as an example. How many lesbians are in that group? You know that we are there, we are at the table. I think that certainly I was very aware of how people were concerned especially in Toronto, how white the movement was. And I don't actually disagree but I think that's only one way of looking at it. If you start looking at those other places of activism, for example, the Women's Movement without a doubt was run by lesbians. And as the Women's Movement struggled around inclusion and that kind of thing, there's definitely a queer component to that. I know that my area is employment around immigrants and people who are new to the country. And I look at the table for the BC Council for International Cooperation which I also was part of and there are lesbians all around the table (laughs) you know, so it's just another way of looking at that intersectionality that lesbians are there doing the work.

KR: Absolutely.

TF: But a politic, how we see the movement, that's different, a different question. So I think if you have that kind of analysis and you're working in those other areas of concern, you are bringing that in and you have to see the world in terms of intersectionality.

KR: That's a good nuance to bring to ___ (??). Thank you. I'll just remind you that if you want your water, it's right there. You've done quite a bit in the Women's Movement with diversity, multicultural, queer stuff. Thinking back on the work that you've done as an activist, has it been worthwhile and why?

TF: Well, I didn't say one of the big things for me in this community. In 2000 and I don't know, 2000-2001, no, 2002, I had just come back from Afghanistan and I was on staff at the Multicultural Society and I was asked to join the School Districts Multicultural Race Relations Committee as part of my job. And after a fair amount of work they created another committee called SOGI which is the Sexual Orientation and Gender Identity Committee. I think that the work we have done in SOGI is pretty damned neat. (laughs) And so, creating the policy of procedure—actually I think the School District now has Social Justice Advocates who are concerned about issues around not only, but about issues around sexual orientation and gender identity. We led the province. I would say we might have led the country in the work that we did in that committee. It's from gender neutral bathrooms to how do we allow trans kids to actually be able to be themselves in school. I mean, these are things that are pretty amazing.

KR: Roughly the time period that that group began, do you remember? Like, mid-nineties?

TF: Oh no, 2000, definitely it was 2002 was when I joined the Multicultural Race Relations Committee. You know when you get old life is so quick. (laughs)

KR: Early 2000.

TF: But it was probably mid- to later into that.

KR: Okay, no worries.

TF: That SOGI happened.

KR: Perfect. We can check the archival records for exact dates and stuff but—(both talking)

TF: Yeah, I'd have to look at it. And it was an important piece for the trustees and for the school that we had kids who had graduated from the school here and talking about how challenging and how difficult it was to be queer or to be trans in the school. I think it woke people up that perhaps needed waking up and it found allies that perhaps we didn't know we had. In fact, all the work I do is always with allies. You know when you talk about intersectionality I just think in terms of alliances, it's finding people with common cause to make change and I do think that SOGI was a significant piece of work.

KR: It's a really, really cool initiative that has done a lot.

TF: It's still happening today. Actually my meeting will probably be next week. (laughs)

KR: And you're still on it.

TF: Oh, yeah.

KR: Oh, wow. Now that—

TF: But may I say? Just add that there were people in the room having these conversations with trustees and with teachers. That is to say, Joan Merrifield who teaches—maybe I shouldn't tell them? Oh, yeah, I think she's out. (both laugh) You know, we were out and we were talking about it and we were fighting that battle in that context. I think that's important to remember too.

KR: Yeah, absolutely. You seem really quite proud of that and you should be. What makes that so meaningful to you instead of the other—I mean, you've done so much. Is there anything that really stands out about—

TF: Well, I think it was cutting edge. I think I was definitely part of it which is neat. Since I didn't come out until I was much older than the kids in school. But I think there are so many brave students, young people in school who are trying to live their lives the way they want to live their lives. And are beaten up, are ridiculed, are made fun of—that anything we can do to change

that is just so important, so important. And in a sense when I think about it when I was in my twenties I was fighting the Bath Raids, I was doing those kinds of things, I was fighting for choice. You know, those battles that have been won in a sense. Even equal marriage I was on the board of EGAL. You know, we did that. Now it's different and these are fights that are equally important and need to be fought.

KR: Okay, you've been talking about gender neutral bathrooms and I'm guessing anti-bullying programs? How has that work changed since you joined the committee? What are you working on now?

TF: Oh, well, when it started we were writing policy and procedures for that specific group. And now we have the structures, right, so we have a policy that is much broader than that—that deals with inclusive and safe schools of which that is an important component—the procedures so now we're talking about what do you do if this happens and what are the recourses to deal with an issue if it arises? But it also says that these are the standards by which we want to operate.

KR: Yeah, it sounds like it's matured.

TF: Exactly and much more institutionalized and I don't mean that in a negative way. And in fact many of the struggles we had, that's the difference, you know. Not that there aren't struggles but there are institutionalized protections that weren't there certainly when I was starting out.

(laughs)

KR: Okay, you've actually somewhat answered my next question which is, what are some of the significant changes or differences in the queer community from when you first became active in your twenties to now?

TF: I think that some things are still the same. One of the things I used to say when I came out, the biggest thing I gave up was being able to walk hand-in-hand with my partner. Now you see it happening, right, but you can still get attacked. I was attacked, not attacked, verbally attacked one block from my house here. It's the same and yet different. I've heard about kids being harassed when they walk down the hall with their girlfriends. Yes, I answered it because there are institutional protections that I don't think were there. Well, I know they weren't there. I mean just think of Randall Garrison and the fight that he's had to have trans rights as part of the Canadian Human Rights Code. Fights are still happening but there's almost an understanding that making them institutional is not a bad thing. That those protections can be there. But there's still attitudes and so on that are—I wish they weren't there.

KR: Yeah. You've accomplished a lot and your generation of activists have accomplished a ton, like those institutional changes that you were talking about. What would you like to see the next generation of queer activists accomplish?

TF: Well, actually I would say, I usually think in threes and there will probably be a third one. Right now I can think of two. One is that intersectionality that I think we have a role to play as allies. That because of our life experience we have an understanding of the world that should make it the most natural thing in the world to choose to be allies in other struggles. So that would be a big deal for me. The second thing would be that, what I've noticed—I'll tell you a little story. Maria organized an event at the college here to talk about queer people going into care as seniors and how a friend of ours came over to speak about this to the nursing students. I presume there were other students, it doesn't matter. This baby dyke, absolutely without question, couldn't understand why this was an issue because for her life she's out—there's nothing—there will be struggles but she couldn't understand why these queer people would want to go back in the closet when they went into senior living. To me, one of the things I think I want young people to do is know their history because you have to understand how we got to be here. I think it would help frame the struggles that go on now but it was disappointing. Not—absolutely fine because why should she know—because it's not necessarily accessible but I think it's really important that we know the context in which we are operating today.

KR: Okay, thank you. Moving on to the discrimination theme. (both laugh)

TF: I'm against it myself.

KR: Yeah, have you ever experienced discrimination because of your sexual orientation or your gender identity?

TF: It's a hard question to ask because I'm part of a generation that was less out. I would say no but I'm having a hard time with that no because of what I just said—that we were part of a generation which—we were not that out. And that is a form of discrimination. Certainly I wasn't, I haven't experienced violence or that kind of discrimination for sure. But I've always had that cautiousness that I mentioned at the beginning. That hesitation is still there. I would be out socially but I wouldn't necessarily be out at work. Not that I would be in the closet at work but I would be hesitant to say, my partner she. Those kinds of things definitely affected how—and the hand holding which I just said—how I lived my life. I lived with my partner in a small town, wasn't even a town, on a rural road in Ontario. Our nearest neighbours were Catholics, older

couple, really neat. We got along really well but you wondered what they thought? We were the girls, right, and we certainly wouldn't want to change that view of us and so we were accepted but cautious. That's not a big seen discrimination but it is definitely a form of oppression I think.

KR: Yeah, for sure. Even my neighbour right now, one of them thinks that I'm the mother of my partner even though we're a year apart. You can't logically make sense of—

TR: That's it. As I say, the girls, and certainly accepted, absolutely accepted but you would not presume to be accepted if the whole picture was there.

KR: Moving from the discrimination piece to proud moments. Can you share any times from memory that you felt proud in relation to the queer community?

TF: I think probably lots of them. (laughs) Well yeah, that's interesting—proud. Well, certainly when the flag went up here, definitely. When we finally got the proclamations signed, definitely. It's harder to say an instance, I'm just generally proud (laughs) but it's harder to say. I think I'm proud too when people uninvolved with other communities—in one of them, one of my friends, I don't even know if she knows I'm a lesbian but in other communities they do; I'm included. It's not a big deal and I don't know whether that's a sense of pride or not but to me I like that. I feel very good about that.

KR: For sure.

TF: I go to the pool and there are women there with whom I would never have (laughs)—although one of them wants to, oh dear—but they wouldn't be necessarily people I would know under other circumstances.

KF: Yeah, you're right—

TF: Yeah, my pool buddies and yet most of them know that I'm a lesbian and it's not a big deal. It's not a big deal. You know when I was thinking about some of the questions that you had asked and one of the answers, and I don't even remember which question it was going to be but I'm proud that I can just live my life and it's not a big deal. There are other issues bigger than this and I can live my life.

KR: That's great. I want to explore a little bit about the flag raising issue because I know that this is a story that comes up when you talk about Pride celebrations in Nanaimo. People talk about the initial getting city council to make the proclamation. Were you involved in that at all? Can you speak to that?

TF: Well, I think that one of the things that in, I think it was '97 from that article that I shared with you, we had a bit of a celebration here. I remember my biggest shock was that we couldn't have a parade because it was too expensive. I think it was a \$4,000 insurance policy. I mean, who knows what, it probably still is today whereas living in Toronto we took to the streets all the time. It was like no one paid, and so that was a bit of a shock. How much that would influence what could be in fact done. The fact that I had to get a proclamation for March 21st which is the International Day for the Elimination of Racial Discrimination and I got that proclamation not a big deal, and that this should be a big deal. And Gary Korpan was, like he'd leave the room when things were being discussed. They wanted to sign the proclamation and half the council left the room. They decided there would be no proclamations in order to address so they wouldn't have to sign this proclamation. So we're talking about—like some people would see it like a tempest in a teapot in terms of the institutional response of people who are elected people. At the same time Ringma was saying there are no lesbians or gay, what was it? One of the members of parliament or the legislature said, there are no lesbians and gay people in this community. Another one said, back of the bus kind of attitude. This was all happening and the fact that he wouldn't do that, he wouldn't sign it. And in fact, if I'm correct and Diane can correct me if I'm wrong but I don't think I am—in fact, she signed it as acting mayor. He never did it, he never signed a proclamation. This kind of homophobia but it's just like petty garbage crap. You can edit that out. (Kathleen laughs) We were members of this community and certainly were not feeling that, not feeling it. One of the women, Denise Barrie who's a lawyer in town, she wrote a legal case to tell them that if they didn't do this they could be taken to court and that they would not survive. They would lose it. That was really certainly where the turn happened. But in the meantime, the homophobia, the overt homophobia was pretty bad.

KR: Just at council or in the community in general?

TF: I think there was a bigger fight over Empire Days (laughs) than—I was that woman (laughs) but certainly within my group there was lots of support for and discussed, definitely discussed. But I must say I moved in a rather, what would you call it? Unique group so—There probably were letters to the editor but the Daily News which would come as a surprise to most of us was very supportive of it given other instances where they were pretty bad. So that I can't answer. Diane might be able to answer it because she might have been the target. But a good example is that when the SOGI procedures and policy was—they have to send it out right—the school

district has to let everybody know that this is happening. And so we were worried about what was going to happen so I had all my friends write letters of support. But they almost had no negative, if any negative response. I think that this was council probably playing—oh, to the religious right which at that time was much stronger than it is today. Definitely that was happening and so there would be pockets where there would be probably support for this but not in my circles that I heard of.

KR: And that's the SOGI letter writing that your friends were doing. Was this around the time of the city proclamation controversy?

TF: Yeah, I think it might have been. Dates are kind of—but I wouldn't be surprised if it was because we definitely thought there would be backlash.

KR: And there wasn't. Okay, good to know.

KR: Do you happen to have any people that you would consider heroes?

TF: Oh, this is the good question. You know, I don't. But, however, had to really think about that. That was a good question. Well, I'm not even sure if it is a good question? (laughs) But I have an answer. There are certainly people that I admire. Heroes is a language I don't use so I was thinking about who do I admire? So I have a list.

KR: Perfect.

TF: When I was coming out there was a letter in *Xtra* that said, challenging women who are butch and men who were effeminate. I'm using the language they used. And what kind of community do you think that we are if these are the people that are part of our community and they should not be so out there. And a friend of mine wrote back and he said, the people that are butch, the men who are effeminate or dressed in drag were the ones who cannot walk the streets safely and were prepared to be out there. And to me that has been so important to my understanding of who people are heroes, as you say, people who I greatly admire is people who struggle to live their lives not fitting the norm. That's a more general comment. Diane Brennan for sure because of the work that she did in supporting the rights of LGBT of queer people in this community, definitely, without question. My friend, Nancy Ruth, who used to be a senator, lesbian senator, again out. (laughs) Conservative but she's been my friend for thirty years, forty, some phenomenal—But I admired her for being out there. Randall Garrison for the work that he's done in protecting trans rights.

KR: He's NDP from—

TF: From Victoria. My friend Cheryl Ward who is an Indigenous woman who has started San'yas which is an Indigenous online cultural competency training. I think if Maya Angelou ever spoke to me I'd be—(laughs) There are people like that too. Cindy Blackstock and Mary Two-Axe Earley. Not a big queer group but some.

KR: That's based on your feminist roots kind of coming out there too. Cool.

TF: Oh yeah, and Mandela.

KR: Yeah.

TF: But just not the same.

KR: Okay. So getting into some reflections. Do you think that other groups or movements have influenced the advancement of the queer community's struggle for equality and acceptance?

TF: It's funny that I think it's the opposite. I think that we've probably made more contributions. I think there are models sure because of the Women's Movement. I don't think that my experience of living in Toronto, that crossover, was significant between what happened around Pride and the Women's Movement. We were all working together. In fact, we started something called FUN - Feminists United for Nothing. (Kathleen laughs) Because every time we got together we were planning a demonstration—Fight the Right Festival which from its name is much broader than the queer community but we were all there. Ban the Klan, we were all there. I don't think I could separate those things out in my life anyway. Because certainly I was involved with all of those things and was with friends who were also involved. My mother said once, "Are all your friends lesbian?" As if my mother was implying, wouldn't that be boring. I had to explain to her, well yeah, perhaps but they're involved with all these other things. The Women's Crisis Centre, all of these things as allies. So yes, perhaps for modelling and learnings for sure but to separate it out other than that, I have a hard time. But it might be just as I say, who I hang out with rather than an intellectual analysis.

KR: I think you're really giving a sense of—we can look at gay and lesbian history but that's one piece of us and you are really bringing to light all the other pieces that were very multifaceted individuals and have a lot of connections to—

TF: And not to downplay the involvement in things that change for this community because I think it works both ways in the sense that the allies that we are with – those other movements – works the other way around too. That when we're trying to make change it's good that we can have allies that are not queer. Cross-fertilization you might say.

KR: Stronger together.

TF: Absolutely.

KR: Can you tell us about what Pride celebrations were like when you first started joining in them way back in Toronto versus now.

TF: Well, I mean Toronto's a big city—there's really a big difference in terms of how Pride happened, happens there. (laughs) The thing that I noticed about here was, as I say, that we had this festival, very small in Pioneer Square and we did a little parade. I thought oh great because I mean, not to be Toronto centered but that was where I had come seven years before that. That was my experience. I thought there would be more momentum. There wasn't a lot. We were fighting the battle of the flag, we were fighting the battle of the proclamation. But I enjoyed going to the picnics that we had and the games we played with those kids. Real family events and probably as much response to how big Pride became in Ottawa, in Toronto, and how commercialized it was. How we ended up sitting on the sidelines watching instead of participating. And now Pride these days, I'm the president of the Nanaimo Ladysmith NDP and we are going to be out there in full force and I think that's wonderful. And so, I can see momentum building perhaps. I think that the fact that there are people in the community who have kept it alive. I was just trying to remember there was a fellow—his name was—his last name was Lee and I can't remember his first name and it bothers me that I've forgotten his first name. He died maybe three years ago and people like him who kept it going. Miss Smudge(?), you know, those things that made it—it may not have been big and sparkly, well she was, but that these things were still happening, is I think great. I like the idea that it is a community event. I miss that as Pride became bigger and bigger and bigger. When we started it was just like International Women's Day. It was that kind of, you know, all these groups walking together. I liked that. Now you're observers. In Vancouver too, less so but still. Whereas here, we're not observers.

KR: One thing I just want to get my timeline right a little bit about. So the community picnics were pre-proclamation?

TF: Yes.

KR: Okay.

TF: That's my memory of them. I should say that it's Vancouver Island, Caroline Pickett(?) worked for them. And so they were part of that keeping it alive.

KR: What do you think caused people to want to move from the picnics to the parades?

TF: I don't know because I confess I was part of the Women's Centre and that kind of thing but I was not involved with the Pride group. I mean I knew people who were and was connected but not—so I don't know? I was a body that volunteered rather than being part of the committees and so on that created them so I don't know?

KR: Okay. Do you have any advice for younger community members for either activism or life in general? (both laugh)

TF: Well, be brave. Try to live your life. I think that there are many different kinds of queer people. Some are political and some are not. I think it's good to be political, to be active because that's when change happens. I think that there are allies out there but they don't know the stories. It's important to share the stories so that people know that if things are not going the way they should that they are not being respected. That when we started with the GSAs we would hear stories from students and it was important that people who are part of the community hear those stories. And so tell them. Be brave and tell them.

KR: Alright. Those are good words to end on. Do you have any final thoughts or reflections or anything that you want to share?

TF: Let me read.

KR: Absolutely. Please.

TF: One of the questions you asked and I probably ____?? differences in the community. And the way I answered that in my notes was that I think I live my life better in the open now.

KR: Can you say a little bit about what that means?

TF: Well, I have a partner, everybody—it's like the pool people, you know. People know that. I hate to say this but I still hesitate but less and less so I have to be brave too.

KR: Yeah. Well, thank you for taking the time. I really appreciate it.

TF: Alright.