

ERIC KAWAMOTO INTERVIEW TRANSCRIPT W/ CODING

<p>Tiana: All righty, um, so what we're going to, say our names. And then we're gonna spell our names. Ok, I'll go first, um, my name is Tiana Cope-Ferland; and that's T-i-a-n-a C-o-p-e hyphen F-e-r-l-a-n-d.</p>	Introduction
<p>Cosette: All right. My name is Cosette Holmes. That's spelled, C-o-s-e-t-t-e H-o-l-m-e-s.</p>	
<p>Eric: And my name is Eric Kawamoto. Eric is E-r-i-c, my last name is K-a-w-a-m-o-t-o.</p>	
<p>Tiana: All righty and we're conducting the interview here in the Glickman Library in Portland, Maine. And do you have any preferred pronouns that you would like to use?</p>	
<p>Eric: I'm he/him/his.</p>	Preferred Pronouns
<p>Tiana: Ok. All righty.</p>	
<p>Cosette: And this is November–</p>	
<p>Tiana and Cosette: 25th,</p>	
<p>Cosette: 2018.</p>	
<p>Tiana: Are there any specific words you use when discussing the LGBT community in</p>	

<p>general, like do you use gay, dyke, queer? Are there any words you don't like to use?</p>	
<p>Eric: I like the fact that our community has taken back the word queer—</p>	
<p>Tiana: (faintly) Yes.</p>	
<p>Eric: So it no longer is the (unknown word). Like it had been once upon a time. I refer to myself as a gay man. I'm not too fond of the word fag. But, like a lot of other terms we've reclaimed, it's something that we can sometimes use amongst ourselves or in jest. But as an epithet, I-I don't like that.</p>	
<p>Tiana: Ok.</p>	
<p>Eric: But I don't mind being called queer, I think that accurately describes the mindset of many in the community, and that's where I stand.</p>	
<p>Tiana: Would be comfortable telling us how old you are?</p>	
<p>Eric: I'm 55. Born in 1963.</p>	
<p>Tiana: If at any time you feel you don't want to answer a question, or you want to stop the interview, just tell us and we'll do that. You can also refuse to answer any questions that we ask you. And, um, like we said before, it's</p>	

<p>a 90-minute interview, but of course, we don't have to go to the full 90 minutes. And if you feel, at any time that you want— need to tell your story over the 90 minutes, you can get in touch with Wendy through email, which is Chapkis@maine.edu. I think we're ready to go. Would you mind telling us where you grew up?</p>	
<p>Eric: I grew up in Chicago. Although, I was born in North Carolina. My father was stationed in the Army, after meeting my mother and getting married in Chicago. So my father was conscripted in the Army. He was, uh, I don't know what you call it, (chuckles) conscriptee [conscripts]. He was stationed at Fort Bragg — which is in Fayetteville, North Carolina. I was born at the Womack Army Hospital on September 12, 1963. And I have no memory of North Carolina because, after my father was discharged from the Army, they moved back to Chicago, and uh, that's where I spent all of my formative years, so. And I've never been back to North Carolina since, so I have no memory or experience with that area of the country.</p>	<p>Birthplace (North Carolina)</p> <p>Childhood (Chicago, Illinois)</p>
<p>Tiana: Would you be willing to tell us a little bit about your family?</p>	

Eric: I am an only child. My parents were of fairly modest means — we weren't poor, we weren't rich. My father was also an only child, so I have very few relatives on my father's side. I brought this picture (shows picture) to show my father, with his mother. This is my father and my grandmother; I forget which year this was taken, but I think it was in the late seventies or early eighties. They are with my mother's second cou— my mother's first cousin, my second cousin. Of the people in these pictures — here's the picture of my mother, that my father took. My father was a commercial artist by training, but he always had a good, artistic eye; so he took some very nice photographs. He took that one of my mother. Of the people in these photographs, only my mother's first cousin, my second cousin is still alive. My mother's first cousin, my second cousin — Seikichi Takara (*)— he and my mother both experienced Pearl Harbor, so, unfortunately, my mother used to tell me these stories that I didn't quite believe because she grew up in Hawaii — this whole picture was taken in Hawaii. My mother's family grew up in Hawaii. My father's family ended up settling in Hawaii. My mother's cousin is a self-taught artist and quite a good

Only child

Family of three

one at that for having been self-taught. But, he corroborated the stories that my mother used to tell me about the bombing of Pearl Harbor. They have a lot of stories to tell, they've— at least my mother's cousin has lived a long life, and is still in his sound mind very healthy, so I'm thankful for that. But as I said, my mother's family — I didn't mention it — my mother is one of 11 children. Three of her siblings died young, eight of them lived 'till adulthood, they are all deceased now. The only one of my parent's generation that is still alive is, my mother's younger brother's wife, who is my aunt. I go back to see them — I go back to see her and my cousins — every time I go back to Hawaii, which is about once a year around Christmas/New Years. Again, my father was an only child, I'm an only child because my parents were of fairly modest means. I think they wanted to have more children, but finances and their circumstances didn't really allow it, so I grew up on the North Side of Chicago, and lived there until I left for college when I was 18.

Only his aunt and cousins are alive

Working class?

Tiana: You mentioned on your background sheet that you wanted to talk about Adult Child— Adult Children of Alcoholics. Can you

<p>talk about what role that has played in your life?</p>	
<p>Eric: Not a major one. It was something I came to a realization about, um, when I was in graduate school. When I moved to Boston to start graduate school — this was 1985 — it was only maybe three years after that that I came out. It was around that time that I, was dealing with a lot of things. I thought— I'm not quite sure why I started to see a therapist, but I did. Some of the things that came up in talking with my therapist was, my mother's — she had a mild alcoholism. It was never something where, she was not functional; it was just that something that, you know, she would cook dinner and she would have a glass of wine or two. Then she would argue with my father and, it, uh, she kind of had a — not a temper — she had a, she had a way of nagging or haranguing my father, which was fairly unpleasant. There were several instances where it led to domestic violence. But, I think that experience of my mother's alcoholism —mild as it was — was difficult for me; because I never saw my parents being affectionate with one another. The only time my parents touched each other was to be struck. And a lot of that was from this mild</p>	<p>Graduate school</p> <p>Alcoholism and ACA experience</p> <p>Domestic violence</p> <p>Alone/Confusing home life</p>

alcoholism. I think there were some issues that I grew up with, or, just, uh, not really knowing how really crazy my family was because I didn't have brothers or sisters that I could bounce my thoughts off of. Nobody else knew my parents as well as I did, so. And this was something that was kind of a secret that was kept from relatives — all the family back in Hawaii — we weren't supposed to talk about— about this. I didn't get to visit my relatives in Hawaii until I was 12 or 13-years old. Because Hawaii was such a distance, even my parents didn't get to go because they really couldn't afford to, but they had to start going back to Hawaii to look in on their aging parents. So one of those trips I went along and met my grandparents, and aunts, and uncles, and cousins, for the first time. And of course, some of these "secrets," — things I wasn't supposed to talk about — came out, and then, of course, these came back to my mother and father. My mother took it personally. Part of her invective was processing — trying to process all of the things, you know, I had told all of my relatives that had come back to her, and that she was angry about my having spilled the beans, as it were. A lot of the abuse was directed—verbal abuse was directed at my father, and also at me for having divulged

Grandparents and other relatives in Hawaii

<p>some of our dirty laundry. That was some of the issues I dealt with as an adult child of an alcoholic.</p>	
<p>Cosette: That must've a been a really hard experience as an only child.</p>	
<p>Eric: Again, because I didn't have anybody to bounce my ideas off of you know — <i>like, are they nuts or what?</i> I really couldn't talk about it with anybody. We didn't live in a place like— I grew up in a one bedroom apartment; my parents were kind of ashamed of that because we all slept in the same bedroom. I didn't have any privacy really. Because, my — especially my mother —was insecure about that, we didn't have people over, so I didn't have like you know, playmates, best friends — things like that — that I could really talk to about these things. So it was all, internalized, and so, I think that was part of what I had to come to terms with later in life.</p>	<p>One bedroom apartment, shared by a three-person family</p> <p>Alone/No friends or siblings to talk to</p>
<p>Tiana: All righty. Thank you for sharing that. You already kind of spoke about this, you grew up in a military family. Do you think that had an impact on who you are today, or do you think it was kind of was just something that was obviously present, but like not super—</p>	

<p>Eric: (clears his throat). I wouldn't say I grew up in a military family, I mean um, military only in that my father was drafted. He served his time, and again he was discharged, and he never talked about his experience in the Army. Certainly, my mother's side of the family, three of her brothers served in the military. And my father's cousin was an Air Force Chaplain. So there was military service in the family, but we weren't one of those itinerant family's who moved around the country. When I was— after I was born, we just— my family moved back to Chicago, and we stayed put. The military never figured into my life, in any significant way. I didn't really consider joining the military. In fact, my future choice of career, I wanted to study science and became a physicist. That's when I went to graduate school studying, but I didn't want to take a job, with what I would call unethical uses of science and technology. I didn't want to have anything to do with the military.</p>	<p>Father was drafted into the military</p> <p>Other parts of his family were in the military</p> <p>Pursued a career in physics</p> <p>No pull towards the military</p>
<p>Tiana: Ok.</p>	
<p>Cosette: So speaking of careers, and education, I'm curious what is your educational background? You mentioned grad school, studying there...</p>	

Eric: So I grew up in Chicago and I went to a place called, Lane Technical High School — now called Lane College Prep Academy. In fact, this past— a couple of months ago, Bill Gates— not Bill Gates. Tim Cook — Tim Cook of Apple — did a presentation at my old high school. I think there was also a gift of technology, to my old high school involved in that. Lane Tech High School was one of the large technical high schools, selective admissions high schools serving the North Side of Chicago. There was another technical high school that served the southside of Chicago. As you can imagine, our high school was predominantly white, the one on the south side was predominantly African American. But, they were both selective admissions colleges [college prep high schools]. Lane Tech was probably one the better, if not one of the best high schools, public high schools in the city. I was very fortunate to, have gotten into all seven of the schools I applied to. And the one that I chose was California Institute of Technology. So, I chose that school — mainly because it was the furthest away from Chicago; and I really wanted to get as far away from home as possible. Partly because of how unpleasant my circumstances were growing up, again, it

High school @ Lane Tech

Applied to 7 schools
Caltech for undergrad

Estranged from parents?

wasn't poverty, or you know, abuse, or anything like that. It was just, I wanted out. I wanted— my mother was fairly overprotective, and I wanted to get as far away from *that* as possible. Even though I got into M.I.T. [Massachusetts Institute of Technology], and Harvard, and a lot of other very good schools, I chose Caltech— also, because they gave me one of the better financial aid packages. I, uh, went out there in 1981, and I graduated with a degree in physics in 1985. In applying to graduate schools, I again applied to a bunch of schools. I was admitted by Harvard University. I spent nine years in graduate school — a very long time (chuckles). Mainly because I was— had interests other than physics. And Boston being a big city, and having a lot of mobility, unlike living in Pasadena, California. Mostly people who grew up in California had vehicles. You can't really do anything in Southern California without a vehicle, so, I wasn't one of those people, so I was kind of bound to where I could walk to, on campus. But going to the big city of Boston, I was free to go wherever I wanted, wherever the T [Massachusetts Bay Transportation Authority (commonly known as the T or MBTA)] would take me. So I enjoyed being in Boston. I indulged a lot of

Graduated in 1985 with Bachelors

Went to Harvard in Boston, Massachusetts for grad school

Musical involvements in Boston

Graduated with Ph.D. in 1994

Came to Maine to work @ IDEXX

<p>my musical hobbies. I sang in choruses, I played in orchestras, things like that. That's part of why I spent nine years in graduate school. I've completed a Ph.D. in Physics, in 1994. Then, I, moved out to Northampton, Massachusetts to take a job as a postdoctoral research fellow, at the University of Massachusetts at Amherst; I spent three years there. Then I got a job at IDEXX Laboratories here in Westbrook, Maine. So that's when I moved– 1997 was when I moved to Portland, and I've been in Southern Maine ever since.</p>	
<p>Cosette: So, um, you obviously have a lot of experience, with school. What would you say, were some of the challenges that you experienced as a gay student? Would you say that there was some collision there?</p>	
<p>Eric: When I was an undergraduate– well, actually since I mentioned high school, let me start back there. In high school, and in college I had no idea I was gay. The only maybe hint that I had, was that I never dated girls. I didn't feel the– I didn't feel it was strange that I didn't, I just didn't have an interest in it. And in high school, I was very, very focused on the academics. It wasn't something my parents pushed me to do, I just did it myself because I figured, I wasn't going to get a lot of financial</p>	<p>Focused on education</p>

support from my parents. So, anything I could do in high school, to get into good schools, and get scholarships, and essentially not have to rely on my parents for any kind of financial support, *I did*. I— I was completely focused on doing well in school, throughout high school. While I was at Caltech, um, I was aware there was group — called Caltech Lesbian and Gay Students (CLAGS). It was the— I think the first gay and lesbian organization that existed, at Caltech. I had a roommate — who was straight — who went to a party there (chuckles); went to one of the CLAGS dances, as it were, and, uh, some of the people who thought he was cute came by our room and was looking— were looking for— for my roommate. I was kind of surprised by this, but I was— I kind of took it in stride (*) — like, oh yeah, he would do something like that. I didn't really give much thought to being gay, in fact, some of the difficulties I had at Caltech, were more along the lines of I had best friends — male best friends, who then got girlfriends. And when they got girlfriends, I felt abandoned by them. So I lashed out, or I took it out on them in different ways — like, the silent treatment or you know, avoiding them. Then, we reconciled by writing letters or something like that. It was— I was having

CLAGS organization

Abandonment

issues, but I didn't know what they were. I just knew that I had, you know, some sort of these abandonment issues. And they got— had girlfriends, on a campus which was— had a 5-to-1 male/female ratio. Caltech was a very small school, about 800 undergraduates — 200 in each class, of whom, the great majority— [was] 5-to-1 male/female ratio. People who got girlfriends, I mean, th—there were very few girls to, um, date, so, I guess they were lucky that they were reasonably handsome. And uh, it wasn't like I could go up and grab myself a girlfriend or anything like that. Again, I didn't really feel compelled to do so. When I finally got to— so, I didn't really give being gay at Caltech much thought. I just began to notice though, that I would look at guys. That I would notice certain— certain guys in my class that um, I wanted to be like. I didn't realize I was attracted to them, but I wanted to be like them because they were either athletic, or handsome, or they had some attribute that made them attractive — not just to girls, but, you know, to me at least. But I— again, I didn't really put it in those terms, at the time. It wasn't until I— I got to Harvard that I began to— I went to a rock and roll club in Cambridge. That— it was a place where'd you

Didn't date anyone

Interest in same-sex

He realized he was gay

go and have beers and watch a band play late at night, and uh, you might meet girls, make friends, etcetera. But I was always a very, very shy person, so that's not the way I operate really. But, I just kept going but nothing really ever happened. I began to think, *why am I doing this? Why— why am I trying this? Maybe I'm trying to meet a guy, I don't know.* Not that I— I met people, I met guys and made friends with them, but I didn't have any romantic notions about them. But, it was a couple of years into school that I began to realize that, maybe I'm not attracted to woman, maybe I'm attracted to men (chuckles). And so, that's when I started to explore gay and lesbian organizations on campus. And, fortunately, by that time, around 1998 or so, there were well established gay and lesbian organizations at the various colleges and universities in Boston. That is a great opportunity— a great way to get introduced to the gay community, without the stress that a lot of other people go through if they're not attached to an academic community. I've heard a lot of stories of people going to the bars for the first time, or people having less or rather unsavory introductions to same-sex attraction. Fortunate, I was spared a lot of that. But

Bar?

LGBT organizations in secondary education

<p>academically, in any of these places, I've never had any trouble, being a gay man. I wasn't the type to be openly— to flaunt my sexuality or anything. So, I more or less passing for straight — outwardly. I never experienced any difficulties, any discrimination. In fact, in my— in the research group I worked in, one of my colleagues from England— one of my graduate student colleagues, he came out as gay. It was pretty neat to have a colleague right in my own research group — we were both physicists, we're both graduate students in physics, we'd see each other at dances and things like that; so, I thought that was really neat.</p> <p>Academically, no, I never had any issues with discrimination or academic difficulties being a gay man.</p>	<p>No trouble as a gay man in academics</p> <p>A colleague was also gay in grad school</p>
<p>Cosette: You also mentioned in an email to us that you're studying to become a teacher, is that right?</p>	
<p>Eric: Yes. Yes.</p>	<p>Becoming a teacher</p>
<p>Cosette: That's awesome! And, I was curious, if you're experience with community and those organizations you found. If that experience has any impact, on your philosophy as a future teacher, and how that might impact your teaching philosophy?</p>	

Eric: Definitely. I'm studying to– taking courses at UNE [University of New England] right now, apart of their teacher certification program. I want to get, an endorsement to teach mathematics and physics at a high school level. I spent some time doing fieldwork — classroom observation — for the two classes I'm taking at UNE. I spent some time at Westbrook High School, observing classes in math — algebra, physics, and biology. One of the teachers — the physics teacher — told me that he has a little social justice thing going on right now, where he likes to– he wants to promote women in sciences; and especially physical sciences because it seems that not very many women go into the physical sciences or mathematics. They tend to– if they go into the science at all, it's usually the softer sciences like biology or you know, the social sciences. But long before I spoke to the physics teacher there, I had wanted to make sure that my classroom would be an affirming one — a safe space, if you will. And that I wanted to call attention to people who have made contributions in math and science, who are people of color, who are women, who are not dead white males essentially. I still want to– I definitely want to get my hands on as many educational

Attending UNE

Social justice

Wants to have an affirming safe space for his students in the future

<p>materials — posters, biographical sketches of women and non-Europeans who have contributed to science, and engineering, and mathematics through the ages — to hold them up as role models, to make it clear to people that, anybody can be anything they want. I definitely want to create an affirming environment in classes I teach.</p>	<p>Exhibit role models from all realms</p>
<p>Tiana: So we've kind of touched upon your coming out. Was there anything specific that led to your decision to come out?</p>	
<p>Eric: I think it was just having exhausted all the other possibilities (chuckles) — oh, the possibility of being heterosexual and dating women and things like that. I've never dated a woman. I've never been intimate with a woman. Quite frankly, the experiences with the woman I'm most closest to — my mother — were unpleasant. The example of a relationship my mother and father had wasn't a great example of-of a healthy marriage, I would say. I don't think I had an example— I didn't have examples of healthy heterosexual relationships — at least the closest ones to me. I mean, I've seen other people— and it's one of those things where you see your friends and their parents and they look all happy and well-adjusted and everything and you don't know what's going on underneath all of that, but outwardly they seem fine. But, yeah, I just never really had experiences with the opposite sex that made me feel— I guess I just never figured it out. I never um, I had— to be very blunt about it, I had the idea that</p>	<p>Unhealthy heterosexual marriage example</p>

<p>women pushed buttons, and I didn't like those buttons being pushed. Being around guys, they didn't push those button — they pushed other buttons, but not those. So, I felt much more comfortable around other guys— people of the same sex. That's— it was just a combination of trying and not really succeeding — and not really actually— trying that hard. Thinking, maybe I am attracted guys. And that's what led me to come out. Or at least grudgingly come to accept it in myself; as I became more comfortable with the idea, and as I got to see more positive— not role models, but people I knew were gay — healthy well-adjusted gay men. And lesbians for that matter— very strong; I want to say, (slight pause) friendly — not hostile toward men. Lesbians, who were very wonderful people. That I got the idea that this is where I belong, this is what I am.</p>	<p>Struggles with sexual orientation</p> <p>Many friends from the LGBT community</p>
<p>Tiana: In relation to that— to your coming out. Would you say that you received any positive or negative responses? And if so, could describe them and who made them?</p>	
<p>Eric: I was very lucky, in that, the people— the first people I came out to were my classmates from college. We had a small cadre of us, who— we got together in New Orleans, of all places for Mardi Gras about— let's see I graduated in 1985, so it was about six years later — 1991 or thereabout. No, it wasn't that many, it was more like, maybe five years later — so about 1990, somewhere around there. We met up — there were six of us in total — and we met up in New Orleans and enjoyed Mardi Gras, such as it was. We all went out to dinner one night— well</p>	<p>Coming out</p>

actually, it was prompted by the fact that one of our members, the fellow who lived closest to New Orleans — he grew up in Birmingham, Alabama. When we, uh, got to New Orleans, his uncle— my friend's uncle and his uncle's "friend," met us in town and kind of— I don't remember whether he showed us around or we had lunch or something like that — it was fairly brief. I didn't really get to know them, but it was clear that they were a gay couple. My friend — Jim — who's uncle this was, was cool with it, and everybody else in our party was cool with that so I thought, maybe I should spill the beans. We went out to dinner one night, and I came out to them; our sushi waiters were all (chuckles)— they were all— every (unknown word) was in a good way. I felt supported, and comforted by not having any bad reaction to it. My mother— I faced coming out to my mother with some trepidation. My mother in her later years had become something of— I wouldn't say a religious fanatic, but she used to watch things like *The 700 Club*, and Pat Robertson, all that stuff. Maybe this was her own way of exorcising the demons of alcoholism or something. What ended up happening after I left for college is I really didn't— I kind of considered myself estranged from my parents because I really wanted my freedom. I really— I didn't go back home during the summers, or Christmas or anything like that, I just stayed on campus. I really wanted to cut all my ties to my family in Chicago; again, because it was such an unpleasant experience. Anyways, (slight pause) when I was in graduate school, starting in 1985 — I came out around 1988. Around 1991— 1990 or 1991, I moved into an

Friend's uncle was gay/Influence on coming out

Friends were supportive and the waitstaff was nice

Feared coming out to his mother

Estranged from parents

Lived with other gay individuals

apartment with a number of gay Harvard Divinity School students. That was a great household — we had a lot of great parties there, and I was perhaps a little bit in love with one of my roommates. He was a fellow from Arkansas, very proper, Episcopalian — more like an Anglo-Catholic. He likes the robes and the incense and all the trappings of the church. He was probably the most well-adjusted, healthy, model of gay man I could come up with; so I thought, *when my mother comes to visit, he's— my mother is gonna meet my roommate — John — and she's gonna be impressed as hell with him, and then I'm gonna come out to my mother* (chuckles). Because as I said, he was a great example of a respectable, upstanding, gay man; who's going to go— at the time Episcopal Church wasn't too crazy about, uh, gay men in the priesthood, and things like that — but, attitudes have been changing, and still are changing in the Episcopal Church. Anyways, my mother— she had suspected and had directly questioned me about at certain instances — in previous to her visiting me. And I deflected those questions, outright lied to her and said that I wasn't. At this time— again, after she and my father met my roommates, I came out to my parents. My mother was— she was upset, I mean, she cried. Somebody, she thought she knew, she discovered that she didn't really know. But, she assured me that she still loved me and I think my father took it a lot better because being a commercial artist, I think he worked with people — other gay men. I don't think he thought one way or another about them, but he didn't, um, have any hostility or

Friend/Housemate was a good example of a gay man

Mother felt betrayed

Father was neutral

<p>stereotypes, or– he didn't look down upon them. I think he took it in stride (?)- I think he took it a lot better than my mother did. It was still something wasn't very comfortable to talk about, and so, I never really discussed much of my internal life or, my romantic life — anything sensitive — I never really discussed with my mother along those lines.</p>	<p>Still didn't talk about personal lives</p>
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	PLACES OF RESIDENCE	Index
38:56	<p><u>Cosette</u>: <i>So, you have lived in quite a few places, and I'm curious about, maybe some of the comparisons between those places. Of all the places you've lived, between the West Coast, the East Coast, the MidWest-- was there one that you liked the most, and why?</i></p> <p><u>Eric</u>: I love Boston. Boston's fabulous, because that's really where I came out, and where I had the run of the city. You know, I could go to the different dances they had; MIT had a fabulous gay/lesbian organization-- GAMIT, Gays at MIT-- they had the best dances. Harvard had pretty good dances too. BU had dances, Tufts, all these different schools had dances. Harvard Medical School had dances, Harvard Law School had, you know, gay/lesbian dances. So, we'd just go to each other's dances and uh, of course, Boston had a lot of dance clubs, all kinds of places to go. Some of my divinity school roommates and I would go to the 1270 and hang out, and meet guys; you know, it was a lot of fun.</p> <p>California, on the other hand, because I wasn't out, I didn't know anything, I didn't have any experience with the gay community in Los Angeles or Pasadena. Subsequent visits, there though, I've stayed in and around West Hollywood, and I know the area now because I've stayed there a number of times just visiting. But, it's not something that I've had such a strong pull toward as Boston.</p> <p>Living here in Maine-- I miss Boston. I miss the availability of you</p>	<p>Boston gay Community</p> <p>Dance Student organization, Safe space MIT Harvard</p> <p>Club Pursuing a partner</p> <p>California gay community</p> <p>Portland gay</p>

43:25	<p>know, night life, and clubs, and the school organizations, and things like that.</p> <p>And, Chicago, again because I grew up there, and I really had no contact with the gay community, except that, there was a place that was-- I used to catch a train to go to high school, and near the Granville L Station, there was this club called the Granville Anvil. And, it was always-- it was kind of like Blackstones in a the day, you know, you couldn't see through its windows and it was, you know, you'd only see people kind of fertively going in and out, usually at night. During the day, it would like-- you know, it would look kind of run down. My mother and I-- I think my mother might have told me, you know, "Avoid that place." And so, instinctively I avoided that place. I've gone back to that, to my old neighborhood on subsequent visits to Chicago, usually I stay Boys Town or that area, but I usually go to my old neighborhood, and just to see what has become of it. I haven't yet, but I will, next time I visit the city, I wanna into the Granville Anvil and see what's inside that old bar that I was supposed to avoid. Probably a lot of old timers, day drinkers (laughs)--who knows?</p> <p>The times I've gone back to Chicago to visit, I miss that-- or, I regret that I didn't come of age there. That because Chicago was as vibrant a city as Boston is for gay night life, and so many things going on there. I really wish that I had experienced gay life, especially in the 70's-- you know late 70s, and the early 80s-- before the advent of AIDS. I really wish I had experienced some of that. That would've changed my life I suppose.</p> <p><u>Cosette:</u> <i>So, you've talked about, you know, night life between Boston and Portland. Are there any other differences between Boston and Portland that you've noticed, like, in terms of being a gay man?</i></p> <p><u>Eric:</u> It's just, Portland is a small community. And Boston, you know big cities like Boston, L.A., and Chicago, you have the--you'd have what we would say in probability, a large sample space. So you have a large number of--you have a huge gay community. And, your chances are a lot better if you have a large number of people to choose from. I think part of the difficulties I have as a gay man in finding people, is that I'm not what you would consider good-looking; I'm not American; I'm not white. I think my ethnicity has made it more difficult for me to be attractive to other people. And also, that I'm terribly shy, and so I have a hard time going up to people and introducing myself and saying hi. And, especially if you don't feel like</p>	<p>community, Club, School org- anization, Safe space Chicago gay com- munity</p> <p>Club</p> <p>Hiding</p> <p>Mother</p> <p>Chicago gay com- munity Boston gay com- munity 1970's, 1980's, AIDS</p> <p>Portland gay com- munity Community size</p> <p>Pursuing a partner</p> <p>Insecurity Asian stereotype Shyness Insecurity Insecurity</p>
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<p>47:43</p>	<p>you're attractive-- you know, that you're not gonna get a good reception to that anyways. So, I'm a very--you know, kind of stand in the corner and observe people and, if they say hi to me, it's better if they say hi to me first than I go up to somebody and say hi to them and get rejected, so. So it's mainly the size of the community and chances of meeting somebody who is, you know, interesting and available, and who is-- you know-- there's a mutual attraction to.</p> <p>When I first moved to Boston, though, back in 85, I think it was-- if anything it felt a little hostile toward non-white people. That is, if you weren't white--that is, of course a lot of Boston is very Irish, you know, Irish, English, you know the whole northern European, I suppose. If you weren't that, it was difficult. And of course, on top of that you have the natural reserve that a lot of people from the Northeast had to have. Living in a small place like Portland, I think you feel it even more acutely. The community here in Portland is small. I think, on a per capita basis it's more diverse, but it's just because the denominator, the number of people's smaller. But, when I've gone back to visit Boston or Chicago, I notice that there are more non-white people who are out and about, and who are, you know, dating and having fun, and they're much more visible than they used to be. And I think, again, attitudes are changing, and people are getting--you know, they're more open, or less racist, let's say. And so, it's not such a stigma. It's not such a strike against you to not be white. But, I think again, the size of the community and the composition are the main things that I, you know, I find differences with between Boston and Portland.</p> <p><i>Cosette: And, I was just about to ask you if you could compare Boston and Portland in terms of ethnicity and racial tension, but you just did that for me, so I think Tiana has some questions about that.</i></p> <p style="text-align: center;">INTERSECTIONALITY</p> <p><i>Tiana: Yes. So, we're kind of already getting into the intersectionality portion, and I guess I was wondering: do you think your experience as a person of color has had an effect on how you've been treated or how you see yourself as a gay man? We've kind of already touched upon that, but I was just wondering if you had anything more to say to that.</i></p> <p><i>Eric: Uh.. Oh wow, I could write a book about that. Well, you know, I think from the standpoint of, you know, being an Asian, as opposed to African American or Hispanic, or you know, Latinx, as they call it-- I think, you know, the whole stereotype of Asians as being either quiet,</i></p>	<p>Hiding</p> <p>Community size Pursuing a partner</p> <p>Boston racism</p> <p>Caucasian, European Pursuing partner</p> <p>Portland racism Community size Portland racial diversity Boston racial diversity, Chicago racial diversity</p> <p>Racism</p> <p>Asian stereotype Asian stereotype</p>
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	<p>or submissive, or studious nerds, you know, geeks-- speaking of which, you know, where was “geek chic” twenty years ago when I needed it? (Laughter) Geeks are cool now, you know, they didn’t used to be, so, I spent a lot of time when I. you know, moved to Boston, I was in graduate school, you know, I had my life in the lab, and I had my night life. And, in my night life, I tried to throw off all the, you know, I mean I just didn’t want to look like the type of person who would be in the laboratory all day. But, you know, that was a stereotype. It, to some extent still is, but you know, there’s more and more representation. There’s more and more, you know, positive role models out there now than there used to be.</p> <p>But, I think, you know, in smaller communities like Portland, or, just in whiter communities, I think the stereotypes prevail, and so, you know, Asian men, especially, are not considered sexy, unless, you know you look like Bruce Lee and you work out and you have, you know you’re ripped or something like that. And, I think Asian women-- you know, there’s the whole fetishization of you know, Asian women. And, you know, I have straight male friends who have Asian wives, and, you know, a part of me thinks that that was, you know, part of the attraction, was that.</p> <p>But, yeah I think the-- and on top of it, in whiter, in more white communities, there are-- there’s also the stereotype of, you know, Asians who can’t speak English very well, or, you know, people who have grown up in first generation households where the parents were immigrants, and the children haven’t completely assimilated, so they’re still struggling with, you know, being American. And so, I think part of that figured into my upbringing. My parents wanted me, especially my mother, wanted me to be as well-read and well-spoken as possible, because-- even though my parents themselves, they didn’t have accents, they spoke you know, perfect, unaccented English-- they suffered discrimination. They suffered, you know, prejudice. Fortunately, they didn’t go through the whole internment camp experience, which I think I’m fortunate that my family-- my immediate family-- was spared that whole ordeal during the war. But-- I think that would’ve damaged their psyches even more, had it happened to them. But, I think the-- when I first came out, I was struggling against a lot of these feelings of, you know, I need to speak English very perfectly, and I need to dress like, not a nerd, and I need to you know, just try to break a lot of the stereotypes. Unfortunately I never got the ripped muscles and, you know-- I used to work out a lot but I didn’t, I never got-- you know, there’s only so much I could do, short of plastic surgery.</p>	<p>Geek</p> <p>Geek</p> <p>Club, Dance, Pursuing a partner Asian stereotype</p> <p>Role model</p> <p>Portland gay com- munity Asian stereotype</p> <p>Asian female stereotype</p> <p>Racism Asian stereotype</p> <p>Immigration, Assimilation</p> <p>Mother</p> <p>Racism Internment</p> <p>World War 2</p> <p>Assimilation Geek Asian stereotype Insecurity</p>
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58:30	<p>was-- it didn't run very long on Broadway, I think November through February-- a very short run. But it had been many years in gestation, and he worked with a number of leading lights in the Asian American theatre community to get this project-- he, I think he bankrolled a lot of it, raised a lot of money for it.</p> <p>Going back even further, he and his partner Brad, were founding members of the Japanese-American National Museum in Los Angeles. When they announced that they were building this thing, I remember I was a starving graduate student at the time. And I donated fifty dollars in hope that it would someday be there for me to see, and, seven or ten years ago, I visited L.A., and got to see that museum for myself. And, I was impressed. It was really-- it's a really great museum. And of course, a large part of its mission is to tell the story of the Japanese-American internment camps. And, subsequent visit: I went back there three years ago, and drove out to Manzanar, which is one of the largest Japanese American internment camps that was photographed by Ansel Adams and Dorothea Lange during the, you know, the WPA: the War-- something -- Authority, the WPA project during the war. And they took photo-- beautiful black and white photographs of a very stark and austere landscape, and people-- they couldn't take pictures of barbed wire, but they took pictures of people and the barracks that they lived in, and the harsh conditions they were subject to. And, not much remains of it, they built an interpretive center, in that, on that site. And, as I said, when I was living-- when I was going to school out there I didn't have a vehicle; I couldn't see it for myself, and I barely knew about it at the time. But through a lot of reading and knowing other Japanese Americans whose parents, whose families had been through that experience, and then, having, you know, having George Takei, raise awareness of, and you know, then create this musical based on the experience. I -- you know, I-- it's eye-opening, it's part of our history-- and something I want to-- even though my parents, my immediate family didn't experience it, it's something I hold close to my heart because, it can, it can and may happen again, if we don't keep telling the story and making people aware that, you know, prejudice can have an effect like that.</p> <p style="text-align: center;">MUSICIANSHIP</p> <p><i>Colette: So, you mentioned the musical, that that interested you. And, I've also heard that-- are you a violinist-- is that correct? So, I'm curious, how has music, kind of, played a role in your identity now?</i></p> <p><i>Eric: Well, I wish it played more of a role. I wish I could be the cute</i></p>	<p>Role model</p> <p>Fundraising</p> <p>Raising awareness about internment</p> <p>Fundraising, Selflessness</p> <p>Internment trauma</p> <p>Documenting internment</p> <p>Internment trauma</p> <p>George Takei, Raising awareness about interment, Musical community</p> <p>Unity</p> <p>Racism</p> <p>Danger</p> <p>Insecurity</p>
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62:38	<p>guy who played a violin or viola or musical instrument. In fact, a lot of the people that I play with-- I play at the Midcoast Symphony Orchestra-- a lot of people in the orchestra are frankly, they're retirees. So, they're a little bit too old for me. Although I'm getting to that age myself.</p> <p>When I was-- when I first moved here, I played USM Symphony, under Rob Lehmann-- who's still conducting it. And, of course, a lot of the students there are too young for me. Cuz, I mean, they have some community members, you know, I was not a student there, but when I moved here, that was the closest community orchestra that I, you know, one that was closest to me, that was most convenient for me.</p> <p>Through the years, though, there must have been people in orchestras I've played in who were gay or lesbian that I just didn't know about. I also sing, I do a lot of choral singing. And certainly, there seem to be a lot more gay/lesbian choral people than there are in orchestras. I don't know why that is.</p> <p>But, when I was in Boston, there certainly were a number of gay men in the choruses I sang in, but at the time, I was a starving student, and a lot of these folks were, you know, they were working professionals. And so, I think that was kind of a gap in, you know, they seemed unattainable or out-of-reach, or too fabulous for me, so I couldn't really pursue them. But then again, there were a lot of students that were within easier reach. But, yeah I wish there were more gay/lesbian folk amongst the musicians that I play with.</p> <p>During the summers, I do a summer music workshop called the Apple Hill Center for Chamber Music. They have a summer music workshop in King, New Hampshire. And they get students-- participants-- of all ages, from all of the world. And a lot of the people-- again, a lot of the adults in it-- are retirees, or you know, I'm sort of on the young end of that demographic bump-- and on the other end are people who are, you know, high school, or you know, just college students who are considering going to conservatory if they're going into music, or, you know, completing their degrees and going into some graduate school or something like that, on the younger end of the spectrum. And, there are, you know, I think they gay people I've met there are on the younger side of the spectrum, so far too young for me. But, you know, if anything I'd like to be a good role model for them. So, that's, yeah I wish there were more opportunities to meet gay people through music.</p>	<p>Music</p> <p>Age gap</p> <p>Portland music Music Age gap</p> <p>Maine gay community</p> <p>Musical gay community</p> <p>Musical gay community Pursuing a partner Insecurity</p> <p>Musical gay community</p> <p>New Hampshire musical gay community</p> <p>Age gap Role model, Selflessness</p>
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SOC.MOTSS/ GAY BULLETIN BOARDS

Content Warning: Mention of rap

Tiana: So, you also mentioned on that sheet as well that you were interested in talking about-- I don't know if I'm going to say this right-- socmotss? And, could you briefly describe what socmotss is?

Eric: soc.motss (laughter). So, in the early days of the internet, once upon a time, there was-- before the websites and things like that-- there were user groups. And there was something called usenet. A usenet had like, a whole bunch of special interest groups. And they would have monikers like you know, um-- oh gosh-- there were, you know, people who like Star Trek, people who like to write gay fanfiction based on Star Trek, you know, Kirk and Spock, gay romance, you know, short stories, things like that. There were people who had interests in you know, math, or people who had interests in-- I don't know-- you name it. There were interest groups, and people would-- this is basically what you call a bulletin board. So, bulletin boards were essentially-- I think the modern equivalent now is like, the 4chan, which is unfortunately infested with these alt-right people. But, once upon a time, these used to be much more innocent, and these bulletin boards were places where people could post, you know, a running commentary, or people would just discuss various topics.

So, I-- some people say "sosh" some people say "sok" dot motss-- members of the same sex-- so that's what the motss stood for. And this was a usenet group that was devoted to topics of, you know, gay/lesbian topics. And I think the membership was mostly gay men, because a lot of computer users were male, so-- and again, this was in the, let's see, so this was when I was starting graduate school, so around 1985, thereabouts, 85, 86, 87. So, on the internet-- what was the internet back then-- there were group, usenet groups like that. There was also a set of telephone bulletin boards, and you'd have to actually call in with your modem, and then you hook up to this-- somebody had a bunch of IBM 386 computers hooked up to modems that would receive incoming phone calls, and they would run a bulletin board software. And people would chat with each other, just like, you know, AOL or something like that, they would just chat with each other.

But that was a bulletin board that somebody would, you know, as a labor of love, they would run it out of their own house, you know, homes, and they would have all these 386 computers and all the modems and people would call in and you know. Some of it was for

Internet gay community

Star Trek Fanfiction

Math

Gay bulletin board

Racism

Internet gay community
Male-dominated field
1980's

Gay bulletin board

Connection method

Selflessness

Unity
Safe space

68:27	<p>hooking up, some of it was for, you know, people who were trying recipes, others were to, you know, coming out stories, or having a safe space to come out to people, etc.</p> <p>So, soc.motss, soc.motss was sort of the internet side of that. You didn't have to have a big computer in your own home, a bunch of modems, you could just, you know, contribute a little essay or a story or something like that. And there would be a dialogue and so people became friends over this medium. And occasionally they would get together, you know, not virtually, but physically, you know, pick a city or a bar or location or something like that, and actually get together and meet each other face to face and talk to each other. And it was, it was a neat thing. And I think it was one of the safer ways to be introduced to the gay community. As opposed to, you know, a lot of people have their "first time in a bar" experience.</p> <p>I still remember walked into Paradise 180 Mass Ave right across, almost across the street from MIT. And I remember walking into that bar, walking all the way to the back, turning around, and walking right out, you know, scared out of my mind. I didn't know what to expect, you know. And I think a lot of us have had that kind of experience in a gay bar. But in a, in a computer, virtual setting, you didn't have that fear of walking and being gawked at, or thinking you were gonna get raped on the pool table, or anything like that. It was, it was a safe space, and again, it was a place to you know, maybe intellectualize the experience somewhat. But I think that was what I needed, and what was a safe, affirming way for me to come out and meet the people that I still-- some of the people that I still know and keep in contact with, or some of my Boston friends I met that way.</p> <p style="text-align: center;">LEGISLATION</p> <p><i>Tiana: That's very interesting. I guess--</i></p> <p><i>Cosette: Do you wanna ask about legislation?</i></p> <p><i>Tiana: Yes. Okay, so during your lifetime, there have been some important legislative battles around gay rights, including anti-discrimination laws, and same-sex marriage rights. Have any of these laws affected you, and if so, how?</i></p> <p><i>Eric: Well, I wish I had a same-sex partnership, a domestic partnership, that I could turn into a marriage, but I've never been so fortunate. But, when I started working at IDEXX in 1997-- I think it</i></p>	<p>Connecting method</p> <p>Selflessness</p> <p>Friendship</p> <p>Pursuing a partner</p> <p>Safe space</p> <p>Fear</p> <p>Unity</p> <p>Danger</p> <p>Safe space</p> <p>Connecting method</p> <p>Pursuing a partner</p> <p>1990's</p> <p>Gay legal rights</p>
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72:57	<p>was a number of years later that UNUM became the first company to offer domestic partnership benefits. And then, a number of companies started to follow suit. IDEXX was right up there; it wasn't out in front, but it wasn't the last; it didn't have to be dragged kicking and screaming. And I think, you know, for the same reasons as a lot of other high-tech companies, have done that because they want to attract talent, and they want, you know, they don't want not supporting gay people to be an issue in not getting you know, the best people for the position they wanted to fill. So, I was very happy that IDEXX offered that domestic partnership benefit.</p> <p>I wish there were a nationwide Employment Non-Discrimination Act. I hope that the newly-elected Democratic member of Congress can start doing something to see that through. I mean, I think we've made a lot of strides in getting gay marriage in the state of Maine, and then nationwide, and having gays in the military, and you know, hopefully keeping transgender people in the military.</p> <p>I don't think the science community has been all that affected. I mean, there used to be a-- just as a side digression here, there used to be an organization called NOGLSTP: it was the National Organization of Gay and Lesbian Science and Technology Professionals. N-O-G-L-S-T-P. And the organization apparently still exists. I didn't think it would, I thought it would just die away or something. I think it's morphed into more of a advocacy organization, rather than a, you know, I think it started out as, you know, fellowship, or you know, this is where gay/lesbian science, scientists and technologists could commiserate and you know, lick their wounds or whatever.</p> <p>But I don't think there's been a lot of-- I mean, Silicon Valley has embraced its LGBT workers and supported them, and so I think other parts of corporate America have also followed suit. Again, because they want to attract good people, they don't want to turn them away just because they don't support LGBTQ rights.</p> <p>So, I don't think it's as much of an issue as it is for like, you know if you're, you know, a teacher at a Catholic school, and you know, other positions where they can fire you, or they can discriminate against you for being LGBTQ. But, so I've helped-- I can't say I've worked in campaigns-- but I've done, you know, donated money or time. You know, I prefer to stuff envelopes than to call people, but I've done things to help these efforts along. And I just, hope that we can hold on to some of the legislative advances and achievements we've made over the years, and not have to do these things all over again, if we lose</p>	<p>Ally incentive</p> <p>Gay legal rights</p> <p>Workplace homophobia</p> <p>Gay marriage Danger</p> <p>Gay scientist</p> <p>Gay organization</p> <p>Gay activism Connecting method</p> <p>Safe space</p> <p>Ally incentive</p> <p>Danger</p> <p>Fundraising</p> <p>Selflessness</p> <p>Danger</p>
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	<p>these rights.</p> <p style="text-align: center;">AIDS AND ACTION</p> <p><i>Cosette: So, when you were growing up, and later, when you came out as gay, were you aware of the AIDS epidemic, and if so, can you tell us a little about how that might've impacted your decision to come out, or you know, your life during that period?</i></p> <p><i>Eric: So, when I came out in the late 80's, AIDS was already, you know, a significant factor, and, you know, I had been hearing all of the horror stories about, you know, its emergence in New York, and San Francisco, and how the gay male communities have been decimated by this, and all of the activism that had gone on in the later part of the Bush administration-- Reagan administration, then the Bush Administration, then in 1992, when Clinton was elected, I remember going-- I was visiting Washington D. C., hoping to apply for jobs, after graduate school I was contemplating joining the Congressional Research Service. To do something other than science, to do something more of science-policy, science advocacy in the government. And I remember we did the march on Washington in 1993, and we marched in front of the White House, and that was exhilarating. But, that came after many, many years of struggle, you know, for the NAMES Project, the AIDS quilt, the, all of the memorials, the funerals, the movies-- like <i>Longtime Companion</i>, <i>Torch Song Trilogy</i>, all these weepy movies about people being lost to AIDS. <i>The Normal Heart</i>, <i>The Night Larry Kramer Kissed Me</i>, all of these amazing films and plays and works of art that were spawned by the epidemic. And of course, you know, being a scientist I, you know, felt that I-- you know, maybe I should've gone into biology, biochemistry, molecular biology instead of physics-- because there, I could actually use my talents, my skills to help find a cure, find a vaccine, or you know, find the root cause, you know, advance research in that area. As physicists, there's not much we can do about biological side of things. But, so when I came out, yes I think there was-- I was hugely aware of, and I think there was still a lot of fear of, you know-- you got the safe-sex messages everywhere, the AIDS Action Committee in Boston-- you know, they did their AIDS walks, you know that's part of how I got involved in the community at large. In Boston, they used to have the walk for hunger in May, and then shortly thereafter, the AIDS walk, and then Pride, you know, all of the Pride celebrations in June.</i></p> <p>But, yeah the messages were everywhere, and there were studies being</p>	<p>1980's, AIDS</p> <p>AIDS Danger</p> <p>AIDS activism Presidential ignorance</p> <p>Gay scientist Selflessness Gay activism, 1990's</p> <p>Unity AIDS art</p> <p>AIDS mourning</p> <p>Gay scientist Selflessness</p> <p>Fear Danger AIDS activism</p> <p>Pride, Unity</p> <p>Selflessness Danger</p>
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78:08	<p>done in Fenway community Health Clinic. The-- I participated in one of those studies, even though I had never really been that sexually active, so, you know, I was probably not the best subject, but I wanted to do what I could. So yeah, it was, you know, I think. Armed with a lot of warnings and a lot of these, to take precautions if you did have sex, I'm glad that I came out when I did, because if I had come out before, or if I had grown up in Chicago and come out at a very early age and not been aware of this, I might not be here telling you this story now. So, yeah it was a time of fear, and you know, there was I think the freedom, the liberation that-- the carefreeness that had once characterized the community had definitely shut down somewhat. Or, people were a lot more cautious when I came out. But I think that was for the better. And, you know, I'm very fortunate that amongst the circle of friends that I have, I haven't lost any of them to HIV or AIDS.</p> <p><i>Cosette: That's wonderful, yeah. And, I know you were talking about how it definitely was a time of fear. And it also seems like-- you were talking about the marches, and things like that-- it was a time of coming together, and action. Is there something else, such as like, a crisis, a movement, or a law, that especially made you feel connected to the rest of the LGBT community?</i></p> <p><i>Eric: The AIDS marches, certainly. And I think the election of Bill Clinton, and you know, the whole, we're done with the Reagan/Bush years of denial. The medical advances that the organizations like ACT UP were really in your face, you know, were very angry, very-- you know, from a scientific standpoint, I thought a lot of their activism was maybe a little misguided because it seemed like they wanted to almost circumvent the scientific process. Because, I mean, lives were being lost, and if they had to take the time to do double-blind clinical trials, and you know, do things the right way, more people were gonna die while waiting for the results of these, of the scientific process to, you know, work their way through.</i></p> <p>But I think from my standpoint, I wasn't directly affected by the epidemic; I wasn't, I didn't have immediate friends who were afflicted, so my activism was, you know, essentially through these kind of fundraising efforts-- so the AIDS walk. Back in 2001 I did the Swim for Life in Provincetown, the 1.4 mile swim across the harbor, to raise money for AIDS-related advocacy and housing and things like that in Cape Cod.</p> <p>It was, yeah, mainly through those and the Pride marches. Which-- you</p>	<p>Fear Danger</p> <p>Mourning</p> <p>Unity Presidential ignorance AIDS activism Gay scientist</p> <p>Mourning</p> <p>Fear, Danger</p> <p>AIDS activism Fundraising, 2000's</p> <p>AIDS activism</p> <p>Pride, Unity</p> <p>Commercialization, Ally incentive</p>
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81:35	<p>know, I think-- another digression here. It really kinda makes me sad to see these, what used to be Pride marches celebrating the community, become sort of corporate, you know, become like walking commercials. And I was kind of happy to see things like, in the Pride parade in Portland we had just this past year, that there was a little bit of pushback, and “let’s not be so corporate,” and just be commercials for TD Bank and Hannaford and things like that. And “let’s bring Pride back to where it was” which was a celebration of the community and overcoming, you know, not overcoming, but having largely turned AIDS into a chronic treatable condition through all of the activism and sacrifice of the people that came before us. And I’d really like to see more of that.</p> <p style="text-align: center;">CONCLUSION</p> <p><i><u>Cosette:</u> Alright, well I think we’re just about towards the end. How much time do we have?</i></p> <p><i><u>Tiana:</u> You have six minutes.</i></p> <p><i><u>Cosette:</u> Oh okay. So, yeah, we’re kinda coming to the end of the interview. Is there anything else that you would like to talk about? Was there anything that came up while we were talking that you’d like to expand more on? Anything like that?</i></p> <p><i><u>Eric:</u> Hmm. I don’t think so. I think-- I’ve probably talked your ears off. I don’t know if I bored you at all, so.</i></p> <p><i><u>Cosette:</u> No, not at all. Not at all. If you do think of something, and you wanna do another follow-up interview, you can always email Wendy, and we will definitely send you an electronic copy of the audio by email. And, once we’ve transcribe everything we’ll send you a copy of that too. And, thank you so much for your time and for sharing. It’s been amazing, and I’m really glad we got you.</i></p> <p><i><u>Tiana:</u> Yes (laughter)</i></p> <p><i><u>Eric:</u> Well, thank you for hearing me out, and letting me blab (laughter). And yeah, it’s neat to be able to share some of my history and, I don’t know, I don’t know that very many people of my age and ethnicity get to share their stories like this, so thank you again for the opportunity.</i></p> <p><i><u>Cosette and Tiana:</u> Yeah, thank you.</i></p>	<p>Unity, Resilience</p> <p>AIDS activism</p> <p>Selflessness</p>
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