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00:04

Every one in Southern California knows Maurice kite. Everyone in the United States knows Maurice kite. He is the elder statesman of our community. Over the years, this man has become one of the most notable leaders of the gay and lesbian movement. He is a true pioneer. Maurice has always been there for us, in Washington, and Sacramento, in Los Angeles, his tireless efforts for human and civil rights have helped millions. During 1988, Maurice reflected on how gay life had changed, as he made a presentation to the new youthful leaders of Christopher Street West lifestyle update was there.



00:53

Thank you very much. I just am delighted that that this is happening, because it is precisely the right time now to make some record, because time is moving on. And we'll move on, and to have a spoken record and that translate to record is important. So I really thank Christopher Street West for this. You did this if you recall, and 85 and I was your speaker at that occasion. I enjoyed that. And now it's quite time to do it again. To even vaguely understand the history of Christian Street West, one must go back there in 1969 it was not gay to be gay, in the United States or anywhere else on the planet Earth. We were those far away days, queers, fags dikes, homosexuals, rarely where we call gay. And when we were it was among cells among clusters as among small groups of gay people. When we went in public, you were judged by your abilities to straighten up to Butch it up. You were judged by how clever you were at covering who you were. One of the really bad things to say about somebody before 1970 Was that you were obvious, obviously, homosexual. And that was a bad thing, because people could detect and they would know. And thus, our lives were secret. In 1969, conditions for us were no different than 1869 or 1769. Let's see you who was against us, the church in all of its manifestations, the book of the Bible, Leviticus, Leviticus, Romans, Corinthians, they're all etched in my head forever. Our love is an abomination to Leviticus, it urges us to be put to death. Why don't know when that got into the Bible, there's some discussion that it was written in later. Do I know, I haven't the wisdom to know that. But I know that the words are there. And that the church was a model of in his opposition to our love our lives and our liberties. And indeed, the church considered us of such poor spiritual material, that it didn't even send missionaries to save us. So they said that everybody else, Native Americans, and Asians and blacks and everyone else, but not us. So the church did not welcome us at its door, unless we were very clever to be in the closet. But the closet was a place could drive you crazy. Because there you had to constantly conceal who you were, you couldn't talk about that. And you

always stood a chance of being exposed. You are 45 years old, we were not married. And the question always was, why aren't you married? And the answer was, Well, I haven't met the right person yet. Never revealing that who we're actually searching for a man or a woman depending upon our own gender. The state in all of its manifestations was totally against us before. Before 1970. The state had fierce laws restricting our behavior in some states, it was a death penalty. To practice homosexuality, and many others long prison terms went with anal and oral copulation. Indeed, we were negative forces in the state, and that the state not only had a vast body of law to restrict our behavior, and to control it, but also had a vast body of law to restrict us civil liberties, civil rights and human rights. Part of that manifestation was the police. The police treated us as a convicted, and on apprehended criminals in all of its work. We were indeed in the minds of the police status offenders. The status that they felt was the rational normal status was to be vigorously heterosexual and to be vigorously practicing heterosexuality. Because we weren't that the police considered a status offenders and thus we were eternally being brutalized by them. And only the cleverest people knew how to handle that. We pled with them Don't beat us. I am ashamed of our behavior. nonetheless. We were interested in survive. Educational institutions were totally against us. Totally. Universities, colleges, high schools taught us that we were abnormal, deviant variant aberrant. When I enrolled at university in 1937, I being bookish right away, got on the side of the Libertarians right away, got a stack pass and right away was able to go the stacks. And I rushed to the books on psychology and sociology, to read about who I was because I knew who I was, and I wanted to expand that knowledge. And what I found was not cheerful, that homosexuality had chapter after chapter after chapter of abnormality and explaining where that etiology was, where that had come from. And then the manifestations of that and then how to treat that. Economic systems were against us before 1970 Capitalism treat us as credit risks are unemployable are employable at minimum employment. Socialists treated us as a result of capitalist bourgeois educators. Their nuclear family for which we came treated us as a birth defect. So well, you know, he's like that, you know, he's strange, different and, but we love him just the same, or they had us treated. lobotomies. aversion therapy, aversive conditioning, psychotherapy. person after person who might know who was old, is physically challenged, because they were victims of electroconvulsive shock therapy, in which they tried to burn out our love. You were sitting on a gurney and rolled into an electric chamber and a vote of electricity was run through your bloodstream, which carry over homosexuality. It didn't do that. But it did burn out a part of your brain and it made you a stutter or stammer or an alcoholic or drug addict or a somewhat physically challenged person. Mental health industry was against us. It was bad enough to have the church and the state angry with us. But in 1900 90 and 10, the science and pseudoscience at best of psychoanalysis psychotherapy was invented by Dr. Freud, Dr. Moniz mayor, Dr. Chicago and others. And they said, Oh, please, these folk are not sinful. That's a judge but of the church, an unscientific institution, they're just sick. And so right away, they wrote vast bodies of pseudo knowledge made up, concocted, kastigar us as cyclists, neurotic and convulsive behavior and on and on, and on and on. And thus they were able to testify in court, that we were not full persons. And they constituted a powerful enemy. Now, where did all that come from? I'm not sure. The fear of the unknown. Everyone fears the unknown. I think among the reasons that black Americans are treated so often, in inferior ways or certainly internationally is because there are a few in population in some areas and and that we don't know much about them. Fear of fun, we gave folk a voice had fun, even in the old days before liberation, where we had to practice secretly, we had wonderful times among ourselves. The moment however, a family member arrived or police officer arrived or property owner arrived somebody then everyone quieted down, or as they said, botched it up