

[RATTLING]

[MOANING]

JIMMY: The following program contains language or images of the frank or sensitive nature. For which may be considered objectionable by some. Listener discretion is advised.

[MUSIC PLAYING]

(SINGING) I am what I am.

[AUDIO OUT]

[MUSIC PLAYING]

JIMMY: Whoa, it must be Saturday night at midnight because you're listening to *After Hours*, a continuing tradition on KPFT Houston 90.1 FM. The crew of *After Hours* is ready to bring you news, interviews, and music here for gay and lesbian people. Just as Gloria Gaynor says, in the song, it's time to open up your closets. We at *After Hours* urge everyone to come out of their closets.

By our definition that means standing up for yourself and taking responsibility for your own life. But if you feel that you can't come out right now because of your age, your job, or whatever reason, that's OK. We're here for you too. So sit back, relax, and enjoy this week's edition of *After Hours*.

[MUSIC PLAYING]

DIANE: Hey, you're listening to *After Hours*, 90.1 KPFT. And we're glad you're here. I'm Diane Williams. I'm going to be your hostess with the mostess this evening. We got a room full of lovely people, just a room full. Stay tuned. We're going to play some music. And we want to say hi to Jimmy, who is amazing. Isn't it amazing how he can be in Hawaii right now and still have that opening? I mean, is that not-- that's an amazing thing. We played the old opening because it's my show, and I love it, and I can. [LAUGHS]

I love that opening. I can't help it. We're here. We got a groovy groovy crew. And we're waiting on you. So turn up your radios, put in your tape machines. And we'll get back to our guests and our show. We're celebrating Martin Luther King tonight. We've got lots of cool music and some really good information for you. So get your pens out, put your tapes in, and listen up. Thanks for listening to *After Hours* 90.1 FM.

[MUSIC PLAYING]

Hey, hey, hey, we're back. And I want to tell you just we have a gang full, a gaggle of gorgeous folks in the studio with us this evening. We have our co-hostess with the mostess this evening, Jewel Gray is here in the studio with us. Jewel, say, hey.

JEWEL: I'm here to remind you of marathon this week.

DIANE: That's Jewel's job officially.

JEWEL: Yeah, my job officially. And you know what that means, that means that we're out here trying to remind you of the importance of KPFT and *After Hours*, and asking you to become a member.

DIANE: Do the money thing.

JEWEL: Yeah, do the money thing. And there are people in our lobby who will take calls this evening. Evelyn's out there, you can call and flirt with Evelyn. And--

DIANE: Hi, Evelyn.

JEWEL: Is that-- is that Rick out there?

DIANE: I don't know.

JEWEL: Is that--

DIANE: Yes, that's Rick.

JEWEL: That's Rick. That's Rick out there.

DIANE: And Matt's on his way.

JEWEL: I talked to Rick early. And Matt is on his way, so you can call in flirt with Matt. We will take, if you want to, we will sit down and figure out this paperwork, and take your MasterCard, Visa, or American Express. And send you some premiums, if you pledge a certain amount of money. We'll talk about those premiums a little bit later. But we really want to move on. I'm real excited about our guest tonight. And Diane is going to tell you about that.

DIANE: I am indeed. For the show this evening, I wanted to do something special for Martin Luther King Day. I wanted to commemorate that struggle for civil rights and bring it to the present time, a little bit. And I really wanted to do that in a special way. And the first person I called on the phone was Carolyn Mobley from MCCR.

JEWEL: Ooh, I love Carolyn. Yeah.

DIANE: What a babe. What a babe. We're winking right now. Hi, Carolyn. Oh, Reverend, she's a Reverend now. Reverend Mobley.

JEWEL: Oh, really, I'm impressed.

DIANE: She's an official Reverend. Congratulations.

JEWEL: Well, congratulations, Carolyn.

DIANE: And she probably has been for almost a year now.

JEWEL: You kidding.

CAROLYN: Over a year.

DIANE: Over a year.

JEWEL: You're kidding. We're sorry.

DIANE: So we--

CAROLYN: No, very happy. We're very happy.

DIANE: I talked to Carolyn. And Carolyn is not only preaching tomorrow morning, she's doing a concert in MCCR tomorrow night. So go and hear Carolyn sing tomorrow night at MCCR.

JEWEL: Yeah, I love her voice.

DIANE: But we talked about who we can get on? There's a group at MCCR called Coalition of Colors. And although, they are not represented here this evening, we think highly of them. And they offer their best wishes for this evening's show. We have a lot of information from MCCR that they've given us that we'll be talking about later on this evening. And in the studio, Carolyn gave me the number of somebody that I met briefly, very, very briefly two or three times, I think. And somebody that I'm really proud to have in the studio with me tonight, Laurie. Laurie has brought some friends of hers, Tony. Hey, Tony, say hi.

TONY: Hi. Hi, hi, everybody.

DIANE: Nona, hey.

NONA: Hi.

DIANE: All right, Nona. Felicia.

FELICIA: Hi.

DIANE: Hi, Felicia. And Laurie.

JEWEL: I think the last time we had more beautiful control room was when Femme to Femme was down here.

DIANE: That's true. That's true. But we have just a gaggle full of women here. And we're talking about-- actually, they're talking about-- I'm like stepping on toes here-- they're talking about what it means to them right now to be an African-American lesbian. And I know each of us has our own personal stories. And we all have our own situations that we know about. And I'm really excited to have everybody here tonight talking about their own personal stories. I know that you had said, you'd like to do a little special opening for our listeners this evening, Laurie.

LAURIE: Yes, we would. What we would like to do this evening initially, as a preface to our discussion, is present to you a piece by African-American lesbian poetess. Her name is Pat Parker. Very much--

JEWEL: Ooh, I like Pat.

LAURIE: Yes, very well known in women's community. The name of this particular piece is "Movement in Black". "Movement in Black. Movement in Black. Can't keep them back. Movement in Black. They came in ships from a distant land, bought in chains to serve the man. I am the slave that chose to die. I jumped overboard and no one cried. I am the slave sold as stock, walked to and fro on the auction block.

They can be taught, if you show them how. They're as strong as bulls and smarter than cows. I work in a kitchen, and cooked ham and grits, season all dishes with a teaspoon of spit. I worked in the fields, picked plenty of cotton. Prayed every night for the crop to be rotten. As slaves, all slaves weren't treacherous. That's a fact, that's true. But those who were, were more than a few. Movement in Black. Movement and Black. Can't keep them back. Movement in Black."

FELICIA: "I am the Black woman. And I have been all over. When the colonists fought the British, I was there. I aided the colonists. I aided the British. I carried notes, stole secrets, guided the men. And nobody thought to bother me. I was just a Black woman. The British lost and I lost. But I was there and I kept on moving.

I am the Black woman and I have been all over. I went out West. Yeah, the Black soldiers had women too. And I settled the land, and raised crops, and children, and that wasn't all. I hauled freight, and carried mail, drank plenty of whisky, shot a few men too. Books don't say much about what I did but I was there, and I kept on moving.

I am the Black woman and I have been all over, up on platforms and stages talking about freedom, freedom for Black folks, freedom for women in the Civil War too. Carrying messages, bandaging bodies, spine and line, the South lost. And I still lost. But I was there and I kept on moving.

I am the Black woman and I have been all over. I was on the bus with Rosa Parks and in the streets with Martin Luther King. I was marching, and singing, and crying, and praying. I was with SNCC and I was with Core. I was in Watts when the streets were burning. I was a Panther in Oakland, in New York with Now, in San Francisco with Gay Liberation, in DC with the Radical Dykes. Yes, I was there. And I'm still moving. Movement in Black. Movement in Black. Can't keep them back. Movement in Black."

NONA: "I am a Black woman. I am Bessie Smith, singing the blues. And all the Bessies that never sang the note, I'm the southerner who went North. I'm the northerner who went down home. I am the teacher in the all Black schools. I am the graduate who cannot read. I'm the social worker in the city ghetto. I'm the car hop in a delta town. I'm the junkie with a jones. I'm the dyke in the bar. I'm the matron. At County Jail, I'm the defendant with nothing to say.

I'm the woman with eight kids. I'm the woman who didn't have any. I'm the woman who poor as sin. I'm the woman who's got plenty. I'm the woman who raised white babies and taught my kids to raise themselves. Movement in Black. Movement in Black. Can't keep them back. Movement in Black."

FELICIA: "Roll call. Shout them out. Phillis Wheatley. Sojourner Truth. Harriet Tubman. Francis Allen Watkins Harper. Stagecoach Mary. Lucy Prince. Mary Pleasant. Mary MacLeod Bethune."

TONY: "Rosa Parks. Coretta King. Fannie Lou Hamer. Marian Anderson. And Billy's and Bessie's. Sweet Dinah. Aretha. Natalie. Shirley Chisholm. Barbara Jordan. Patricia Harris."

LAURIE: "Angela Davis. Flo Kennedy. Zora Neale Hurston. Nikki Giovanni. June Jordan. Audre Lorde. Edmonia Lewis. And me. And me. And me. And all the names we forgot to say. And all the names we didn't know. And all the names we don't know yet. Movement in Black. Movement in Black. Can't keep them back. Movement in Black."

TONY: "I am a Black woman. I am the child of the son, the daughter of dark. I carry the fire to burn the world. I am water to quench his thirst. I am the product of slaves. I am the offspring of Queens. I am still a silence. I flow as the stream. I am the Black woman. I am a survivor."

ALL: "I am a survivor. I am a survivor. I am a survivor. I am a survivor. Movement in Black."

[CHEERING]

JEWEL: Go girls.

DIANE: All right for that.

LAURIE: Oh, really. Yes.

DIANE: I'm trying hard just to not get up and dance.

[LAUGHTER]

LAURIE: We wanted you to do a little bit of something.

[INTERPOSING VOICES]

DIANE: Yeah, I'm a Presbyterian. It took me a long time to learn how to [INAUDIBLE].

[LAUGHTER]

NONA: I understand.

LAURIE: Well, we've been enjoying this entire piece here. And I think it's been really inspiring and inspirational. Of course, every time this holiday rolled around, I think people want to somehow try to acknowledge it in a special way. However, it's one that we need to be trying to rejoice each and every day of our lives. And with respect to the holiday itself, with respect to Dr. Martin Luther King's dream for racial equality, sometime, I believe that some of us see that we've arrived and we've made it. And we somehow have overcome a heck of a lot of struggles but still yet many of us know the struggle still continues. Wouldn't you say so, sisters?

NONA: Yes, amen.

[LAUGHTER]

Still going on.

LAURIE: Which is pretty incredible in itself. But I'm just wondering with respect to the Civil Rights movement, and as we are getting ready to acknowledge to the Houston's listening audience, we are indeed African-American lesbians.

NONA: Want to be. Want to be.

[LAUGHTER]

DIANE: Practicing or not.

LAURIE: Some of us are more newly arrived than others. You know but amongst you're here tonight of the four of us African-American women, who indeed are in fact African-American lesbians, I believe two of you are newbies, newly arrived, newly out.

DIANE: And I want to know everybody's coming out story. I mean I really do. I think that that's important for everybody to hear. I think-- and even if you haven't really come out yet. I mean, what did you-- what kind of-- I'll use a really common word-- what kind of inkling did you have that something was a little different? Something was not following the pattern that maybe your family laid out for you. Or somehow you stepped off the beaten track just a little. And did you like it? Were you happy with that? Anybody. Everybody's quiet now.

FELICIA: Man, I have to go back so far. I acknowledged the fact that I was gay when I was in the third grade.

DIANE: Good for you.

FELICIA: Prior to that I fantasized daily.

DIANE: And still do.

FELICIA: And still do.

[LAUGHTER]

DIANE: That's right.

FELICIA: --about the life. I actually got involved at the age of 16. I've been there since, I guess.

DIANE: So-- so would it be-- are you comfortable with the word dyke? Are you comfortable with the word lesbian? Do you prefer to be a gay woman? Or do you prefer not to be considered anything, just be yourself?

LAURIE: I prefer to be a woman--

[INTERPOSING VOICES]

NONA: This is like-- what names are they--

DIANE: Pick a label. Yeah.

NONA: Oh, I'm a heterosexual woman that likes men in the prone position.

[LAUGHTER]

Really important.

LAURIE: Yeah. Yeah. I'm very much woman. I just-- my sexual preferences just happen to be different than what society say it should be.

DIANE: Yeah. Well, I know some people that are happy with the term lesbians. Some people are happy with the term bi. Some like gay woman. Some like-- OK, I'm queer. I'm a dyke. And it's a labeling thing, you know.

LAURIE: Right.

DIANE: It's pigeonholing somebody. And I was just wondering if anybody preferred one pigeonhole over another.

FELICIA: I prefer a pigeonhole. I don't mind being called a dyke. I'm not necessarily being called a dyke. But referring to myself, even as a dyke, I guess I haven't learned that I should be offended yet. Where, versus this, I still would be offended being called nigger. That would certainly bother me.

And even from another African-American person, even to myself, they may see it as an endearment I see it as offensive. So-- but yeah, I don't have any problems at all with that word. I like to think that I live up to it, to being called the dyke that I am. Yeah. I work hard. And I hope I'm pleasing my women simultaneously. So that's the idea.

LAURIE: That does bring up a point that there are-- because there is labeling, then there are prejudices within the labeling. And there is prejudice because of the labeling. And because of our choice and life choice, we're ostracized specifically because we're Black and then again because we're lesbians and in different situations, different definitions.

We're maybe ostracized because we're lesbians in a certain situation among other Black people that are straight, and then ostracized because we're Black.

As you said earlier, Laurie, with-- in a totally white environment, but accepted because we're lesbians. So there is prejudice. And in the Civil Rights movement, even though the Civil Rights movement has taken place 30 years ago, we still are in oppression.

NONA: On every level.

DIANE: I have a friend that-- Michael Crawford always says that, he doesn't want to choose between his Blackness and his queerness. And he often gets asked to by both sides by-- and it's turned into sides for a lot of us.

You know, people have to choose-- the Black community doesn't accept him, because he's gay. And the gay community doesn't accept him, because he's Black. So it seems like a little double-edged sword there. And do you feel like you've been able to step out of that Annie? Or what are you doing about it, I should say? What do you-- how do you think you combat that?

NONA: Well, you know, we were speaking of this prior to coming over, because I'm really enjoying the book which we just took this porn from, "A Movement in Black" by Pat Parker. And she was just stating that whenever she went somewhere she could not take all of her parts with her. And that the true definition of liberation for her would be to take her lesbian part, her Black part, you know, her intellectual part, all her parts with her simultaneously wherever she went each and every time.

When she went to functions with white lesbians, she could not bring her Black part. When she read poetry in the African-American community, she could not bring her lesbian part. And so, we were discussing. And while the four of us are here tonight and we're certainly, on many levels, we're out. On many levels, we are still yet in.

And we were stating, at least we both agreed, at least some of us agree, that we could not go for instance-- while we lived at home in our communities, we were simply living our lives and being ourselves. When we go to work, we cannot take our lesbian part with us. We cannot allow our co-workers, our employers, to realize or acknowledge the fact that we are indeed lesbians.

LAURIE: They would talk about it all day long. Nobody would ever do any work.

NONA: I probably won't have a job.

[LAUGHTER]

Financial security just wouldn't be there for us. We're not safe. We don't feel safe. Even though, sure, I'm out. I'm out in this community. I'm easily recognizable. Many people know my face and name. I'm not out of my job. And most of us, for job security, we just simply don't come out that way.

LAURIE: And I'm recently have come out and was harassed in an urban environment that is supposedly quite comfortable with alternate lifestyles. And it was quite a challenge for me in that I didn't know how to react. I was angry, but yet I felt like I was being ostracized because of life choice and an assumption actually, and as if it really, really mattered.

So I don't know. That is a problem that we do have. Because we are women, that we can be actually hurt, physically hurt, by people that are angry with us, because we love-- and we do love.

NONA: Love-- Love other women.

LAURIE: Yes.

DIANE: So tell us about your coming out story. I mean, how did-- how did you know? When did you know? Did you find out? Have you always known, et cetera, et cetera?

LAURIE: How old were you?

NONA: OK. I was 11 years old when I realized that I like women or female.

LAURIE: Did you know how?

NONA: Yeah, yeah, yeah, yeah. I was involved with another 11-year-old.

[LAUGHTER]

ALL: Oh.

NONA: And I kind of-- I felt that way. And I lived in a man's world and--

LAURIE: Still do.

NONA: Yeah. I lived in a man's world and I really tried to be part of that man's world for a long time until recently. And I won't say how recently. But it's very recently. I decided that I didn't want to live that way anymore. And I wanted to explore who I really was.

And so, when I decided that I was a lesbian, I went to counseling at Montrose Counseling Center. Yes. I'm giving you a little shout. And they have fees on a sliding scale for anybody out there that needs help. And I had a very good therapist that helped me to really explore some of the insights and situations that I would be coming upon and dealing with.

And I'm in my 40s and feel like this is something that I have to do now, because I may die tomorrow. So at least, I've been a lesbian for one day. And I'm really happy about it I'm never going back. I will stay Black, but I'm never going back. And I'm really happy about the experience. It wasn't anything that was very traumatic or very soothing or something that I would not want to ever happen again.

I tell my people in my family, and they just accept me and say that they love me for who I am. And I'm grateful for that.

DIANE: Was it-- did you find it was pretty easy for you? Tell--

NONA: Yes. Yes, yes, yes. I wasn't uncomfortable about telling my family.

DIANE: Did you--

NONA: In fact, I wanted to tell everybody. I wanted to tell the world. In fact, I was telling the world. And people were looking at me as if oh my God are you crazy, what's going on here. But I needed to do that for myself. I wanted to validate myself, I realize now. And now, I realize I don't need validation from other people only from myself.

So it's not as important now for me to explain my sexuality to people. I just want people to know that I'm a person that is to be validated and to be respected. And I think that's more important than what my sexuality has. But in the same token, my daughter is a lesbian and came out years before I did. And I'm grateful for her courage, because she helped me to come out. So I can give three hoots for my daughter.

DIANE: All right.

NONA: Feels good.

JEWEL: I want to know-- I'm sitting here looking at you guys and you're very attractive women. Listen to me, you guys. Very attractive women. And I'm wondering, because I've always, always, always been attracted to Black women, always. I'm sorry I have to admit. Always been.

LAURIE: Don't be sorry.

JEWEL: I'm wondering where you have been. I've never seen you. Michael Crawford and I have this discussion about at least once a month. He gets on the radio and he says, well, there's not enough Black and lesbian-Black and gay-Black participation in community. We don't-- the white community is not accepting, blah, blah, blah, blah.

And I'm also with the Gay and Lesbian Switchboard. And I'm always out there trying to get people to join Gay and Lesbian Switchboard, especially people of color, especially women. And I'm literally out there begging people. And I can-- I don't just-- I can't find people of color who are willing to participate in these kind of things.

And then Michael sits on the show and says, well, we're not represented. And it's your all's fault because we're not-- and I'm saying, wait a minute. Wait a minute. I'm out there shaking the trees looking for people of color to participate and I can't find them. And I'm wondering, where have you all been? Why I haven't I stumbled over you.

DIANE: What I ran across is-- when I was involved with the Texas Lesbian Conference and some other groups, we tried to be politically correct, one of everything at least. That's kind of like a motto. And that's like the-- I hate to say the term politically correct. But that's what we try. you know, everybody wants to cover all the bases and make everybody happy and get everybody represented.

NONA: Reach your quotas.

DIANE: And reach quotas. Quotas and stuff.

NONA: But the understanding is still not there.

DIANE: Exactly.

NONA: It's the gap is still there. And still the alienation between the races.

DIANE: We cannot say come into our group will treat you just like everybody else. That's terrible. We can't just say that. And we can't do that until we have the opportunity to do that. And so my theory on-- my white theory on this is that white people need to join Black groups. And--

NONA: Amen. That would be good, because we've been doing the joining for quite some time. And it would be nice if that tape-- that coin was to flip. Because that does show that there is a camaraderie and also an understanding. Because that is, with Black women, we are forming our own groups, because of our distinctive cultures and also the fact that we are not as outspoken and politically correct as the white lesbian coalitions are. We're not-- we haven't had that type of background. We don't have that support.

LAURIE: How about the strong financial base?

NONA: Yes. Definitely.

LAURIE: That's a real reality is here and particularly in the city of Houston. So if you will know where we all are, and because I've been in Houston for four years. And I'm always amazed when some gay and lesbian person who happened to be white and say, oh, where are all the gay Black people? Where are they? And I'm like, astounded.

Like for instance, one particular point when they were asking me this, there was a very successful club on Westheimer, Studio 13. And on any given night, Friday to Saturday night, at least 1,000 African-American gays, lesbians would pass through there. Yet, no white person knew where they were. That's amazing to me. That's in the

FELICIA: Well, I went into Studio 13 several times and was basically made uncomfortable.

LAURIE: Yeah. You probably feel scared--

FELICIA: Not because-- well, no. I think that they were offended I was there, that I stepped into sacred ground or a kind of a club that I didn't belong to. And I was-- and I didn't go back. I went back a couple of times. And I frankly, I didn't know that there were lesbians there. I thought it was basically-- and I'm with the switchboard. And we get this information from the bar. And I was under the impression that this was basically a men's bar, cross-dressers.

LAURIE: Well, it was in fact a men's bar.

FELICIA: That's why I didn't flirt with the women there.

[LAUGHTER]

LAURIE: Yeah. There's nothing worse. But the point I want to make, though, is that was the outlet too in which to if you really wanted to network and connect with folks, that was definitely the place at that time to do it. Unfortunately, because our lack of-- due to lack of economics, we have not been that successful in having clubs, scenes, situations available for us all to meet and congregate.

Even right now, in the African-American lesbian community, there is not a bar, per se, in place that caters to African-American lesbians. This is the fourth largest city in the nation. That is strange to me, you know. But yeah, we do have those type of financial problems.

DIANE: And you know, only two women's bars.

LAURIE: Right, exactly. And so in order to fill our void, what we have done is formed a support group in the city of Houston here called Sisters. We would develop a group in which other women can meet other women, share their experiences, help them to facilitate them coming out, and the like. So indeed if you still seeking people for the Gay Lesbian Switchboard, please contact us.

JEWEL: You know, I've always wanted to experience-- this probably will red letter my ignorance. And you have to excuse me if it does. I have always wanted to walk into a room of 200 or 300 people and them all be Black, so that I could experience what everyday Black life, just for a second, must feel like walking down the street looking around and seeing very few Black faces. Or being in a group or a club and walking into that club and seeing just one or two persons like yourself.

DIANE: A different country.

JEWEL: I wanted to feel what that feels like. I've looked for organizations. I don't want to feel that all the time. And I'm really sorry that people of color have to feel that way. But I want to feel that, so that I have a better understanding of what that's like.

Now I know one second does not compare to a lifetime. And I understand that. But if I can't feel that somewhere-- and I think that if--

NONA: Feel what?

JEWEL: That--

DIANE: Being different?

JEWEL: Being an alien in your own home.

NONA: Oh, I don't feel like I'm an alien.

JEWEL: Well, I was talking to a Black man recently who said he participated in several organizational meetings, large organization, like Pride committee. And that every time he would go to this meeting, he would walk into a room of white faces, rarely a brown face, rarely a Black face. He would walk into-- he said, do you know what that feels like? And I said, no, I don't.

And I really would-- that I think that is necessary for people who have never experienced that alienation, that thing that you just said you don't feel. Probably because you've done it all your life. It's like a callous. You don't-- you've done it all your life, and it's not as recognizable as it would be to me walking into a room like that.

I think I need to feel that, so that I can say, inside me, just a personal growth with me that I know what that is. I know what it feels like to walk into a room and feel like that I'm-- right. Like I'm in another country and everybody's speaking another language. Because I think that's a valuable part of coming together.

Now, I feel like people of color have done this their whole lives. And I don't think it's fair that people, white people, or brown people, or any other people don't experience that, because that leads to that also the opposite of that, that callousness. Well, you know, if they're going to be here, then let them be here. If they're not, well forget it, you know. And I hate that kind of attitude too.

I would like that everyone experience that feeling just for a moment, so that they can know that and be able to empathize with that feeling without knowing you can only talk. And talk is Cheap and without that knowing, I don't think the talk is ever going to matter. I just don't believe it will ever matter.

And what I find is that too many people-- too many people that are not people of color don't bother. They just don't bother, because it's frightening to think about. Now, I walked into rooms of men, all men, and I'm standing there, the only woman in 60 or 70 men in the room. And I know what that feels like. But it cannot possibly be the same. Although--

NONA: It is the same situation. It's the same situation. I was going to bring that to your attention that you probably have been in that type of situation, maybe not with people of color. But you have been, I'm sure, in this situation where you were the only female in the room full of men. And that kind of, it's the same type of feeling.

But it's also in how you accept it and how you allow it to control you or if you just don't allow it to become engrossed in your everyday thoughts. Because it's really not that important as to how you can maintain and how you function in today's society. Because you have to do what you have to regardless to what other people feel or what other people want or don't want.

JEWEL: Or who else is in the room.

NONA: Really. Exactly.

JEWEL: I see what you're saying.

LAURIE: I Have to sort of disagree with you. Because I certainly have been in situations, job situations, training situations, where I've been the only African-American there. And people have, certain ones of them have made it a point to try to make me feel ostracized. You know, like you're definitely out of your space, you know, and you better go back whence you came.

Some people, of course, there are others who, of course, being the person that I am, I'm instantly-- I'm going to go in jail anyway. I'm not going to let anyone know how intimidated I really am or how frightened I might really be or whatever. And sometimes, of course, having done so many times before, eventually, you become conditioned, and you do it anyway. You've done it so many times, it doesn't matter. OK.

But with respect to that, I think if any white person, any Anglo person, want to really try to connect and try to understand African-Americans struggle, you know-- and I really appreciate your consciousness. I really appreciate your sitting here saying what you've said today. Because as you just stated, most people simply don't care. OK. They can care less, because they're safe where they are. And why bother to reach out? Yes. They're comfortable in your space. If you're trying to understand where I'm coming from, I really respect that I'll--