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white, queer, minorities, gay, gay community, black, community, racist, people, hispanic, organizations, issue, asian, color, chris, guess, groups, houston, hispanic community, point

## SPEAKERS

Michael Crawford

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Michael Crawford 00:04

All right, we're back. And that was Morrissey from the album kill Uncle. The song is King Lear. Right now we have. I don't know, I'm just pretty amazed because we have possibly the best dress after hours I've ever seen in my entire life. And among the people, we have our friend Cisco, say hi. Hi, Chris. Hello, and Liz. Yeah. And what these people all have in common, besides the fact that they are queer is that each one is I guess you'd call it an ethnic minority. Frank Sisko is Hispanic, Chris is African American as MI, and Liz is an Asian lesbian. I'd like to welcome all you guys to our show.



00:50

Thank you for having Thanks. Well, okay.



Michael Crawford 00:54


When I asked you guys here, I wanted to talk about, I mean, it has always been this this rumor spread that somehow because queers are a member of a minority group, because they're an oppressed class that somehow that makes them more enlightened and less racist or less bigoted. Is that the case? No, not at all. Why would any of you say that? Let's start with you?



01:18

Well, I would say just in the Hispanic community, or black community, or Asian community, or any minority community, because you're a member of a minority community, doesn't mean you're going to share the same political or social beliefs that you your peers do. It's just not going to happen. Okay. And I think, in a minority community, divisions like that are looked at more closely, rather than the white community, you don't see, when there's two opposing sides, you don't say, well, the white community is split. On this issue wouldn't when it's like that

in the black community or in other communities like that. The media and other people are quick to point out oh, look, the Hispanic community is divided on this issue, right? We'll say don't do that.

 Michael Crawford 02:05

Right. Otherwise, we're seeing as some kind of monolith. And Vivian, Liz,

 02:10


sorry, more than three people on this show. And I

 Michael Crawford 02:14

just had gone with the wind on the brain. I saw it earlier this evening. And I was just thinking, Vivian Lee, we all know she's a goddess, Liz. Well, what has been your experience as an Asian in the queer community?

 02:29

Um, well, past experience has been that, although this gay community is supposed to be all together, I don't think it is. Because I've dated women in the past, and they're not culturally aware, and they're not ready to cross that boundary. I can't just drop my culture and just go, Okay, I'm gonna be white, and be clear and be happy with it.

 Michael Crawford 02:50


It's that whole melting pot thing? Yeah.


 02:52

I mean, people are always taught that you treat everybody the same. That is untrue. What are different things you respect that you should expect when you know, relationship with someone you respect their culture, their religion, their race and their politics, and does not work that way? Within the gay community, because they have been faced with that many, many times.


 03:11


I've never really thought of America as a melting pot. I think someone put it best I can remember who it was. They called it a salad bowl, where I mean, every there's through all these different things that are involved. But it's those differences that make that


 Michael Crawford 03:27  
that gives it that play. Yeah, taste that flavor. Those

 03:29  
differences, I think enhances it.

 Michael Crawford 03:31  
Yeah. Um, Chris, what about your experiences in the queer community? Have you been? I mean, do you feel that white, gay and lesbian people have accepted you as an African American?

 03:42  
Oh, no, I, I think that we're also bringing up an interesting point when we're talking about food and condiments, if you will, melting pot versus tall salad. And I think the same, I at least, I have found the same to be true in the gay and lesbian community. And I don't really think that my experience is really that special. Because I've, I've found in the course of dealing with this pain, that there are other black, lesbian and gays there are other Hispanic and other Asian people also addressing this. I guess in one sense, it's just a, it's a perhaps a little bit more painful if you can really measure pain, that you have the realization you know, if you're African American, that you might not get the support that you quote, unquote, normally would have gotten if you'd been straight. And then to add to that being gay means that your, your community if you will, no longer accepts you. And then when you add to that, going into the gay and lesbian community already knowing that you don't have a community, your own community you grew up with, to support you, then going into this community, hearing some of the same jokes that you might have heard in high school, right? Some of those same racial stereotypes. And I guess particularly for me, some of the things that I've found is people. embodiment, embodied wanting me to embody the stereotype, sometimes of shaft, sometimes of Aunt Jemima, or sometimes of the current reigning diva, you know, and I'm there, I guess for color. flavonoid is Yeah, but it's really not that they appreciating the culture, or the diversity, it's more for entertainment is more like a minstrel, you know? Right. And

 Michael Crawford 05:37  
it seems to me that it's kind of a situation where the lives of a lot of white people are just so boring. So white bread so mundane, that they bring us and for a little spice of color.

 05:49  
It's also safe, like, I have a token Jewish. I have a token black fan. I have a token gay, fine. It's just like, Wait a minute. Yeah. Where do you draw the line? I mean, it almost, it almost becomes racist, just to say that.



Michael Crawford 06:02

I mean, I mean, I think that's part part of part of when they do that, or it's kind of like, a way of proving that liberal credentials. Oh, I've slept with this black guy. So I can't be racist. No, please.



06:13

That that when really, you know, gets me because classic example. Several slave masters could say, oh, I was never racist. I just happen to sleep with Lucy or lies or whatever, where they would not. In that example, they did not own the children. I mean, the same thing I think is carried through in the gay community. Just because you sleep with someone does not mean you love them. There's, you know, and just, I think with white on white relationships, there's a distinction between sex and love. Just because you have sex with someone does not mean you love them. Right?



Michael Crawford 06:48

Francisco, I've noticed that in a lot of the game medium. Virtually all of what we see is blond, blue eyed white boys who go around doing I guess whatever blonde, blue eyed white boys do. And you never see any, you know, activists of color or any people involved in these political organizations, or at least were not quoted as such. You are involved with the alternative Broadcasting Service, is that correct? Okay. Um, as a person involved in, I guess you'd call it media activism? How do you feel being a Hispanic gay man being excluded from the media that's about our so called community? Well, I think



07:35

I think minorities have a tremendous role to play in the media, especially in the gay media. Because we've had the experience of having been included from the mainstream media, I think when you were excluded from the game media, that's also putting a hindrance on the gay community in general, because it doesn't let us contribute, what we've learned that we can contribute, in the long run to what we're trying to do and trying to accomplish as a gay community. I think it's ironic that we have minorities like one Palomo, working for the Houston Post. And we're not drawing upon the talents of other minority journalists to work on newspapers, like the new voice or right or Texas triangle, or maybe even the twit as well,



Michael Crawford 08:23

right? Because all the writers are white. And as such, they don't see the fact that they're excluding queers of color at all. It's almost like, you know, unless we're, they're saying, We're here, we're queer. We're just totally ignored.



08:40

I think that brings up a point for me, it's like the luxury of, of ignorance. You know, I feel a lot of times, I don't have the luxury of being ignorant or assuming anything. Because I know that when I'm out, you know, the first thing that is seen, you know, is a black man. And I mean, even when you look at the conjunction between the two words, black male, and how it's used negatively, you know, in society, I think that gives you a key to it. It's like, when I'm out in the gay community, I cannot, I do not always just say, Oh, I'm going to this club, and we're just going to have a good time. And just because I was the first person in line, and I wasn't served until the fifth person in line, you know, that doesn't mean anything. I, it just brings up a thing of the luxury of ignorance. You don't have to really, I think sometimes when you're white, you don't have to think about anyone else because it doesn't concern you. And so you become ignorant to those things.



Michael Crawford 09:41

Right. I just want to say that you're listening to World Radio 90.1 KPFT Houston, the program is after hours, and we're here with queers of colors discussing just how racist white queers can be. Vivian, what's on your mind? I mean, both Chris and Francisco. I've talked about, in part, how it feels being excluded from the queer media, and also from just like the public face of what it means to be queer. How does that affect you?



10:12

I think it's especially being a minority and a woman and the lesbian sex three axis and being around, you know, in the activism world for the past seven years, large organization within Houston or across America as majority, you know, middle class white woman or white men, right. And it's really depressing, because you've got to, you know, I don't want to call it names, you will call it a certain organization, woman groups. And they will go on about daily lives and daily planning, and not think about the racial boundaries, they will send a white woman to a black community to talk to them. I don't think that's right, because you're not gonna exactly know how that person exactly feels. Right. I will never know what a black woman goes through, because I'm not black.



Michael Crawford 10:57

Right? There's a huge amount of racial insensitivity. You talked about about about your involvement and activism, and how when you go to a lot of the groups, basically, it's a bunch of white people. I mean, I know that I mean, of the of the political groups in Houston, I guess, probably the only one is Houston, gay and lesbian Political Caucus. And I've gotten a couple of their meetings that I've never seen a colored face. In fact, that probably the only group that I have any hopes for in terms of achieving some kind of multiracial, you know, coolness is hatch. And what worries me about hatch is that a lot, I am worried about how it's being socialized into the status quo, dominant gay community, because of that is so then the white members of hatch will go into their places of power, like being president to PC and so on and so forth. And again, we'll be left out.



11:54

I think a good point to bring up about the hatch as well, is that they're very diverse in terms of the male and female ratio of the members of the group and, and how they treat them both equally. And I'm a member of hatch and, and that's what I've seen, and I think it's a very positive step, but and I hope, hatch, rural weather influence the community, rather than the community influence has that aspect,



Michael Crawford 12:15

right? We have a caller on what line six Chris? Oh, no. No, Chris. Okay. Okay, we don't have Chris. Okay. How's it going to be possible? Do you think for us to influence the community as a whole?



12:46

Simply by I suppose getting involved as much as we can and making that difference? ourselves. Okay,



Michael Crawford 12:58

Chris. Chris, you're on the air. You want to say something? Yes, I



13:05

was listening to the panel's big. And I found it very offensive because they are blaming the white community for being the only bigot. And it's not fair because as a homosexual, and as a white homosexual. I have found bigotry from several different races. And them saying that there is not diversity and many of the groups, we there are several gay groups like Asian and friends. That right there is a very racial group,



Michael Crawford 13:36

just the way we're a hold on a second, honey. First of all, you should remember that Asians and friends got started to civically, because Asian queers felt excluded from the general queer community. Now, if we felt like a part of the whole thing, then we wouldn't have to go out and form our own groups.



13:54

I have spoken myself recently, as matter for about a week, a week and a half ago to the director or the acting president of agents and friends, the organization has simply gotten started, and is in his formative stages, I don't see how, at this point, they could have formed any racist policies. And at this point, Chris, that I believe it is, which might be my roommate. At

some time ago, I almost became involved with a black individual. And I asked him why he did not like this person. And this person's Well, it came up that the person was black. And that was a reason and he told me about it. And I think one of the things we have to consider, we're not blaming white people, we have to wait friends have told me why why do you why are you blaming me? It's not my fault. Well, it's not your fault, what your ancestors and your and your forefathers have done. But when you fail to rectify those, what they have done and to fail to go out and and to change the policies that exist that oppress minorities, then you're equally at fault.



14:51

We are not responsible for what our ancestors have done.



14:55

No, but you're responsible for continuing to benefit from the legislation that has been passed to oppress to minorities, and until you got it to make those differences and to make it that make the changes to make laws fair, make equal opportunity, not a special opportunity when you make the efforts to make sure that minorities have equal opportunity. And until you go out and do that, and join with us in doing that, then you're equally at fault as your forefathers.



15:20

But there are several whites that are out there fighting with you. And from what the group is saying is that it's just very racial thing that whites are big at all, because not true. That's what I was getting from the conversation.



15:34

I don't think any of us have said all whites are racist. Well, not



15:38


all, but it was just referring to white as the only race that I have encountered racism from several different groups.





15:47


I want to say something about your choice of words, you're using the word racist. And although I believe that people of color or can be prejudiced, the word racist, also, please allow me to finish. The word racist implies political power to withhold privileges or whatever, because that person that is racist has the capital, if you will, to do that. So I first of all, have problems with


you saying that we are racist, because it's not really that much in terms of political power or clout that we could do to affect your lives, as we have been indicating that our lives have been affected by the dominant culture, which happens to also be white.


 **Michael Crawford** 16:39  
Anything else?

 16:41  
Well, I change the word from not from racist to bigotry, that there are several other groups that are very big. And it's not only white, that's all I wanted to say.

 **Michael Crawford** 16:52  
Okay, thank you. Go ahead, Liz.

 16:56  
Also like to define Asian friends, I know the founders of Asian are friends. And not all the founders are white. And not all the founders are Asians, that a couple of white people in there, a couple white people in the organization, who willing to cross that are willing to learn about the culture because they have Asian lovers. And they would like to know more about and accept our culture. There are a lot of white people in that organization. When we go to parties, a lot of white folks are black folks. And there's Hispanic people. I don't think the only one Asian group like the KKs or something, I really don't find them offensive, and that's a racist group.

 17:30  
And my boyfriend is white, and he's not racist, and not every white person is racist at all.

 **Michael Crawford** 17:34  
And he looks really cool in the Ghazi t shirt. Thank you. Okay, um, I don't know. I mean, I personally don't feel that we even have to include white people in our organizations. I mean, I think at times, it's really important just for us as people of color to get together to discuss what's important to us. Because I mean, we have Asian, Black and Hispanic people sitting here. And there are things that are going on between us that are not all kosher, so that we can't simply just point fingers at white people and say that they're racist. Other we can do that it's not necessarily a good thing. What do you guys see as a way of us, like coming together to I don't know, to try to alleviate some of the imbalances in the way that the gay political groups run or in the way that the gay media is run,





18:25

inclusion, and willingness to learn about other cultures. When I was at my nephew's first birthday party today, and we had a pinata it was at the park and everything, and most of the guests or all of the guests were Hispanic, except maybe for my, my boyfriend and a couple of other people. And little are my nephews and friends that that little Hispanic children were, you know, playing hitting the pinata, and, and taking their turns and, and there were some white children that were around my son, I guess, Sister in law, didn't want to participate in that simply because they weren't invited to the party. And I thought that was wrong. And I thought, and I pointed it out to my boyfriend, because I said, Well, the only way these children are going to learn about other cultural issues if they participate in what we do. And I think that's the key is just education and willingness to learn and include each other and what we do,



Michael Crawford 19:23

right. What are the you think on that issue?



19:28

I would say not only just, you know, using the examples of political groups or media, but I would say to those white people that are listening and you know, are feeling moved by this, that the thing is not to feel guilty. I would think rather the thing is to close ranks and to meet with other white men, and to seriously sit down and talk about racism and talk about how it is hurt you as as a white man, and then become an ally, and contradict racism when you hear it in bars or contradicted in terms of services and, and things like that, I would say the same for people of color to close ranks, talk about how racism has hurt them, and then that way, hopefully get healing, where they can go out into the community.



Michael Crawford 20:22

Right? I mean, it's really hard to get, I mean, to get queer to sit down and talk about anything, because one of the major problems we have is this whole bar scene. Have any of you experienced discrimination at any of the bars, I mean, in terms of like, when you go up, and, you know, every every white boy who looks over 12 is just allowed in, and you are stopped and, you know, multiple forms of ID and so on.



20:49

I can, I can think of an example that occurred in the summer, it seemed that this it was, I'm sure, it was just coincidental. But it was this club that had closed that was primarily black and gay, it had closed. And so that meant that a venue for black gays had been closed. So that means that people are still going to be going out, they still gonna want to go out and party. This particular bar was one that had been chosen, I guess, by people to go out to. But the policy changed on the dress code such that people wearing hats were not allowed to enter the club. And so I and some friends, I knew we, you know, had to leave when we had handsome, but it was, I'm sure, again, it was just coincidental that when we went in, we did see people

with cowboy hats on. They happen, right? Also, at this point, friends I knew that we're visiting from out of state could not gain admission to this club, because which, which club was, it was heaven. They did not allow people in without a state IDs. And I just began to wonder, you know, that would mean that every Queen coming here from New York or California, and I think we do get some tourists in Houston. Right? They would not be allowed everyone and I'm sure if at some point it came down here from New York to see some hot cowboy, not allowed. You would have heard about it but

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Michael Crawford 22:19

Well, I remember doing the Republican Convention, there were many people from, you know, ACT UP and Queer Nation chapters around the country. And I know they went to the bars. And I know that they got in I know that they got into heaven. I know they got into mining company. I know they got into Jr's and all those places. But I mean, I've also heard stories about how the carding policies at the mining company and Jr's are racist. I mean, I personally don't go to them because I don't drink. And the only reason I go to heaven is to dance not to, you know, give Charles Armstrong my money or anything. Why is it? I mean, why does it seem that people of color don't speak out against this thing?

o

23:03

Maybe because there aren't very many minority bars that we can go to. There's energy that Hispanic community can go to, but that's not the type of music I choose to listen to, or, or that I necessarily appreciate more than I do, what heaven would play. And one thing I noticed that heaven and some friends of mine noticed that have been that are also Hispanic. I've never seen a black dancer. And now I have seen and I'm 20 have only been going to the bars for about two years. Maybe about a year and a half. And I've only seen one Hispanic dancer, right. And I remember that vividly because that's the only Hispanic dancer that was there. He wasn't there a lot of attractive Hispanic men out there. He wasn't one of them, I don't think but regardless, I made it a point my friends made it a point to tip him simply because it was Hispanic and to show you know, we want more of this out there.

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Michael Crawford 23:54

Right I mean, it's always these these really buffed you know, white guys with blond hair, blue eyes or dark hair and cowboy boots. And I mean, it's not just the the gogo boys, but it's also the door people who are always white, the bartender's who are always white, and the only time you see a black or Hispanic face for the most part is when they are the drag queens entertaining the white gay men.

o

24:19

I've seen one Hispanic doorman and have been in that I think he was there for about three weeks. Yeah, that was

 M

Michael Crawford 24:25

Yeah. Vivian you were a woman. You're a woman. And I am really cool and really amazing. How has like the added burden of living in a sexist queer community in addition to a racist queer community affected you?



24:51

I'm surprised I haven't gone insane yet. See? The sexes community who've done Well, I haven't had any troubles at the bars actually but when I do go clubbing I'm glad to buy it. I get this a lot. Uh, you mix you can't be Asian you don't look Asian. What is Asian supposed to look like? I mean, I don't have fun and I admit that I mean they just generalized everybody's like a suit can labels categories and if you don't fit that sorry you're not Asian

 M

Michael Crawford 25:20

and then you're not dressed in the in you know in a little Mao you know tastes gray and so on and so forth. And Asian



25:27

woman are known to be submissive, I'm not I'm very loud and they don't like that I get that a lot. Could you calm down like No, I won't shut up but I mean it's it's very hard because within the Asian community Asians are discriminated against because the Asian burn them within the community discriminate against women on top of that woman does come against lesbians on top of that and gays and this is one picture skins another over another another and this was just never star

 M

Michael Crawford 25:53

Francis Francisco Chris, if either of you run into like stereotypes of what white people are expecting you to be like, as Hispanic gay man or as a black gay man. Yeah.



26:05

What what she was saying was kind of bringing up an example I have a, I have some friends that are Creole you know, what we call it a Black Community High yellow. And so the you know, the mixture of African, European Indian. And so people are going to look differently. Some of these people look as though they could be Hispanic or they look as though they can be white. And I know, when I've talked with some of them, and they've gone home with white man or white man has approached them. The comment will always come up. Are you black? You don't look black. Or sometimes myself who? You know, I think I looked like people will do too, okay. They'll come up. And when they find out I speak Spanish, or they find out. I guess that I don't

speaking this DIS and that bull, or that I can't speak it or that I know, you know that I have a mind. They'll say, Well, you're different. Yeah, that's, that's a compliment. See, that's supposed to be a compliment. You are different. You're not like those other black people. You know? Yeah.

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Michael Crawford 27:10

I mean, I've gotten a lot of that too. I mean, I mean, like when I was doing, like, media representative for queer nation, I would have these people telling me, Oh, you're so well spoken. And, you know, I knew the next comment was gonna be for a black person. And there's always like this. This whole thing about like, how white men are expecting this whole Mandingo, rape fantasy, and I'm supposed to be hung to my knees. Yeah. Which I am not. And that I'm supposed to basically go and be really butts take there, you know, young white virgin hood and do what it what I will. Since we have a call, woman named Cindy, who's God, it's gonna she's gonna show me up on something about black people band and GOP city Sunday. Go ahead.

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27:56

I agree with you, you know that there was a lot of prejudice among the races and a lot of we got a long way to get rid of it. But there was just one thing that you said that sort of like, I don't know, I just wanted to comment on. And you said that, when you went to the GRP, see that you were the only black person there? And they were like he was just like, No, and tried to blame white people that you were only black person there and like, no, well, at least that's what I got out of it. And I thought, Well, why is he mad at us? Because he's only white person? How come? There's not more, right? I don't know, it didn't seem like you're aggravated the white persons that were there because you didn't see a whole bunch of black

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Michael Crawford 28:44

faces. What I'm aggravated at the white people in trpc for is for making people of color feel uncomfortable in that organization. Now, I mean, I admit that I personally have my problems with GOP see beyond just the whole race issue. I mean, I will admit to being a leftist that I don't really subscribe to the tackiness of GOP See, purports to to us. But I think if GOP C is going to go around and pretending to represent the gay community, then it's at least make an attempt to represent the entire gay community. And I don't think you can do that by creating a situation where people who are not in that basically middle class, white male, you know, lawyer, engineer type thing feel bad. It just won't work.

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29:32

Okay, well, you're writing well, that we do have to include everybody. Right, I guess that was just a tad whenever I heard you say that.

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Michael Crawford 29:44

Well, and I also think you did make a good point when you said that. It's going to be necessary for people of color to go in and actually become a part of these organizations. I mean, I know

for people of color to go in and actually become a part of these organizations. I mean, I know that I spent two years in Queer Nation and not because I was still in love with all the white people there. But because I felt the Queer Nation was worth fighting to be a part of



30:05

the actor in Queer Nation little bit myself. I mean, yeah.



Michael Crawford 30:11

Okay, well, thank you for your call. You're welcome. Take care. Would you like to respond to what she said? Boy, queers would not with no opinions.



30:23

I think they could do. I mean, I have a lot of respect for Chris bacon and GLP. See, but I think they could do a lot more to to ask you to more forcefully support gay issues. I mean, personally, you sure they didn't endorse Bob Krueger, but they could have more not endorsed a candidate will flip flop on gay issues. And the only thing I think we can can do is consistently count on from from candidates like that is, is lip service. And I think it's time the President has invited us to the table. And I think the next US senator from the state should, and that gay organizations like JL PC can do that. And I think that's an avenue they can take to, to better represent the community and maybe the community, we would be more likely to respond to them.



Michael Crawford 31:06

What would you say to queers of colors, to, I don't know, encourage them to get involved in gay organizations.



31:18

To have the courage to go out and do it. It may not be comfortable when you're the only minority or one of very few minorities there. But stick with it. Because if you're not going to go out and make that difference yourself, no one else is going to Chris



31:39

I guess I would say to reflect, reflect on what has already been done, reflect on James Baldwin, reflect on Bessie Smith, know that there have been other black lesbians and gays, because that was a big thing for me. You often hear or you hear sometimes, many times in the black community, that gays did not exist before the European came to Africa. Right. And this is a product of socialization in the evil, we've been corrupted by white folk, right? I think the first

thing is just to realize that you do have a place, although you might, you might not be completely welcome at every table. But to know that there's there have been people before you that have struggled, and that it might be a struggle, but to but just to struggle

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Michael Crawford 32:33

alone. And I think if we the few of us who are involved could actually get together and join forces, it'll make it a lot easier. Thank you, Liz.

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32:50

Well, I think it's gonna be a long and a hard fight. But I believe that people should, especially minorities out there should get into organizations will be asked Okonodo, any of the, you know, gay organizations, and even Asian friends get involved. Because if you don't get out there, your voice is not going to be heard. And everything's just gonna go about, and if you if you're gonna complain, do something about it. Don't just sit and complain that you're not involved and menores and not getting ahead. Don't just sit on pitch, if you're gonna get out there, do it.

M

Michael Crawford 33:21

How does our racism, bigotry or whatever you want to call it affect the quality of services that people of color with HIV get? Does she do you think that makes a difference?

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33:35

I couldn't speak on, on the services they get for people with HIV. But I can talk a little bit about AIDS education. I think one of the problems with reaching the Hispanic community is the language barrier. And when there are organizations, bigger than office, like AIDS Foundation, Houston, right, that has the money to to actually go out and do outreach to the community. And he's not doing it because of the language barrier. I think that's very sad considering this is Houston and the Spanish constitute over 27% of the population. Right? And that's what the census undercount. So I think, when I mean, sometimes it's necessary for minorities to go out and do what the mainstream won't do. But when the mainstream is in the position to do that, and it's not doing it, I think that's where we're the problem and our created intention exists.

M

Michael Crawford 34:29

What I find kind of odd about the whole situation, I mean, speaking of the AIDS Foundation, the way that for example, the AIDS Foundation will go after money that is specifically directed towards educating people of color about HIV infection, okay, they will go after these funds, which is supposed to be used for basically for us, and they will put a white person in charge of spending that money or creating those projects. And when asked why they don't have a person of color or people of color involved, they will say because they could not find people of color. Chris, how do you how do you think they justify that? When we live in a city? That is what, more than 50%? Colored?



35:15

It's a good question. Don't know if I have an answer? I think also, the answer to the question has been posed about health care. Although I don't know, I can't speak that much on the AIDS issue. But just I guess, in general health delivery, you know, just in America, in general, for people of color, it's often lacking. I think a lot of it has to do with economics. That sometimes when you're trying to work, or you're doing all these other things to survive, that perhaps your it's not always so easy to take advantage of, of, you know, health care facilities. And I think that also translates over to the, to the gay community.



Michael Crawford 36:08

Right. Um, Liz, you were involved with that ACT UP Gulf Coast for a wild? How did you see ACT UP in it to dealing with with issues relating to people of color with HIV?



36:25

Well, I rarely saw any special action towards minorities, actually. I mean, they don't concentrate on people with AIDS, but nothing specifically towards minorities, that I remember. I mean, I remember actually, like, having agenda set for black PW A's or Asian PW A's or Hispanic PW A's.



Michael Crawford 36:49

Was there any effort on the part of act up to, for example, our city's health department, which is responsible for the job of educating people about HIV? Was there any move afoot enact up, for example, to attack the health department for its lack of lacks efforts in educating Spanish speaking people?



37:13

Really don't think so. I don't remember ever being, you know, going towards that tactic. I mean, maybe I wasn't there at these periods of time. But I really don't recall.




Michael Crawford 37:28

Well, I mean, I have a question for you have all you lived in Houston, like all your lives?



37:33


Since I've been in America? Yeah. Okay. Well,

 Michael Crawford 37:37

I have noticed through through the National queer media that in a lot of other cities like San Francisco, Los Angeles, Chicago, New York, etc. It seems as though the queers there are trying to at least deal in a way trying to come to terms with the fact that we are a multicultural, multi ethnic group. Do you see any of that in Houston at all?

 38:02

No, I don't think so. No, we TAS issues. And

 Michael Crawford 38:07

with any issue in general? I don't think so. No, no. Okay. What are we going to do? It's a question, what are we going to do? We've maybe seen from the things that we've talked about tonight, that it's not an acceptable situation for the queer groups or the AIDS related groups to be, you know, predominant wall, solely white, what are we going to do as people of color to change the situation and to draw in more people of color?

 38:47

I think one thing we continue to do is, is the least are people that are like in this room that are that are trying to make changes as I continue working at it. And for people, like the first caller, Chris, who, who doesn't understand why minorities feel this way, and take the time out to, to talk to a friend that happens to be minority and, and ask him and have and have a good discussion with why minorities feel this way, but about these issues and take the time to learn and to participate in and learn why.

 Michael Crawford 39:23

Chris?

 39:26

I agree with Francisco. But I would. I think I would add to that also. That first, I think that we need to break down some barriers that I think exists within our own communities, some of the internalized racism and start trusting one another and, therefore be able to work with a larger community. LED Liz

 39:51

I think education you know, once again, it's the best thing to educate others. There are different boundaries and culture and race out there. And to accept that you'd have to treat them The same way, but to educate them, there are differences out there and to accept them



them the same way, but to educate them, there are differences out there and to accept them. And work within that. And because Asian community is just so um, politically involved, I mean politics and to do with as gays do they are far from it. They're scared. They feel like they were in this country, and we should be lucky for what we have, keep our mouth shut and go on with our daily lives. And that's wrong. I mean, this is the freedom of America. If you don't like something, speak up and change it.

M

Michael Crawford 40:28

Okay. Any final comments? Well, we're seeing Whoa, whoa, okay. That's it. line six Mark positive. Okay. Hold on a second. Let's go to Mark. Mark. Yes, you want to make a comment?



40:48

Yeah, I just wanted to say that, um, you were just talking about ways to get people of color more active in the community. I had spent about a year in Detroit living in the city, and which is, you know, predominantly black must the whites live in the suburbs. And ways to sort of build what we call united front. Which is hard to do in Houston. I'm from here and lived most of my life. And I found that, you know, whites and blacks and Hispanics are very separated. And I think one way to do that is for gays in the community to tackle issues of racism, in demonstrations and in fighting for certain things. And for organizations that like the N double ACP or anything at tsu, or something, to support gays and what they're doing stuff like that. I know that in England, five years ago, there was a minor strike. And one of the things they did was to the gay community in London, around London, supported ones to put them on a strike. So they started doing a lot of building or those demonstrations, and it was really tough at first, you know, because there's a lot of homophobia in the black community. But after a while, it it really worked out. And there's a lot of camaraderie and, and the next year in June, I believe in London, there was no huge gay rights march and there was a miners contingent in that March. I thought it was pretty amazing.

M

Michael Crawford 42:17

How do you suggest that we begin began building these united friends



42:23

I don't know it has to start on sort of small levels, like Queer Nation or ACT UP. And it's a problem because those, especially in the south, those organizations tend to be dominated by white people. But to bring them in, I know that in those meetings, you know, sort of everybody has the right to raise an issue. And I think if the people of color in those meetings can bring up this issue and try to force it and say, Look, we need to not only address the issue of of the situation, being homophobic below for situation and see in ways that it's also sexist and also racist, right? If you have heard about the stuff about Cracker Barrel restaurant, right, they opened one off out of Detroit, and a white, white suburb. And, you know, so a lot of gay organizations and political organizations from Detroit went out there in protest every Sunday. And one of the issues you've raised was not only the fact that talk about fired all these gay and

lesbian employees, but the restaurant also sells mammy doll, also makes confederate flag cake, stuff like that. And we tried to make it an issue of not only fighting homophobia, but fighting racism. And it was hard, because the established leaders of the white gay community didn't want to push it, they wanted to pose one single issue. And that I think, is not just a problem in the gay community. It's a problem in every organization trying to fight the United States. It's a single issue mentality that you know, in Europe and most other places. It's way more broad and most people in one Coalition have a broad set of basic principles that they fall for, but United States it tends to be you know, well, lesbian feminist, or white gay, or black. Separationism or something like that, you know, it's not it's, it's so dissected into little movements that it's really hard to unite. So