

JIMMY CARPER: Now, the most flamboyant men in the choir-- and they're just carrying on, and-- but they're not-- they don't say the word. And so--

SUBJECT: That's right.

JIMMY CARPER: Nobody goes there.

SUBJECT: That's right. That's right.

INTERVIEWER: It's one of those untalked-about issues.

SUBJECT: Uh-huh.

INTERVIEWER: Do you find that makes your job as being an advocate hard?

[LAUGHTER]

SUBJECT: You know what? It's funny, because-- and I guess I'm going back to a personal friend. That whole skirting the issue, that whole-- just not coming out-- he has, in everybody's head, a thought. You know, we're kind of thinking, we think he is, but he's never said anything.

So it tends to be a stressful situation, because he lives out of town now. But when he goes back home, he puts on this air, and he puts on this different-- these different hats. So he'll make the comments of, well, me and my girlfriend are going out. And well, she and I, and she and I.

And I'm thinking, mm-hmm, mm-hmm, mm-hmm. He'll call me and say, play along, play along, you know. So and I'm kind of caught up in the middle of it, you know.

INTERVIEWER: And I think that goes back to, historically, Blacks have had to learn how to wear many hats. We've had to wear hats, different hats on our job.

SUBJECT: Absolutely.

INTERVIEWER: We have had to wear hats within our community when we leave out of our community and go into other communities. We have to wear all these different hats.

SUBJECT: That's right.

INTERVIEWER: I know a friend of mine-- like you said, he lives in one city, totally out of the closet. But then, when he comes home, it's like, OK, you know, I have a girlfriend. And I think what it is-- and I learned this from personal experience. For Anglos to come out the closet, it moves them out of a box.

JIMMY CARPER: Yes.

INTERVIEWER: Whereas when Blacks come out of the closet, it boxes you in.

SUBJECT: Mm-hmm.

INTERVIEWER: Because it puts you into where everybody expects you to be a certain way, whereas it's like, as long as you don't say it, they're not sure.

SUBJECT: Mm-hmm.

JIMMY CARPER: Something else that we hit on, that we've talked about here, is that when somebody in the white community comes out, they have a community to come out to.

SUBJECT: Absolutely. Absolutely. And that's true. Because I guess if you look at the Black community then, I'm out. Now, where do I go?

JIMMY CARPER: Yes.

SUBJECT: I don't necessarily feel an allegiance to the white community, because there are different needs. There are-- a different way of going about things.

JIMMY CARPER: And there's racism.

SUBJECT: Oh, complete. Sure. You know, let me let you know exactly. "Say It Loud, I'm Black, and I'm Proud" is a survey, a Black pride survey, that was done in 2000 by the Policy Institute on National Gay and Lesbian Task Force. And one of the things that came out of that 2000 survey was the thought that discrimination-- OK.

Out of 2,645 individuals that took the survey, 1/2 of the respondents agree that racism is a problem for Black GLBT people and their relations with white GLBT people with 1/5 strongly agreeing. While 1/3 of respondents responded-- I'm sorry-- while the 1/3 of respondents reported negative experiences in white GLBT organizations, and with white GLBT people in bars and clubs. So the racism piece is there.

JIMMY CARPER: Yes. I know it's there.

SUBJECT: It's true. It really is. So it's kind of like, so why should I come out? I have no place to go. They're going to act funny towards me. My own people, I don't know what they're going to say. Ah.

JIMMY CARPER: Exactly.

INTERVIEWER: As Blacks, we don't have anybody to identify.

JIMMY CARPER: Now, I'm not-- I'm not really putting down any kind of gay Black organizations that are already here. But there is no big community.

INTERVIEWER: Right. And even the Black GLBT community will not stand up and say, hey, we're the Black GLBT-- like I said, we really don't have anybody on a national or international level to really identify with as being gay or lesbian.

JIMMY CARPER: Sure.

INTERVIEWER: We went through that just with dealing with trying to find music--

JIMMY CARPER: Yes.

INTERVIEWER: --to spotlight, because we don't have-- Black performers will not come out and say, I'm gay.

SUBJECT: OK. OK.

JIMMY CARPER: Yeah.

INTERVIEWER: They know that, hey, this might hurt their record sales. And they're not going to come out, you know. They might be at every gay club, but they're not going to come out and say, hey, I'm gay. And speaking of music performers for a second, we're going to take a little short break.

JIMMY CARPER: Sure.

INTERVIEWER: We might do something about Ms. Nona. What you got over there for?

JIMMY CARPER: I got-- I got two things already cued up. One-- from her 1987 album, called *Female Trouble*, "Winds of Change, Mandela to Mandela," which I really like. And the other is my absolute favorite Nona Hendryx song, from her *Skin Diver* album. It's called "Women Who Fly."

SUBJECT: All right.

JIMMY CARPER: Very, very nice. And both of them are going to get played tonight, so which one do you want to hear?

INTERVIEWER: I want the "Winds of Change." I need a breeze in my life.

SUBJECT: Mm-hmm.

[LAUGHTER]

Good choice. Good choice.

JIMMY CARPER: Good choice. Nona Hendryx. You're listening to her right here on *After Hours: Queer Radio With Attitude* on KPFT Houston and KEOS College Station.

[MUSIC PLAYING]

Nona Hendryx. That's beautiful. "Winds of Change."

INTERVIEWER: What's your name again?

[LAUGHTER]

JIMMY CARPER: What?

INTERVIEWER: What's your name again?

JIMMY CARPER: Me?

CREW: Mary.

SUBJECT: Right. We have the say names. Should we say our names?

JIMMY CARPER: Jimmy. I'm Jimmy.

INTERVIEWER: OK. Jimmy Carper with *After Hours*. And I'm Steven Jerome, and we have Ms. Dionne [? Redman ?] with us.

SUBJECT: Hello.

JIMMY CARPER: And Chris Harrison is over here.

INTERVIEWER: Oh, yeah. Hey, Chris.

SUBJECT: Hi, Chris.

JIMMY CARPER: And Lynn is just running out the room.

CREW: You keep using my last name.

[LAUGHTER]

INTERVIEWER: Chris, you don't need a last name. Madam X. Before we get back into this question, just a little brief history on Ms. Nona Hendryx. She was one of the original members of Patti LaBelle & The Blue Belles. And--

JIMMY CARPER: Oh, I didn't know she went that far back.

INTERVIEWER: Yeah. She originally started with the group in 1961 when they originally formed. What a lot of people don't know is that she was one of the main songwriters in this group.

JIMMY CARPER: Yeah.

INTERVIEWER: She did most of the writing.

JIMMY CARPER: I knew that.

INTERVIEWER: And as we all know, they all did come from very different backgrounds. One little important note was, when they originally formed the group, it was four of them. It was Patti LaBelle, Nona Hendryx, Sarah Dash, and Cindy Birdsong.

JIMMY CARPER: No kidding!

INTERVIEWER: Cindy left the group to go to The Supremes. Yeah.

JIMMY CARPER: Bad move.

[LAUGHTER]

INTERVIEWER: Patti came from a gospel background. Nona Hendryx is really into rock. She came from rock. And Sarah Dash sang opera.

JIMMY CARPER: Yes.

INTERVIEWER: Once they did break up, they all went their separate ways. And Nona Hendryx, I can say, is still a very, very big artist in Europe. Much bigger than she is here. They have not really-- they think part of the reason she did not really get the airplay like she deserves here in the United States was because of her lifestyle and her flamboyance about it.

JIMMY CARPER: That's right.

INTERVIEWER: Which goes back to what we're talking about.

JIMMY CARPER: That's right. She was open about her bisexuality.

INTERVIEWER: Yeah.

SUBJECT: Mm-hmm.

INTERVIEWER: And that tends to hurt us a lot of time, being flamboyant. Like I says, even on my job is-- hey, they know it. But as long as I don't get out there and wave a sign and wave a banner, they don't have a problem with it.

But getting back to our discussion with Ms. Redmond tonight, what are some of the observations that you have encountered being at on a Black campus? Now, the reason I'm saying that is because I remember Kent-- my earliest recollection at Kent State University--

SUBJECT: I knew this was gonna come out.

INTERVIEWER: Remember--

SUBJECT: Yeah.

INTERVIEWER: --The Isley Brothers made a song about Kent State University when they had the killing during the Vietnam riots.

SUBJECT: Yeah, sure.

INTERVIEWER: And I think that's where all of us really knew Kent State University. We didn't even know where it was located, but it was a good song back then.

[LAUGHTER]

So going from a white university to a Black university, I know, for me, it was culture shock.

SUBJECT: Oh, yeah.

INTERVIEWER: Trust me. I'll give you a little example. I originally went to LSU in Baton Rouge, and then I went to Southern for one semester-- not even a good semester. What happened was, I saw a cute guy one day going down the hall. It was, for some weird reason, this innate fear that I had that, with other Blacks knowing that I was gay, that I was going to get beat. Beat up.

SUBJECT: Mm.

INTERVIEWER: Whereas I was more comfortable at the white university. So I kind of went back to the white university. But what cultural differences have you really noticed?

SUBJECT: I think, coming from two predominantly white institutions-- one Central Michigan and one Kent State-- like I said, both institutions, you saw organizations that were formed. You saw activities that were put on to bring about individuals to making them feel comfortable, that kind of thing.

For me to go from that type of institution that had more of an open nature when it came down to GLBT issues, to a predominantly Black institution that has nothing, in which it's pretty much just assumed-- it is assumed. We know that we have students here. We know that a large number of our students-- GLBT students-- live in the dorms. We know that. But as far as forming an organization or getting--

INTERVIEWER: Oh, no.

SUBJECT: Oh, no. Why do all those types of things? I don't understand. And it's not as if it has not been tried. I will say that. Because at TSU, apparently, there were a few students who came about, and they just didn't know where to go to as far as faculty and staff.

And then, when they made those contacts with faculty and staff, the faculty and staff got completely-- yeah, yeah, let's do it. Let's do it. Because they were either-- the faculty and staff was either an advocate or part of the community themselves.

INTERVIEWER: OK.

SUBJECT: But what happened was, the student apathy came about. And next thing you know, the student just wasn't calling. They just dropped off. So I don't know if it was more so, that's a lot of work, wait a minute, I don't know about-- you know, I don't know what it was.

But the professors were. And I'm thinking about a professor who was telling me about her experiences with it. And she, Catherine Smith-- she sat on the panel with us.

INTERVIEWER: OK, yeah.

SUBJECT: And she said either her colleague or she was the one who was approached, and she said, yeah, I was interested. But next thing I know, they just dropped the ball. You know, so it's--

JIMMY CARPER: Well, you know, in high school and college, any group is only as good as the students that were in it.

SUBJECT: That's right.

JIMMY CARPER: And there's gay groups at U of H, or gay groups at Rice, and some years, they really go strong, and they're really visual and out there. And other years, they're barely there.

SUBJECT: OK. OK. So it varies.

INTERVIEWER: Also, and this is something I know growing up-- you had, basically, two groups of gays. And I want to say, Christine, I love you for even being up this time of morning, listening. And she brought up a real important point.

When I was in school, you had gays who were not feminine. They were not overtly feminine. You couldn't tell that they were gay.

JIMMY CARPER: Sure.

SUBJECT: That's right.

INTERVIEWER: But then, you had Black gays who fit that stereotype of being feminine.

SUBJECT: Mm-hmm.

INTERVIEWER: Like you said, Christine wrote, yeah, Black gays who are real feminine, and they can't hide.

JIMMY CARPER: Mm-hmm.

INTERVIEWER: But also, I know, in the Black community, you have some Black men who are naturally feminine, and they're straight.

JIMMY CARPER: Yes.

SUBJECT: Mm-hmm. You made that point--

INTERVIEWER: You know, so--

JIMMY CARPER: --before, yeah.

INTERVIEWER: And the Black gays who are very feminine-- they do get a lot of abuse, not only from straight counterparts, but from their gay counterpart, because their gays do not want to identify with that extreme.

SUBJECT: Mm-hmm.

INTERVIEWER: You know. And we tend to think of a lot of Black gays who are real feminine-- oh, yeah, he's gay.

SUBJECT: Mm-hmm.

INTERVIEWER: And so that brings a barrier right there.

SUBJECT: Mm-hmm. There is. There is. And actually, TMG, The Men's Gathering, had a dialogue session on that. Like I said, I'm on the listserv, and I remember the topic being put out there, saying, you know, what do you think? Well, they call them sissies, in which-- I've heard the same term from other Black males-- Black gay males-- who say, I'm not interested in dating a sissy.

INTERVIEWER: Right.

SUBJECT: I don't want that. So that was my first experience, as far as knowing that there was a division.

INTERVIEWER: Yeah.

SUBJECT: And then, at the same time, I-- unfortunately, I was unable to attend the dialogue on, what do you think about sissy. I just-- I just saw the topic, and was like, oh, sure wish I can go. [LAUGHS]

INTERVIEWER: Speaking of sissies, like I said, when I came out-- and I remember this very clearly-- the thing my uncle told me. It's OK to be gay. But you're not going to live in my house and be a sissy or a punk.

SUBJECT: Yeah.

JIMMY CARPER: Uh-huh.

INTERVIEWER: It's OK to get out there and play football, basketball with the guys. It's OK to go out, have a date with a girl. But you're not going to be a sissy. So we--

JIMMY CARPER: So he was fostering the DL.

SUBJECT: Oh, yeah.

INTERVIEWER: Mm-hmm. Like, OK, you can't be a sissy, and you can't-- the other way, you cannot act feminine, you know. But you can be gay. But you just can't be at that extreme. And until we do get an acceptance by our own Black gay community for our drag queens, and our sissies, and our punks--

SUBJECT: That's right.

INTERVIEWER: --and see that this is all included-- it's wild, because I remember in school-- and I know I'm going back in the days here.

[LAUGHTER]

When I came out of the closet in school, now, there were several Black drag queens in my class.

SUBJECT: Mm-hmm.

INTERVIEWER: But I was the only person who was actually openly saying, I'm gay.

SUBJECT: OK.

INTERVIEWER: They didn't say, I was gay, but we knew they were drag queens. And I remember at my 10th-year class reunion, I started talking to one of the guys. And I asked him. I said, well, what was the deal?

I know you all were sleeping around with these other guys. Why weren't you messing with me? And they're like, well, with the sissies and the punks, we knew that they knew what their boundary was.

SUBJECT: Mm-hmm.

INTERVIEWER: Yes.

JIMMY CARPER: There was the role play.

INTERVIEWER: Yeah. And the Black community is into role play. I mean, not only the straight community, but the gay community is very much into role play. We feel like the straight Black straight community feels like, OK, a woman's place is a certain place.

JIMMY CARPER: Mm-hmm.

INTERVIEWER: You know.

SUBJECT: That's right. That's right.

INTERVIEWER: You know, women belong in a certain place. They have certain roles that they are supposed to play with in the Black community and the Black family. And in the gay community, it's the same thing. We have very much role playing.

In fact, I'll give you one example with the down low that we have talked about several times. Most Black men will not play both sexual roles with the same partner. They might be a top with one, then they'll go find somebody else to be a bottom with, but they're not going to do it with the same guy. And that goes--

JIMMY CARPER: No versatility here.

SUBJECT: No.

INTERVIEWER: Yeah, you know, so-- and that goes back to these boundaries.

JIMMY CARPER: Sure.

INTERVIEWER: And these boxes that we live in.

SUBJECT: And when you talk about the roles that crosses the Black community along with the Hispanic community as well-- when you look at-- I was reading *Latin Homosexuality*, in which they talked a little bit about-- what is that, the machismo?

JIMMY CARPER: Machismo. That's right.

SUBJECT: Big, big. Real popular. I mean, we're talking, I'm not gay, because I'm on top.

JIMMY CARPER: That's right. I'm the insert-- if I insert, I'm straight.

SUBJECT: That's right. That's right. So that mindset about the roles-- that's there. And it crosses over with us, too. But like I said, on cultural-- the culture. The culture.

And I can't stress that enough. Because when it comes down to coming out within the white community, versus coming out from an underrepresented population community, then it's going to be totally different. And that's just not taken into consideration.

Now, when it comes to-- like, for instance, myself-- these types of conversations that take place-- this gives me an idea of what areas to lean towards as far as research. Because I do not see a lot of the culture-specific research geared towards the underrepresented communities, especially within the GLBT community.

JIMMY CARPER: Yeah.

SUBJECT: It's not there. It's not there.

INTERVIEWER: And I think part of that is because, like it says in the Hispanic-- and I with us, working at the switchboard, we have had to deal with this. And we have even had diversity classes on it that in the Hispanic and in the Black community, you're gay not by who you sleep with, but by what role you play in that relationship. And it's very strong in the Hispanic community.

SUBJECT: Yeah.

INTERVIEWER: If you're a top--

SUBJECT: Oh, yeah.

INTERVIEWER: --you're still considered straight, whereas if you're a bottom, then you're gay. And I know even in other cultures, in some Asian cultures, you're gay according to your age. If you're young--

SUBJECT: Oh, absolutely. Absolutely.

JIMMY CARPER: Wow, no, I didn't know that.

INTERVIEWER: If you're a young man, teenager-- young, then you're gay, whereas if it's an older guy who might be in his 30s and 40s who may have a family, he's not considered gay. He's just considered as taking care of that boy.

SUBJECT: That's right.

JIMMY CARPER: Ooh!

SUBJECT: And that's in the Latin-- the Latino community as well. Because I was reading-- in Somalia, I mean, some of your Third World countries, they have that same situation where as a youngster, you are brought up until you become of age to be a partner for your father.

INTERVIEWER: Yeah.

SUBJECT: OK? So that whole inserter role-- you know, that kind of thing-- then that still exists. And then, when you become older, then you transition over, and you are expected to do the same thing with your son.

JIMMY CARPER: Oh!

SUBJECT: So there's a lot of cultural pieces here, too, that people just completely, completely forget about.

CREW: Well, one of the things that came out with the liberation from Afghanistan from Taliban is they talked about these gay farmers-- that basically, these men who had slapped on some makeup, and they were basically sexually attacking the British troops that were there.

JIMMY CARPER: Yes.

CREW: Because that's part of that old culture. I mean, it goes back even with the ancient Greeks.

JIMMY CARPER: Yes. The Taliban had stopped that.

CREW: I mean, the strict moral code they had in there had stopped that sort of practice. As soon as the Taliban was gone, I mean, before the women threw off the burqas, men were throwing on the lipstick.

INTERVIEWER: Right. Back in ancient Greece and Roman [INAUDIBLE], it was known, even with Alexander the Great, that, hey, you had that young boy there. And they actually kept lovers together in the military, because they felt like the soldier would fight even more fiercer, because he's going to protect his lover.

CREW: And there were some ancient customs that on your honeymoon, that the woman would have to dress like a man, would wear the men's sandals, wear a man's cloak to bed. And then, the groom would come in as if it was the-- as it was still that tradition of being with the younger-- the young males that they have been kind of promised as to be taught by the wiser men, the Plato and Socrates.

SUBJECT: That's right.

CREW: That they were teachers of not just knowledge, but of sexual knowledge in those days.

INTERVIEWER: And you know, I know we're having a great deal of fun here tonight. But before we wrap it up, Dionne, what are some of your future research area? I know you're working on your doctorate. I'm just waiting to call you Dr. [? Redman. ?]

[LAUGHTER]

SUBJECT: I am getting excited, but I still have almost two years away before I even start writing. I think over the last year-- I started the program last year, in which I've been doing research in the area since my master's program. But now, it's a little deeper now, because you've got to narrow it down.

So over the last couple-- over the last year, I've decided, gather as much information as possible. One of the things-- and I'll be honest-- I'm kind of torn. Because I've made a lot of contacts, and I see that there's a need to do research within the transgender community.

INTERVIEWER: OK.

SUBJECT: And which, I would love to be able to do that as well. However, that allegiance--

INTERVIEWER: Yeah.

[LAUGHTER]

SUBJECT: It's there, so that culture-specific information, I think, is necessary as well. Things that I see, as far as the need-- I would love to do something on the coming-out process for both Black and white.

INTERVIEWER: OK. Sounds good.

SUBJECT: I would love to do-- I came up-- one of my professors always said, when you start having these-- what do you call them? Just explosions of the mind, when you're trying to think of what topic to start studying, write it down.

It doesn't matter if it's 3:00 in the morning. So I said something like, Black gay men's attitudes toward other Black gay men, and that went back to what we were talking about-- sissies and punks.

INTERVIEWER: Right.

SUBJECT: So I wanted to kind of get a feel of what's your take on that. The other one was-- oh, OK, maybe interracial dating, when it comes down to Blacks and gay lesbians. What's the attitudes on interracial dating?

INTERVIEWER: You're almost kicked out the community. [LAUGHS] The Black community.

SUBJECT: OK.

CREW: If I could toss in an idea, maybe for a sort of a doctoral dissertation--

SUBJECT: Sure.

CREW: Take a look at comparing the hate crimes against people just for being African-American--

SUBJECT: Absolutely.

CREW: Hate crimes against gays, and hate crimes against African-American gays.

SUBJECT: Absolutely, absolutely. That's on my list, too. So I got so many choices. It's kind of like, OK.

INTERVIEWER: [INAUDIBLE] would try to attack a Black drag queen--

SUBJECT: Ooh!

[LAUGHTER]

But you know, I look--

INTERVIEWER: That's not going to work. [CHUCKLES]

SUBJECT: I'm thinking, the numbers for violence-- they're higher within the Black community. They are higher. Statistics show. So I know that it's there. I know that the violence is higher. But you know, I want to know to what extent.

JIMMY CARPER: Yeah.

SUBJECT: Also maybe discrimination within the workplace-- how does that take place within the Black community?

INTERVIEWER: OK. And also, you have a panel you're going to be doing for *Black Explosion*. Right. OK.

SUBJECT: Yeah. Yeah, yeah. I actually *Black Explosion*-- I'm really excited about this, but we're doing 1, 2, 3, 4, 5, 6-- six panels all together. October 5, 12:00, noon, to 6 PM. Topics-- great topics.

Really hoping to get out there. I've really done a-- I've done the legwork to try to get out there and get both educators involved, counselors involved, the community involved, students involved, just to kind bring about that dialogue.

INTERVIEWER: Right.

SUBJECT: Topics, relationships, talking about relationships. The miseducation of the transgender community, OK? Journey of a tortured soul. This year, the struggles of being Black and gay. Gay parenting, HIV, the crisis in the Black community.

JIMMY CARPER: Ooh, yeah. That's a big one.

SUBJECT: Oh, yeah. Oh, yeah. And then, spirituality and homosexuality.

INTERVIEWER: All right.

SUBJECT: So we got some excellent topics.

JIMMY CARPER: No kidding.

SUBJECT: I'm really hoping for a nice variety of individuals to come on out. I really am.

INTERVIEWER: I will be there. And I can say, at the vendors fair that they will have going on through *Black Explosion*, we'll also-- the Black Coalition will have a table a booth there. Also, Men of All Shades Houston will have a booth there.

SUBJECT: Great.

INTERVIEWER: So we'll be there.

[LAUGHTER]

Jimmy, it has been fun.

JIMMY CARPER: This has been a lot of fun.

INTERVIEWER: Yeah, now I'm wide awake.

SUBJECT: Invite me back. Exactly, I'm going to keep talking. Are we going out for-- I want that breakfast. I want that breakfast.

[LAUGHTER]

You owe me. You owe me.

[LAUGHTER]

INTERVIEWER: So Jimmy Carper and Ms. Dionne Redman, and Chris. I got to give you a name, don't I?

CREW: What? I have a name.

INTERVIEWER: Oh, OK. Madam X.

[LAUGHTER]

Like I said, this is *After Hours: Queer Radio With an Attitude*. And you have been listening to "Black on Black" tonight. My name's Steven Jerome. And to all my brothers and sisters out there, please remember, chocolate comes in all shades. But all together, it's all sweet. So be sweet.

SUBJECT: All good.

INTERVIEWER: I think we'll talk to you again next month. And we're going to close out with the diva, Ms. Nona Hendryx.

JIMMY CARPER: "Women Who Fly."

INTERVIEWER: All right.

JIMMY CARPER: Nona Hendryx, see you next week.

[MUSIC PLAYING]

The great Nona Hendryx, "Women Who Fly," from her 1989 CD called *Skin Diver*. That's a great CD, too. It also has "Through The Wire," which is another one of my very best-- very favorite songs by her. I just don't have time to play it tonight, unfortunately.

So we are close to the end of the show. A couple of things I want to put back in your ear again-- don't forget next Sunday, at the Gay and Lesbian Community-- Lesbian and Gay Community Center--

CREW: Get your words right.

JIMMY CARPER: Yeah, I know. That's at 803 Hawthorne at Stanford. Come and help support the community center by attending a barbecue hosted by STAG, Some Transgenders Are Guys. It's \$5 for a barbecue plate, and it helps out the community center.

And of course, next Saturday is the Houston Women's Festival at the Garden in the Heights at 3926 Feagan. That's F-E-A-G-A-N. F-E-A-G-A-N? I said that, OK. So-- [CHUCKLES]

CREW: Just think Oliver.

JIMMY CARPER: There you go. Yeah. [LAUGHS] There you go. That's great.

CREW: Threw you for that one, didn't I?

JIMMY CARPER: Yeah, you did throw me on that one. You really did throw me on that one. The notorious C-H-O, Cho, is still playing at the Landmark Theaters. Sweet Mama Cotton, of course, every Wednesday night at the Briar Patch, and JD Doyle's Queer Music Heritage on Monday, this Monday night, every fourth Monday, at 9 PM right here on the station.

And the Center for AIDS is-- oh, my-- Center for AIDS is pleased to bring Dr. Phil Kaiser, Parkland Hospital Systems Dallas to Houston to discuss crucial treatment issue. It's the strategies for managing HIV disease in the treatment experience patient.

That will be Monday, September the 23rd, 5:30 to 8 PM. And it's about time to say goodbye. We'll be here next week

CREW: My mic's not on, so I can't talk.

[INTERPOSING VOICES]

JIMMY CARPER: It never stopped you before.

CREW: Well, I have to get a word in edgewise somehow.

[LAUGHTER]

JIMMY CARPER: And to Brad-- Brad out there, we did not have Spandau Ballet, and if that's a gay group, that's news to me.

(LAUGHING) Anyway, right at the top of the hour, and maybe a little bit before, Mary Thomas is coming in with Zydeco Pas Sale

She and her crew are here waiting for me to shut my mouth and get the hell out of here. So we'll see you next week. Bye.

- Attention, KPFT members. For your monthly membership benefit, you can receive two free passes to the 15th annual Day of the Dead events at the Lawndale Art Center. Simply visit Lawndale Art Center at 4912 Main Street this month, and show your KPFT membership card.

Lawndale Art Center is a nonprofit alternative exhibition space showing contemporary works in all media by Houston area artists. While there this month to pick up your Day of the Dead events passes, you can enjoy exhibits like [? Marbleus ?], works by Glass Free Grounds, and Mark Nelson in the main gallery, and Steve Ruth, Escape of the Misfit Toys.

The Day of the Dead programs will include many exciting events and performances beginning in October. For more information, call Lawndale Art Center at 713-528-5858, or visit www.kpft.org. If you're not currently a KPFT member, it's never too late to join.

Just call 713-526-4000, drop by 419 Lovett Boulevard, or print out the form from our website. And be sure to drop by the Lawndale Art Center sometime this month.

- Listener-sponsored Pacifica Radio, commercial-free KPFT. Houston.

- What's up, y'all? It's your number-one fat daddy, your boy Bobby Fat's in the house with the Governor DJ Good Grief.

- What up?

- Right now, we want you all to check out the groove. It's how we do it every Thursday night, going into Friday morning, 3:00 AM to 6:00 AM. Now, you're going to get a heavy dose of hip hop with a nice dose of that progressive soul, and a lot of that good old-school. And that's every Thursday night, going into Friday morning, from 3:00 AM to 6:00 AM. Governor DJ Good Grief in the mix. What's up [INAUDIBLE]?

- Not a [INAUDIBLE]

[LAUGHTER]