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## SUMMARY KEYWORDS

gay, homosexuality, women, sexuality, people, lesbians, began, men, father, attitudes, sexual, influence, groups, homosexual, society, early, ideas, considered, life, greek

## SPEAKERS

Harvey Milk, Jimmy Carper, Roger

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Roger 00:44

A way of love, a way of life. CHAPTER NINE. from Plato's Academy to the National Gay Lesbian Task Force, attitude, attitudes about sexuality have been consistently constantly changing throughout history. Doing research to prepare for this chapter, we were surprised by the wide range of customs throughout the world today and in the past. Some ideas were just naive, but others caused a great deal of suffering for many people. The following pages contain an abbreviated summary of the history of the ideas now shared by many Americans. We hope this material will lead you to read in more depth about sexual history, we found it fascinating concepts about masculinity and femininity, and about the nature and function of sex are important building blocks and all societies. From the earliest recorded times men and women have had separate roles, and most cultures had had strict rules and taboos about sexual activity. The interesting fact from our vantage point today is that there were no consistent pattern in these structures from one group to another. anthropologists have noted that in some societies, men hunt, women do the farming, and children take care take their father's name, and others cultures, women control money and property, men farm and children have their mother's name. There seem to be as many variations and combinations as there are groups. In each case, these traditions have evolved over hundreds or 1000s of years in response to unique cultural situations. Our values and beliefs in the United States have been influenced not only by our own nation's history, but by our European cultural inheritance. In turn, the first European states drew heavily on earlier Roman, Greek, Jewish and Christian values and styles of living. Consequently, in order to understand the social and sexual issues facing America today, we must look back to see how we arrived at our current standards. All surveys of Western history seemed to begin with the civilization of ancient Greece. It is considered to have been one of the most creative and productive societies. Many of our deep ideas about politics and philosophy were first expressed by Greeks, such as Plato and Aristotle. We still use the Socratic method, the Pythagorean theorem, and the Euclidean geometry. It shouldn't be surprising that this culture has also influenced our ideas about sexuality and sex roles. The positive attitude of the Greeks toward all forms of sexuality came from their philosophy of hedonism, a belief that it was proper and moral for men to seek a cheerful enjoyment of life, particularly the joys of love. This was not a philosophy of wild abandon, but rather an acceptance of the essential part of human nature. Sexual desire was considered a natural pleasure to be guided by the good sense of the individual. They taught that joy can be found

through the exercise of judgment, and moderation, and the excesses lead to pain and unhappiness. In Greece at this time, several 100 years before the birth of Christ, male homosexuality was widely practiced and accepted. The Greeks had a highly male oriented society, and strong sex role barriers. Women were confined to the home and rarely participated in public functions. They managed domestic matters and raised the children. We know virtually nothing of Greek women's lives, their ideas or sexual experiences. Consequently, much of the discussion, which follows is based upon the records left by Greek men, masculinity was greatly prized intellect, athletic ability, courage, and honor were considered masculine traits. Their ideal of beauty was the handsome adolescent male, often represented in their sculpture. The most common form of homosexual expression in ancient Greece was the love of an older for a younger man. This was a central feature of the Greek way of life. The philosopher Plato stated that the chief purpose of gay love was education. When a boy became a young man, and adult male acted as his guide, model and lover. This intimate relationship continued until the youth grew to the level of civic and personal by virtue of his leader of his teacher. Marriage was also expected exclusive homosexuality was discouraged because Greek society placed equal importance upon raising children. Education stress the development of the body and training for warfare. Plato felt that the most formidable army in the world was one made up of lovers fighting side by side. He himself was involved with a young man named Alexis of DM, to whom he passed the directorship of the academy he had founded. The directorship of the academy continued to pass from lover to lover for three generations. gay relationships were such an integral part of Greek society that even their gods carried on homosexual affairs. Their mythology describes the love between Zeus and Ganymede, Hercules and ilus and Apollo and Hiaasen. We do know that at least some Greek women received education outside their homes. Their schools were upper class girls, were probably like the boarding schools popular on popular in America until recent times. The most famous of these academies was mysoline on the island of Lesbos. It was here that the great poet and teacher Sappho wrote a for love for many young woman, only a few fragments of her work survive, but those are considered to be among the world's greatest poetry. When the Romans conquered Greece, they incorporated into their society some aspects of Greek culture. However, while Roman civilization generally accepted the pleasures of sexuality, were natural and to humanity, their attitudes different, different in many ways, from those of the Greeks. Homosexuality, although known and frequently practice was frowned upon. Rome did not adopt the Grecian educational system. Young boys were taught at home by their mothers and older use were trained by their fathers. When schools became common, the teacher assumed the father's role. The Romans preferred that male sexual impulses be heterosexual directed. In contrast to the Greek strong male social organizations that in Rome, the family was the strongest social unit, there was greater emphasis on the reproductive aspect of sex. Because of this stress on family relationships, early Roman women enjoyed more freedom than Greek women. In fact, they had more responsibilities at that time than women in Europe would have for many centuries to come. They were expected to manage the household and family matters, but they were also free to move through the city and attend public functions. They were accorded respect and had a certain amount of political influence. They could inherit property and had some other legal rights. lesbianism was not unknown, but it received the same general disapproval as male homosexuality. As the Roman Empire grew, it became a world center of wealth and power. However, the ruling class was not given to the philosophy as the Greeks had been. The enjoyment of sexual pleasures in moderation, encouraged by hedonism was not found in Rome. Instead, people increasingly turned to violent entertainment to bloody spectacles in the arenas. The rich pursued pleasure through cruel excesses and debauchery. Finally, things got so out of hand, that both public and private responses Express disgust. This caused a rise in the influence of stoic thought, coinciding with the introduction of Christianity into Roman Empire. stoicism taught that in order to be virtuous, one had to live in harmony with nature. However,

the stoics thought that the passion associated with sexuality was disruptive, harmful influence upon achievement of this harmony. They urged restraint of sex. We all desire and valued only the reproductive aspect of sex. sexual expression had traditionally been confined to marriage. But stoicism led to some negative changes in male attitudes towards women. woman came to be considered the cause of men's lust and therefore were blamed when men failed to live virtuously. This led to notions that women had insatiable sexual appetites, which cause men to further distrust and restrict women. This trend was amplified by early Christian writers. Before we can go further, we must backtrack a bit. The early Christian teachings about sexuality are influenced not only by stoicism, but also by Judaic traditions. The sexual attitudes of the ancient Hebrews varied with place and time. However, they were general generally consistent in stressing social control of sexual activity with procreation considered the primary function of sex marriage to non Jews was frowned upon. These ideas were more rigid at times when the identity of the Hebrews was threatened by external conquest, or when Jewish leaders feared assimilation of the group into the surrounding culture. The Judaism of the ancient Hebrews was a male dominated religion. Women were considered inferior to men, and many religious and social functions segregated women from men. wives were strictly controlled by their husbands who genuinely regulated them to domestic chores and child rearing. The emphasis on sex was on the pleasure of the male female homosexuality was ignored, probably because women were assumed to be unable to satisfy each other sexually. Two passages in the Old Testament has been taken to an indicate the extreme hostility of the Hebrews and of their God toward male homosexuality. One reference is contained in the holiness code, specifically, Leviticus 18:20 and 20:13. Here, Hebrew law states that if a man should lie with a man as he would with a woman, it would be a perversion the punishment recommended was death. Recent studies by biblical scholars suggest that it was not homosexuality in itself that is being condemned. They point out that at the time, the holiness code was written, the Hebrews were trying to make a clear distinction between their religious practices and the idolatry of their neighbors. At these pagan temples, men engaged in fertility rites with both male and female prostitutes. The prohibition of homosexuality was part of the efforts by their leaders to prevent idolatrous practices from being accepted by the Hebrews. The other biblical reference, is in the story of the destruction of Sodom, told in Genesis 18:16 to 19:28. Abraham learned and a vision that his God was going to destroy the cities of Sodom and Gomorrah for their wickedness. When he questioned the justice of destroying the innocent as well as the wicked, God agreed to contain his anger, if at least 10 Good men could be found. Two angels were sent to search for a righteous and met lot at the gates of Sodom. lot, as was the customer in those days, insisted that the strangers return with him to eat and be sheltered for the night. However, that evening, the men of Sodom became distrustful of strangers, they surrounded Lot's house and called him. Where are the men who came to you tonight? Bring them out to us that we may know them. A lot begged the crowds go away and even offered them his two daughters. Instead, they declined the offer broke into the house, and were struck blind. The angels then warned lot of the destruction of the city and told him to flee with his family. Today, the common interpretation of the passage is that Sodom was condemned by God because its people practice homosexuality. Some scholars, however, questioned this idea, since nowhere in the Old Testament is homosexuality denounced through references to Sodom. The sins of the city, which are listed in the Bible are pride and willingness to aid the poor, haughtiness and doing abominable things. This last category could well refer to all unacceptable unacceptable sexuality, sexual activity, not only homosexuality. From the context of the story, it is likely that the final destruction was provoked, not by homosexuality, but rather by in hospitality. They showed to strangers there is no clear edge Since that the Jews of the pre Christian Era associated homosexuality with the fall of Sodom. It was during the early years of Christianity that this interpretation was first advanced. At this time, Jews and Christians were in conflict with the growing cultural influence of the Greeks. As a way to combat this influence, Jews and

Christian, Jewish and Christian writers promulgated the belief that the sin of Sodom was homosexuality. This belief was then used to condemn Greek culture in general, which had a positive attitude towards homosexuality. The Romans, under influence of the stoicism and strong family traditions accepted the tape this teaching and when Christianity was introduced into the Empire, Jesus Himself spoke little about sexuality. The few references in the four gospels of the New Testament speak of the evils of lust and divorce. He may have endorsed celibacy as a higher calling. See Matthew 19, one through 12. The church founders tied these passages to the Roman ideas, which rejected sensuality. St. Paul viewed sexuality as a temptation of the flesh, which engaged the soul and a constant struggle of good against evil. Sexual desire was seen as a corruption of man's higher spiritual nature. St. Augustine, his writings had a strong influence upon early church, church theology, also saw sexuality as a failing to be overcome only through marriage with sex transformed from a sin to a necessary duty. within marriage, it was justified only for procreation, not for pleasure, or emotional expression. These early leaders also assigned to the story of Garden of Eden, a new meaning, which was similar to the stoic view of women. They taught that, beginning with Eve's temptation of Adam, women caused men's lust hindered men from restraining their sexual nature and prevented them from falling, the higher calling of celibacy. The forbidden fruit was no longer knowledge. It was sexual knowledge. St. Paul taught that women are to be subordinate to men, wives were to obey their husbands. In church, women were to keep silence. There was no explicit acknowledgment of homosexual female homosexuality.

Altogether, Christianity represented a radical departure from the attitudes of the ancient Greeks and early Romans. After Christianity became the religion of the Roman emperors, it was gradually introduced throughout Europe. During the reign of Emperor Justinian, homosexuality was officially outlawed. When the Roman Empire collapsed, the Catholic Church became the strongest, most unifying cultural force in Europe. For many centuries, Christian teachings were incorporated into the legal codes of many countries, and the church frequently acted as a law unto itself. There were ecclesiastical courts with trials for heretics. Those who dissented or disagreed with church dogma, gays were one of the first groups to groups affected because they were considered sexual heretics. Not and frequently, they received the same treatment as other dissenters, condemnation, excommunication, persecution, and finally, delivery to civil authorities for sentencing. During the 13th and 14th centuries, ecclesiastical inquisitions became more common. The punishment for those found guilty of heresy grew increasingly severe. burning at the stake was a routine means of dispatching that condemned, including gays. The religious attitude towards women, was to have a similar profound effect upon their lives. Women who did not join the church, or who openly rebelled at the subjugation of women risk charges of heresy. The persecution of female heretics resulted in the burning of hundreds of 1000s of women accused of being witches. And the later part of the 15th century, strong nation states arose. Civil Law and courts began to take precedence over a ecclesiastical tribunals. This period of European history is known as the Renaissance. It was a time of rebirth. New ideas in the arts and sciences flourished. As the Middle Ages ended. However, the teachings of the Church continue to influence secular legal systems. Even during this enlightened time, homosexuality was listed as a crime despite the continuation of repressive measures, homosexuality was not stamped down. In fact, several of the most creative figures in history lived during this era and are thought to have been gay. Michelangelo and Leonardo da Vinci are mentioned to mention just to, not until the establishment of the Napoleonic Code near the beginning of the 19th century, were private homosexual acts between consenting adults decriminalized. This was in France. Since much of Europe was then under French influence, many countries followed suit. This change in law, however, did little to change the public attitudes, which continued to be anti gay. American law was based on British common law rather than the Napoleonic Code. In England, in the 19th century, there were very harsh penalties for all sex offenders. Homosexual homosexuals were included, because they

were thought to commit crimes against nature. Many states outlaw many states, state laws today reflect this heritage, often using the same terms like sodomy as the early English laws. lesbianism has almost never been specifically mentioned in the legal codes of any Western nation. The courts have only very recently concern themselves with lesbians. I was as a result of numerous child custody cases involving lesbian mothers. The late 1800s were a time of great social, technological and political change. women's suffrage, the right of women to vote became a serious issue in England and in America. Feminists feminists were concerned not only about the vote, but about all it symbolizes the right of women to be independent and equal citizens to have control over their own lives and destinies. Their efforts to break down rigidly defined social roles as a struggle not yet finished. There is much information now available about all aspects of the past and present women's movement. We encourage you to become informed about current feminist issues, which affect us all. In Prussia, in 1897, Magnus hershfield founded the first Gay Liberation Organization, the scientific humanitarian committee. This group organized public forums on homosexuality, sent speakers on tours, and published regularly on homosexual topics. They made attempts to influence governmental councils and various nations, which were revising criminal codes. hershfield later set up the Institute for Sexual science in Berlin, which became internationally famous. It influenced the thinking and social activities of many people, particularly Edward Edward Carpenter, who became an early homosexual rights activist in Britain. Emma Goldman, the American anarchist and social reformer, was acquainted with Hirshfeld activities and spoke publicly against the oppression of gays in the United States. The Chicago Society for Human Rights. The first gay group here was founded by Henry Gerber in 1924. The efforts of these early gay liberation movements were not directed, were not directed only against the religious and moral prejudices of that time. They weren't now also confronting the groin medical establishment, physicians and surgeons had become more powerful by the late 19th century, they began to assume authority, not over not only over physical disease and injury, but also over behavior. The vis the physicians took over and sang the silence. They testified on individual cases, and socials questions on civil and criminal proceedings. In the name of science, they established many horrifying treatments for male and female homosexuals. These were performed on gays in many countries, including the United States until the 1950s. Surgical remedies, including castration, hysterectomy, and even the bottom is this procedure. This last procedure lobotomy, while infrequently practice meant the removal of the frontal portion of the brain, causing reduction in sexual drive and a severe drop in all intellectual capability. Hirsch fields Institute had not been successful in changing the anti gay laws in Germany. Their campaign was frequently disrupted by the general social turmoil there and the first three decades of the century. Then all efforts towards gay liberation were ended by the rise of Hitler in 1930. Three Nazis stormed the Nazis stormed the Institute and publicly burned the collection of books and materials. When the concentration camp system was established, gays were sent along with us gypsies, and anyone else. The Nazis considered undesirable. Gay people did not wear the six pointed star in the camps, they were identified by pink triangles. This symbol has been put on buttons today to remind everyone of what happened in them. Hundreds of 1000s of gay men and lesbians died during the fascist period. The end of the Second World War 1945 marks the beginning of what we consider the contemporary area era. All of the sciences and technology began to affect life all over the world. It has been a time of independence for many countries previously entered the control of other nations. almost 40 years later, it is hard to realize how many changes there have been in our society and in our environment. Many groups in the United States began to express their desire for equality, equality, notably black Americans. There had been civil rights groups since the end of the walks the Civil War, but they had little impact. Starting with the famous Supreme Court decision in 1954, Brown versus Board of Education, blacks have achieved major advances in access to education and employment. Racial present prejudice has also diminished during the past 30 years. There are now comparable efforts by Hispanic and Native Americans to

achieve full equality in our society. As with the women's movement, the individuals who have led and participated in these movements have been among the most dedicated and courageous in our history. Many histories and biographies are now available, which tell of their achievements and of the work done needed to eliminate racism in America. In the 1950s, gays also began to build a national network for support and communication. The magazine society had chapters for gays in many cities, the daughters of blindness, and organization of lesbians published a journal called the ladder for almost 20 years, which included fiction, poetry and political articles. The activities of these early pioneers are particularly noteworthy and given the very conservative given the very conservative atmosphere of that time. During the 1960s, the United States became involved in the conflicts in Southeast Asia. The decade of this military action was marked by an increasing public protest against US foreign policy. Millions also began to question almost all the traditional aspects of American life, political, social, economic, and sexual that the development of the pill had allowed women more sexual freedom, some couples were beginning to experiment with open marriages, many young people were living together in communes. There were articles about sexuality and magazines, and discussions on television. However, the situation was not much better than before for gay people, many mental health professionals, psychiatrists and psychologists are encouraging people to get in touch with her feelings, learn about themselves and improve their relationships. They did not extend this attitude towards gay men and lesbians, because they still considered homosexuality a sickness, which should be cured. Their ideas about the cause included Arrested Development, being being gay was a phase in which some people were stuck chemical imbalance, poor family structure and the presence of a basic genetic defect. Their recommended treatments varied accordingly. Gays were given drugs and hormones, they were subjected to electroshock and other forms of aversion therapy, designed to make them unable to respond to other gays. Many had long term psychotherapy. These treatments almost never turn homosexuals into heterosexual so that they did cause much pain and suffering to the women and men involved. This atmosphere also made gays who did need help with nonsexual personal problems reluctant to seek it. They knew that most doctors would try to change their sexual orientation rather than work with their general troubles. The society at large also still viewed gays as sick people. No wonder gay men and lesbians hid their lives as much as possible. Even those who were self confident about most aspects of their lives, felt shame and guilt about being gay or afraid of the consequences of coming out. By the late 60s, gays were beginning to respond to the atmosphere of social and political changes in America. They were starting to ask themselves questions. Don't wait to have the rights of self respect and self expression. Why should we be treated like sinners, criminals are lunatics when we are simply living our lives. The breaking point came in 1969 Police raided a gay bar to Stonewall in New York City. This form of harassment had been routine for years in most cities, but this time the patrons resisted. They fought back and riot and a riot followed. Order was not fully restored until the next day. News of the Stonewall Riots spread to gay communities all across the country. It acted as a catalyst and an inspiration for the formation of gay activist groups in every major city in the United States. Gay Pride weeks and parades are held annually to commemorate Stonewall. Throughout the 1970s local groups work to end discrimination against gays. Some tried to secure equal protection under the law. There have been gay rights bills in several cities, and many states have repealed or sodomy snatches. Other groups concentrated on having more fair and honest coverage of gay lifestyles in the newspapers and on TV. Some gay men and women organized to fight prejudice within their own professional societies. Now there are gay caucuses of nurses, social workers, teachers, librarians, doctors, and most other professional occupations. There is also a National Gay and Lesbian Task Force, which was founded in 1973. ng LTF works with gay groups around the country to achieve legal rights for lesbians and gays. Its members also strive to eliminate prejudice by working closely with religious and professional associations, as well as with print and broadcast media in glTF,

is supported by gay people and their friends and serves as an Information Clearinghouse and Resource Center. The gay liberation movement has already accomplished many changes, religious groups have begun to reevaluate their positions on homosexuality. Most of study groups, which are examining past teachings and recommending new attitudes, a few denominations have ordained open gaze into the clergy. Some gays have formed support groups, through which they express their religious commitment within their various denominations, and several cities, gay Jews have also formed such congregations. A major advance for gay liberation came in 1973, the American Psychiatric Association voted to remove homosexuality from its list of mental illnesses. The role is resolution removing the sickness label from gaze reads in part, homosexuality per se implies no impairment of judgment, stability, reliability, or general vocational capabilities. The APA went on to deplore all public and private discrimination against gays. They also urged the repeal of legislation which makes criminal offences of sexual acts performed by consenting adults in private. What is the situation for gay people today were much more free and open than in the past. Gay Pride is more than just a slogan, it has become part of personal values of gay men and lesbians. A few open gays have been voted into public office. This fact alone reflects the tremendous changes in public attitudes towards homosexuals. While much remains to be done, we are now confident that it will be done in our lifetimes. we foresee gays straights, men, women, people of all ages and races acting as equal partners in our society. We began this chapter by noting that attitudes on sexuality have changed throughout history. We are now in an era when attitudes about sexuality and sex roles are more open, more rational and more accepting. We feel this trend is good for everyone, not just gays. However, earlier periods of sexual tolerance have been followed by repressive ones. We must remember the lessons of history. There is no guarantee that this progress will continue. gays have a particular stake in the preservation and extending the freedoms we have today. As long as we do not harm other people. We should have the basic inalienable human right to express ourselves through our sexuality, our love and our way of life.



34:44

Oh boy, it does go by fast



J Jimmy Carper 34:46

and it sure does.



34:48

It's almost four o'clock in the morning that only means one thing. Why blues are coming. Yeah blues for you right here on 90.1 FM KPFT Houston. them



J Jimmy Carper 35:04

you know, I was thinking, what's that? This is such a pretty song. And it's hard to believe that it's done by the same woman. Who did. I like I'm big and stupid. And the Greens got, of course my theme song.



35:20

Hey, speaking of big and stupid



35:22

yeah



35:28

now civil service presents gubernatorial candidate Clayton Williams and his dog



35:33

spot. Oh, dear friends, it's your old pal Clayton Williams again. You know, I've been getting a lot of hell lately from female types on account of some comments I made to a bunch of reporters moonlighting his ranch hands regarding was subjected to rape. Frankly, I don't see what all the big fuss is about. All I said was this weather we've been having is like getting rain, the rain a damn thing you can do about it. So you might as well lie back and enjoy it. Well, it's the truth. Dammit. Who you gonna call? Ghostbusters? Hell no. And if you try to fight the guy, he's just gonna kill you. And that's a fact. I was visiting one of our prisons a few years back and I got braked by a bunch of burly boys. As I recall, there's about 10 of them suckers. And I had a real good time. I them boys was just lonesome. And that's one thing I can sympathize with. However, I'm sure that all in Richards in her drug induced female Frenzy is gonna try to use this issue get me in the election. So I thought I'd better do something about this. Therefore, I'd like to announce my plan to open a chain of rape crisis centers throughout the great state of Texas. That's right. If anyone out there gets violated sexually, you can call on the horn to old lady and tell me all about it. I listened to you. I'll help you calm yourself down. And I'll even give you the name of a good electroconvulsive therapy doctor who can help you to forget that it ever happened. Just call 5557273. That's five by five. Right? And me and one of my highly qualified staff will get you on the road to recovery. Some people say that Texans don't care about the victims of sexual abuse. Well, I'd say that they don't know. Layton Williams.



37:29

Right. Would you say Oh, Clady strikes again? Civil Service broadcasting empire where they fall, we usually follow them. But yeah, they're moving through Friday nights. And I believe, anyway. Oh, they are? Yeah, they're getting to. I just want to say thanks to all the folks that have called. Gotta say hello to Doug. from Wisconsin. Whoa, hello, Doug. Are you short and hairy baby? I wonder if he is



Jimmy Carper 38:04

also have to play no matter whatever he is. We've got someone here for him. But he's going

back



38:09

to Wisconsin. Oh, I guess I don't know what to say hello to Ben and Matthew this morning. Thanks, guys for bringing the card by this morning. It was real pretty. And to everyone else that call him sorry, we didn't get to all your specific requests. We'll make that up to you. Next week. We get somebody coming in right



Jimmy Carper 38:25

we do we have a representative from interact, interact, which is that's the group of over 40 over 41 people, people who are over 40 Well,



38:38

I thought you meant there were over 40 people in the group.



Jimmy Carper 38:40

Oh, no, no, no. It's a social club for people over 40. And it's an interesting group and that they have a lot of gay history, kind of in their own heads there that we're gonna talk again next year. Can't wait to do that. Find out about Houston in the younger days.



39:01

Wonderful things to do today on a fine looking Sunday, Easter Sunday, it'll make you feel good is to drop off some can goodies or some money. They'll take your donations, checks cash money orders. They're looking for food donations, though, to benefit stone soup. They'll be in the parking lot at Mary's



Jimmy Carper 39:20

we're talking about a tisket a tasket can fill stone



39:22

soups basket is the third annual food drive. That's the 1000 block of Westheimer every faggot should know we're



Jimmy Carper 39:29

married. And if they don't they need to call the switchboard and find out

39:33

that number is 5293211. Anyway, this morning, we've been talking quite a bit about my father and his death and how we're dealing with it and how we're going to deal with it. I still don't know what's gonna happen. We'll figure it out. In case you tuned in late though. There's a piece that we played by Paul Harvey that I want to share with you one more time as we wrap up this morning. It's called Water father's made of and we usually don't play this except on father's day but I do want you to hear it in case you tuned in late if you heard it earlier well, you get to hear it again this is after hours 90.1 FM KPFT in Houston

40:22

What are fathers made?

40:31

Well, a father is a thing that is forced to endure childbirth without an anesthetic. A father is the thing that growls when it feels good and laughs very loud when it scared half to death. A father is sometimes accused of giving too much time to his business when other ones are growing up. That's partly fear to fathers are much more easily frightened and mothers. A father never feels entirely worthy of the worship in a child's eyes. His never quite the hero his daughter thinks never quite the man his son believes him to be and this worries him sometimes. So he works too hard to try to smooth the rough places in the road for those of his own who would follow him. A father is a thing that gets very angry when the first school grades aren't as good as he thinks they should be hates gold his son, though he knows it's the teachers fault. A father is a thing that goes away to war sometimes, and learns to swear and shoot and spit through his teeth and would run the other way except that this war is part of his only important job in life which is making the world better for his child than it has been for him. Fathers grow old faster than people because they in other wars have to stand at the train station and wave goodbye to the uniform that climbs aboard and while mothers can cry where it shows fathers have to stand there and beam outside and die inside. Fathers have very stout hearts so they have to be broken sometimes or no one would know what's inside. Fathers are what give daughters away to other men who aren't nearly good enough so they can have grandchildren that are smarter than anybody's fathers white dragon almost daily. They heard our way from the breakfast table off to the arena which is sometimes called an office or a workshop. There with callous practice hands they tackle the dragon with three heads weariness, work and monotony. They never quite win the fight but they never give up knights in shining armor father's in shining trousers there's little difference as they march away to each work day.

42:42

Fathers make bets with insurance companies about who lived the longest know they know the odds they keep right on betting. Even as the gods get higher and higher. They keep right on betting more and more and one day what father's enjoying earthly immortality and the debts

paid off to the part of me leaves behind.



43:10

I don't know where fathers go when they die. But I have an idea that after a good rest wherever it is, he won't be happy unless there's work to do. I mean he won't just sit on a cloud and wait for the girl he's loved and the children she bore. He'll be busy there to repairing the stairs, oiling the gates, improving the streets smoothing the way.



43:58

began with a routine police raid on a homosexual bar with Stonewall on Christopher Street took great pride in what's happened in the gay community and what's going to happen.



44:09

County has said



44:18

there's no question in my mind that the people of California don't want homosexuals taking the classes. John Branca and Justin Moscone and supervisor Harvey Milk have been shot and killed and White has been found guilty of one count each of voluntary manslaughter is now broken loose cops are now bashing heads



44:46

that's what this report is about. Gay and lesbian people singing out here.



44:49

What's your reaction to that? I think it's terrible how to rock a game is that every one of us can I we are marching as are others across in there Okay and we shouldn't



45:01

have to be



45:06

going live right now going back



45:16

I think that's Robin Pilar on the state leaving the chance for love or for life we're not going back to Washington DC for gay and lesbian rights



45:51

want you to savor this next moment the proud task of telling you that the official count of the lsb and gay rights march the official count is over five



46:34

just stay



46:48

strong



Harvey Milk 47:00

we must destroy the mess rugs and draw shatter them. We must continue to speak out. And most importantly, most importantly, every gay person must come out you must tell your immediate family you must tell your relatives you must tell your friends indeed they are your friends. You must tell your neighbors you must tell the people you work with you must tell the people to the story you stop once they realize that we are indeed their children and we are indeed everywhere, every myth every lie every innuendo will be destroyed once and runs once you do you will feel so much better.



48:05

We always wind up back here Yeah. Oh well.



Harvey Milk 48:34

Already have a few words for KPFA come on out. Join us. Bring your friends. What do you think about the period? Well, it never does never enough never know. And I ask people



48:49

to do one thing. Come out. Come out America come out.



48:54

Well, kids, let's go home. Stay tuned for blues for you coming up right here on 90.1 FM KPFT. Drop us a card at after hours for 19 beloved Boulevard Houston 77006 or call us on the after arsenic line at 5294636. I remember to find out what's going on in the gay and lesbian community in the Houston area



J Jimmy Carper 49:21

to call the gay and lesbian switchboard at 5293211.



49:29

I love you babies. We'll see you next week. Bye.