

“Natural Family Values”

Full Transcript of the documentary film

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Male newscaster 1: A resolution about the family is causing quite a stir in Kanab. The mayor and city council passed the resolution of the “natural family” in January.

Female newscaster: A flood of controversy in southern Utah over resolution 1-1-06(R).

Male newscaster 2: Yeah... this is a guide for the people of Kanab City on how to raise the perfect family, so to speak.

Male newscaster 1: It goes on to say, “we envision young women growing into wives, homemakers, and mothers. And that we see our homes as open to a full quiver of children.” Some Kanab residents are angry with the resolution and hotels say tourism has suffered because of it.

Mayor Kim Lawson: Only those seeking to be offended can be offended by a public policy document—especially a non-binding resolution in the form of a vision statement.

Female voice 1: Please put it on the ballot and let the people decide.

Tom Padgitt: Put it to a vote!

Female voice 1: Put it on the ballot.

Mayor: Excuse me. Excuse me, please.

Padgitt: Raise your hands if you’re opposed to this resolution!

Mayor: Excuse me.

Padgitt: Everybody that’s opposed get your hands up! And tell these people they’re all—

Female voice 2: We’re opposed!

Male voice 1: Referenda!

Male voice 2: Impeachment!

[crowd murmurs]

Mayor: Mr. Padgitt, we appreciate your enthusiasm.

Elderly man: It is only fair to let those who choose to live an unconventional lifestyle know that they will be more happy living in San Francisco or in Santa Fe than in Kanab. It's only fair that they know ahead of time.

[crowd murmurs]

Male voice: No!

Elderly man: Now I sat quietly and listened, so please.

Elderly woman: And I'm going to talk about God and if that bothers some people they can just simply plug their ears.

Tony Chatterley: Not any one of us has the luxury of not being offended. That luxury to be free from offence has not been given to us by the constitution under which we live, nor was it given to us by nature's God.

Elderly woman: If God saw fit to utterly destroy two cities anciently because of abomination, I can't wish that sort of future for Kanab, for Utah, or for our nation.

Mayor: Mr. Padgitt, we appreciate your enthusiasm, but you need to remove yourself. I open the meeting now to the—

Padgitt: Where's the vote?!

Padgitt: That's not what I fought for in World War II—to be anti-anybody or anti-any religion. That we were all in this together. We fought World War II on a pretty much of an everybody basis doing something to win that war. My mom bucked rivets in the aircraft plant. So when I see a wrong going on that I think is wrong, I do what a judge told me a long time ago and that was, "Try and change it, if you can. If you can't then serenity has to kick in, and you have to relax and enjoy it."

Padgitt: I know how council meetings are run. Basically I was out of order. And he called me on it. 'Mr. Padgitt, sit down and shut up.' But I didn't sit down and I didn't shut up because I believed in what I was doing. And I didn't feel that it was so much disruption as proving the point to the council—the council—and the mayor that the people were not in favor of their resolution. So laughing my way all the way out the door I said to the little policeman whose job it was to throw me out, "I'm sorry, but I've been thrown out of better bars than this."

Daniel Gallagher: I'm here tonight to talk to you about principles of government. We believe the role of government is to attend to civic matters. In the case of a town council, these would include town infrastructure, planning and economic development. This does

not include defining a vision for social behavior. In our town's case, economic development is tied directly to promoting tourism. I ask you to consider the negative economic impact the Natural Family Resolution has had on this community, which is dependent on tourism dollars to survive. In my opinion, you have overstepped your bounds of government.

Voice from crowd: Amen.

[crowd cheers and applauds]

Gallagher: Mayor Lawson—

Mayor: Excuse me. Excuse me. These public outbursts are not appropriate. Let him finish—

Gallagher: Mayor Lawson has stated on more than one occasion during the past several weeks that he does not want people from outside our town speaking for us. The Sutherland Institute, who drafted the resolution, does not speak for me. And it clearly does not speak for many individuals in this community. We do not need words from people we do not know, we have not met, and we don't understand their motivations.

Annie Sorenson: This resolution is a standard or an ideal. We have standards in all kinds of laws. If you take driving education, there are standards—ten and two. There are standards—wear your seatbelt. These are standards that we all know are for our own safety and for our own good. Do we all obey those standards? No. Do we all live in a natural family? No. Unless you think of the fact of what “natural” and “family” means. “Natural family” means a man and a woman had a child. That is a fact.

Paul Mero: Thank you, Mayor. My name is Daniel. Actually it's Paul Mero of the Sutherland Institute. And uh...

Male voice from the crowd: He's not a citizen.

Mero: I appreciate—

[crowd grows loud]

Mayor: Excuse me. Neither was Arlea Satter a citizen of Kanab. Let's be decent, please. Let's be decent now.

Mero: I appreciate it and I recognize the time constraint. And if there are others who want to speak in favor of this, I'll be very brief. The role of the institute is to put out policy ideas. We sent out this resolution to 232 city and county councils all over Utah. It's up to these city and county councils to do with it as they wish. If we were all placed in a position to create the city of Kanab from scratch, you'd have several decisions to make. One of the decisions is that you would have to rest yourself on fundamental building

blocks. At Sutherland, one of the things we do promote is family as the fundamental unit of society. We do that in public policy terms because it creates an environment for lasting societies. But there has to be an ideal when it comes to public policy. There has to be a standard in public policy. There's a better way to collect garbage. There's a better way to pave your streets. There's a better way to make sure the utilities are running, that zoning is handled properly. That's part of the discernment that you all...

Dixie Brunner: I had the natural family. I am the natural family, but it offended me deeply. Adopting a proclamation like this is so divisive.

Government shouldn't be in people's personal lives. That's my first offense.

And the second was something different than I even took from the original. I read it and said, "well that's kind of how some people are here." Not all the people, by the way. It's just how some people are here.

All of a sudden I'm getting different calls from different people. And Mormon and not Mormon. Newcomers and not newcomers. And they all took offense at different issues, and it's maybe something you read into it. It's perspective, I'm sure. But what I found is it offended many different people and I don't think a community and especially a government should be into offending. They need to work on what they're elected for.

Richard Russell: The church calls upon all citizens to make sure that their communities and their governments try to enact these into their civil law—these principles from the [Proclamation To The World]. Therefore a town that will do such thing or any government entity that will embrace by statute these principles outlined in that proclamation has got to be favored by God. It's got to be smiled upon by God. And certainly a place we would want to live because that is where our values are enthroned and enshrined as the ideal.

Ruthie Itow: If he gets up to you, grab him, will you?

C'mon Peanut! He knows he's been caught. Not today you're not going to run from me. Not today. Sometimes we chase a lot, but not today. Not today. No.

These are little animals that would be totally euthanized if I didn't take them on. That's what I do. That's what I came down here to do—was groom and dog rescue. So I came down here with zero money, bought this house sight-unseen, and opened a little grooming shop in the back and hung up my shingle.

Itow (cont'd): When I'm gone, the dogs have the run of the house, and this is their door in and out of the yard. And this is their room. If I have a lot of company, we just shut the door so they can stay out of the weather and they can be here.

We're in a little town where the largest animal sanctuary in the whole world is. The sanctuary practically supports the town. It's the largest employer of the town.

The last time I went to the City Council, the mayor agreed that he was going to have the ordinances revised. And so he did. Now you're allowed to have four dogs, if you already have four dogs. Two of them are amnesty dogs, and they can be grandfathered in at a hundred dollars a year per dog.

That's how this all started and in the midst of it, this natural family—

The day after I went to the City Council about the dog ordinance issue, they came out with this—on the very same city council meeting they came out with this natural family thing. They asked no public input. You can tell when they all have their typed little speeches, you know that the decision was made of what they were going to do long before we have a city council meeting. And it was the same way with the dog ordinance. They all do their little speechy things.

Mayor Kim Lawson: In public service we're asked to better ourselves and to think broadly about the greater or common good, and not just about individual special interests.

Itow: No matter how much public input that's there, it's already decided before we're even there. And I have issues with that. And so this natural family thing came out, which infuriated me and many others. And for some reason, it all combines together now, and people feel like we're just not being heard.

This is a dog friendly town. This is nuts to have to go through this. People take their vacations to volunteer at Best Friends and they stay at the motels and they eat their food here. They rent rooms from us. It's crazy. But, I mean, I'm getting on a soapbox now (laughs).

Female voice singing: *That our flag was still there. Oh say does that star spangled banner yet wave. O'er the land of the free and the home of the brave.*

Parade announcer: Outstanding. Ladies and gentlemen. Holly Croteau and the members of the Triple Deuce color guard. Thank you gentlemen.

Mayor Kim Lawson: As we looked at our community and looked at the values that were inherent with this community from since its beginning and the importance of the family to society in general, we decided to define what we felt was important.

Mayor: Well, it came from—as we said—the Sutherland Institute.

Interviewer: How did the wording first get to you? When did it get to you?

Mayor: The wording was sent out to every city in the state of Utah at the end of last October. I wanted to contemplate on it for a while. I want to determine if it conveyed what was important to us as a council and a community before we enacted it. Plus it was the holiday season, and I felt it was inappropriate to bring something like that up in the time of Thanksgiving and Christmas.

Mayor: All in favor?

Council members: Aye.

Mayor: Be it resolved that the city of Kanab, Utah adopts the following vision as a guide to policy formation and public action: “We envision a local culture that upholds the marriage of a woman to a man and a man to a woman as ordained of God.”

Tony Chatterley: As I read it, the thoughts that went through my mind are these are... this is my life, in a sense. It was the life of my grandparents, my great-grandparents—well at least not my parents, they were not a “natural family,” per se—but those solid family values were the same and when I read it, I thought, “I agree with this.”

Mayor: Declaring something “natural” doesn’t mean that something is automatically “unnatural” as well. Natural is a process, an order of the universe. The “natural family” has been a process from time immemorial. We are all products of the “natural family”—the union of a man and a woman.

Interviewer: Isn’t city government about public services like roads and sewers?

Mayor: I think a very simple answer is and very base answer is, if all you look at is sewers then that’s all you get. And I think what we need to do is—again people are confusing public policy with private lives—and it is certainly within the realm of a government to define what is important to their community as an ideal.

Mayor: “We look to a landscape of family homes, lawns, and gardens busy with useful tasks and ringing with the laughter of many children. Therefore it is hereby resolved by the City Council of Kanab, Utah that the family unit—the natural family—a vision for the city of Kanab shall be in effect until further resolution.”

Mayor: We have more or less stated the ideal, lifted the banner, the ensign. And those that wish to gather to it can, and those that wish to gather to oppose can. It’s an equal opportunity. And to do define our community—what is important to our community—rather than letting others define it for us.

Carol Sullivan: I guess what I'm asking is, are we going to end up with this excluding some people that don't fit into that particular mold?

Mayor: I don't think that in a democratic society we can exclude people that don't fit into that mold because it is their right to come and go as they please.

Sullivan: I expressed some of those views, and it kind of fell on deaf ears, I guess. I can't blame anybody else for how I felt, but inside I did feel a little bit of pressure that maybe I wasn't conforming.

Mayor: It simply puts a moral stand on what we believe and what we hold sacred in our community.

Chatterley: Mayor?

Mayor: Yes.

Chatterley: These are the values, the hopes, and the goals that I was raised with, that I grew up with, that I sustain and support whole-heartedly today.

Mayor: Thank you. I, uh, I think it's time for us to take a stand, to have the courage to take a stand.

Chatterley: And then in my own life, I married a woman who was married before, she had a daughter. She and I—when we married—she and I adopted a son, and so when I read the “quiver of children,” to me two was a full quiver of children.

Interviewer: Do you consider your family a “natural family”?

Chatterley: The ideal of that resolution? No. No. No. No. I don't. As I mentioned, not the family I came from—or at least my parents and siblings—and not my wife and I.

Parade announcer: Jim Baker's driving, he served in the Korean War, and he's the one who restored this 1942 Jeep.

Every year they have a great entry in the float, and as you can see, they're the winners of the best family entry in this year's parade.

Ruthie Itow: There's nothing like a small town parade—a lot more fun than the big city.

Carol Sullivan: Do you guys need any help here right now?

Woman's voice: She might.

Sullivan: Nanelle, are you ready for a change?

We have a very active quilt guild in this area here, and each year we put out about a hundred and fifty quilts. And each year they're all new quilts that haven't been shown here for at least three years.

This is called the Navajo—the pattern is the Navajo design. Actually the passion really began after I retired from teaching. I used to dabble at it just a little bit, but I just never really got into it that much. But since I retired from teaching a few years ago, I just discovered that this is something that I enjoy. Like I said, I can't paint. So this is my way of expressing my creativity, I guess.

And so, when it was time for it to, um, during the regular session, it ended up passing very easily and unanimously. And so I will say that I kind of swallowed how I felt at the time, and I did vote for it. And it was a unanimous vote.

You have to vote—you know—how you feel. But—you know—but I... I think that the first time that it was presented to all of us it was a.... Even though I—you know—had a few feelings, it didn't seem like that big a deal.

Kanab has grown quite a bit in the last little while. There's a lot of people that have moved into the community from other areas, some from other areas in Utah, some from out of state. Kanab is changing, just like a lot of communities are changing as they grow—with a lot of people moving into the area that bring other thoughts, bring other values.

Man: My favorite quilt here you made!

Sullivan: Oh really?

Man: That Navajo quilt.

Sullivan: Oh do you like that?

Man: Oh! It's incredible!

Woman: Where is that?

Man: Oh you should see it! It's so brilliant. It's a beautiful quilt.

Sullivan: Well that's the one that I made and I thought to myself, you may need a tranquilizer to go to sleep, but when you wake up, BAM!

Tony Chatterley: There are those who are always looking for more change. In Kanab, for so many years, we liked it how it was. I would leave. I went into the military—was there for four years, almost two years in Vietnam—and when I returned home, it looked the same. It had the same people. It hadn't changed much. A lot of the new people hadn't moved in there yet. I liked that.

My concern is for those who elected me to city council position and to Kanab City itself. Those who elected me to my position, not one of them came from the opposition. I can almost state that as a fact because of the articles that I had put in the paper and why I was so very narrowly—narrowly—elected. Mainly because of the last photo I had put in the paper. I had an M-16, well it was a short one, an AR-15—a little short one. I was sitting in my wheelchair. I have a bible sitting here and I have a hand grenade sitting by me. That was one of the most controversial things in the paper. It was, “whoa!” Oh, the comments! I said to people—and then I would ask somebody, “well did you read my article?” “After seeing that picture, well, absolutely not!” The article—my statements had absolutely nothing to say about that. It wasn't—had nothing... Nothing in the picture was in the statement.

Matt Livingston: I'm Matt Livingston, a senior at Kanab High School. I write an article every—it comes out every Wednesday. And in one such article I responded to the Natural Family Resolution as adopted by the Kanab City Council. And it states basically that it is natural for a man to be married to a woman in a household where the mother stays at home and the father works. And it is open to a quiver of children with a nice garden out front, and true happiness is where everybody is just playing around and having a good time, being a family I guess.

And I had a problem with it because I don't really think you can define the word “natural,” and define something that's ordained of God because it's a personal relationship.

Mayor Kim Lawson: Several citizens had come to me and said, “who is this young man, and why is he saying this? And it appears to be, you know, be saying it for the high school itself.”

I in turn wrote two letters, one to the superintendent of his schools and one to his *Stake President* [LDS Church Leader], asking questions, valid questions of a private party. People were alarmed at his tone, and his rhetoric. It wasn't a matter of free speech. They felt he'd gone beyond that, as I did.

Livingston: I think if you're gonna deal with family at all, it is a religious issue, it's a personal issue, not a government issue. And so, I think a lot of people just wondered what the City Council's doing, what they're trying to prove or what kind of change they're trying to cause, because all that's happening is people are angry.

Mayor: He began attacking me personally in a secular and a non-secular manner. My concern was then an adolescent writing for the paper, under the direction of an editor—who has the auspices of determining content, which they do—that they would allow personal attacks of a secular and a non-secular nature to be put in their paper from an adolescent.

Livingston: I know when Dixie—my editor Dixie Brunner—had something to say about what he did, what he’s done in the past, he tried to have her removed by the Utah Press Association, of which she had been the president.

Dixie Brunner: There’s only been one ever from the Society of Professional Journalists, and it’s called Courage in the Face of Fire award. And I was it, last year. (laughs) And it’s all because of Mayor Lawson’s behavior. (laughs)

I kept laughing because, it wasn’t because I wrote really well. It’s because he’s just being ornery to me.

Livingston: So I’m just—I’m thinkin’ that he doesn’t get along with people too well, and when people criticize him in his position of mayor—which is, you know, that’s our biggest freedom criticizing public officials—when I did that, I don’t know, he didn’t know how to respond. He didn’t even confront me, he just fired off to the two people he thought was most prominent individuals in my life. It didn’t really work, but it was a good try.

Interviewer: Then of course polygamy was going on.

Deanna Glover: Oh don’t get me—I don’t wanna get into polygamy.

Interviewer: You don’t wanna get into polygamy?

Glover: No, I could tell you funny stories, but I’d have the Chamberlain war start (laughs)—about when Thomas Chamberlain saw a little fellow on the street and said what a cute little boy—“My, what a cute little lad your are. Who might your father be?”

And the little boy said “Thomas Chamberlain.”

And of course it was Thomas Chamberlain he was talking to. You see? The family may disagree with that—that it’s just a story—that he knew every one of the names of his 55 children. And then he did marry Mary Woolley Chamberlain, and she had an all-women council.

Interviewer: Now how did that happen?

Glover: Well, they were sick and tired of the cows being in on their lawns and tramping around, and they were tired of the men drinking and the laws not being upheld, and so they said that they wanted some law and order, so one of the men told them to run for office.

The men were just... if I said the men were lazy and slothful, that wouldn't correct (laughs) I'd be in trouble again. They, they were just men—you know, not letting things go, and the women, you get a woman, and she gets the job done. And they did a good job. And they had things running pretty good. But they couldn't run the town and raise their families too, and so they had to choose, and they chose their families.

Interviewer: Would you want an all-woman council now?

Glover: No. (laughs)

Man: If I may, I think we've decided that it's as wrong to have that as it is as wrong to have the other, and once again it oversteps the bounds of government.

Reporter: Ok. All right. Are you upset, angry? What wording's there that really just makes you angry or upset?

Man 2: The government shouldn't be getting involved in making preferential statements about lifestyles and religion.

Reporter: And are you just a resident here then?

Jo Anne Rando-Moon: I'm a resident in the county and business owner in the city.

Reporter: Ok. All right. Ok, Jo-Anne, what do you have to say about this?

Rando-Moon: I also believe that the city government over stepped their boundaries into personal lives and they're trying to impose their personal opinions on the rest of us as their vision.

Rando-Moon: I had a friend visiting from Salt Lake City, and she and I started talking about maybe for the businesses and then for the cars around town, developing a decal so that would make everyone feel welcome.

I thought it'd be nice to have people kinda linking arms or holding hands. So we found some clipart, on the Internet, and they were all in colors. Victor Cooper from Rocking V approached the mayor and the city about putting the 'Every One Welcome' decal up at the city office.

Victor Cooper: You know we read about it in the paper and my wife and I said, ‘what is going on? This is just insanity.’ And I tried to reach out and tried to understand where they were coming from because I could see that from their standpoint... you know, they’re a like-minded people like any group of like-minded people they came up with an idea and because every body was like-minded, they— ‘Hey, this is a great idea, right? Right. Great, Ok. Let’s pass it, it’s not that big a deal’

Mayor Kim Lawson: The only problem that I foresee in this is that it came from the group that seems to be the most upset with the resolution. And I’m afraid it might be perceived by other townspeople as that nature.

Rando-Moon: Initially, it was great. We got a great response from the businesses. Like I say, we were up to 81 people with the decals on their businesses. But then, a rumor got started.

Mayor: On the bottom of the welcome sign, they had some clip art, that connotated [*sic*] to some a different agenda than what is being actually put forth.

Interviewer: That would be the rainbow?—

Mayor: The rainbow with the children joining hands.

Cooper: And you know they immediately seized on it as this is a gay, a secret gay symbol like Batman. You know like in Gotham City when then call for Batman they shoot the bat up in the sky. We’re calling out our secret gay code, you know, we’re calling to all gay people. I mean it was ridiculous. The rainbow people were to show that everybody’s welcome here—it was a symbol of unity.

Mayor: The Family Resolution simply identified the tradition values that formed this community, that make this community important, to make it unique. That makes it acceptable for people that want to come here.

Tony Chatterley: I didn’t realize that those who were opposed to it would be as strong voiced as they became. That surprised me, because I was born and raised here. As my father, as my grandfather and as my great-grandfather, and so I have watched Kanab develop for 57 years and until probably the 60s and 70s (laughs) our society started changing, it was always very, very family oriented.

I was never going to get married. Ever. I thought that after Vietnam being a double above-the-knee amputee, would, uh—no one would ever want me. I would just never marry.

I started a new profession.

Interviewer: What’s that?

Chatterley: Physician Recruiter. I have a friend who does that. And, I asked what would it entail. He said, ‘a cell phone and a computer.’

And I always wanted one of those jobs where what you needed was a cell phone and a computer. In fact he said with that you can live anywhere in the country you want. And even though, the only place I would want to live is right here.

As my family did not fit the Natural Family Resolution to the T, my riding a bicycle did not either but I modified that in my life. I compensated by I ride a hand cycle.

I do not know—well I guess I do. I know a very few, but most of the people and families I know do not fit that vision. But it doesn’t say that we should not have a vision nor an ideal—somewhere in our lives.

Kimberly Willoughby: The natural family is the natural way of life. I mean, you’re born to a man and a woman, no matter what. You have to have a man and a woman to have a child. That’s just how it works.

We have a lot of children that don’t come from two-parent families, and not that either is bad or good. A lot of the ones that have single-parent families though are ones that get in trouble.

Interviewer: Where did you grow up?

Willoughby: Here.

Interviewer: You grew up right here in Kanab?

Willoughby: I did. I’ve lived in Las Vegas. I’ve lived in Saint George. I’ve been back here for 12 years. It’s a place I wanted to raise my family, you know? I grew up here, and it’s quiet. My kids had a lot of opportunities they wouldn’t have had in the big city.

When I grew up here, you knew everybody. Now, I don’t know anybody. You go to the grocery store and you don’t know anyone. I want it to be a community with families, you know, kids, you know. We’re becoming a community with a lot of diversity, a lot of people who don’t believe in having children, who don’t believe in having a family.

Ruthie Itow: These are my kids. You know my kids are all grown. And my dream was—after I got my kids raised and on their way—to move into a small town and rescue animals. That was my whole dream. I just love it. I mean this is what I do. When I lose one, then there’s room for another one.

Itow (cont'd): I pretty [much] max out at six. And each time when one has passed away, it just seems so strange all of a sudden there's another one that has a need, you know? So, I take it in.

These are my quiver of kids (laughs). No these are—these are my life right now. This is what I do.

I got fined for running an illegal kennel, and I got fined for having three of my dogs not licensed. I've always just licensed two of them, because that's all they'll let me license. And the rest of—they're all Best Friends dogs anyway, they're not my dogs, I don't own them, I foster them.

I can't make people understand that the nuisance doesn't have anything to do with the numbers. Us that have more than two dogs are very, very careful for the very fact that we are already breaking the law because we have more than two dogs. And so we are very careful that they're not running loose or they're not barking at night because we have to keep kinda a low profile.

Kit Boggio: There's just a real healing energy here and a real peacefulness. And I think some of that comes from this community, which, while it is Mormon-based—and in a good way Mormon-based, which is a lot of family values and a lot of closeness—people have really taken me in, you know.

I'm not sure that everybody knows my complete story but that's ok. It's just 'Kit the nurse,' or 'Kit who worked at Best Friends' and that's all good.

Overall, the conversations that I've had have been with a lot of my clients who don't agree with the proclamation and they are up from the community. They wish the proclamation had not been made. Going back to your previous question, I think the good thing about it is that there's been a lot of discussion, and I think people have come together, you know. People who are from the community and people who aren't from the community are finding a lot more common ground than was maybe imagined previously.

I think a lot of us who are not from this town certainly love the town and have adopted it as our own and contribute to it.

[girls cheering and waving]

(laughs) The Lariats.

I think I have to be, certainly less 'out' than I was when I was on the West Coast.

Carol Sullivan: It's pushed a lot of buttons for people, and for them rather painful buttons because for one reason or another, they don't feel like they fit into that description of what the natural family is. The idea that a woman that, you know, should be married, and uh, have children and be a homemaker, and have a quote, "quiver of children." Well there are a lot of people—working women—that for one reason or another they don't feel like they fit into that. And those are some of the things that I was reading into it. Now, other people are reading other things into it also. But I think, it was, uh—and I'm only thinking that maybe it was a vision for not having a lot of gay and lesbian growth in the community. I don't know, but I think that from some of the reaction that people have had that's another feeling that people have read into that.

I really—I wonder if even if other members of the City Council had any idea that there would be this kind of outcry about it. I don't think it has to do with the lack of family values, 'cuz I think people have strong family values. I think it has more to do—what I'm getting anyway—it has more to do with government saying what your family values should be.

Tom Padgitt: In talking to a couple of my neighbors, who advised me that when I asked them about what they thought about the resolution, they said, "Well, it's a way of keeping the gays out."

And I asked 'em, "Well, what do you want to do, take 'em out and shoot 'em?"

"Well, we've always been a Mormon community and we're gonna stay a Mormon community forever, and that's the way it's gonna be."

They both complained that about fifty, seventy-five percent of the people at [Best] Friends up here—the animal organization—are gay. I don't know that to be true. I don't know that to be false. But I don't care. And as far as I'm concerned, they're one wonderful organization. And to invite people in by over-building areas, and then inviting people to move in—to try to regulate who's gonna move in by saying, 'you can't come here if you're Mexican, you can't come if you're gay, you can't come here if you're Slovolian [*sic*]' or whatever... I think it's bigotry in its biggest sense and I hate it.

Mayor Kim Lawson: I open the meeting up now to the City Council. Is there a motion to be made?

[pause] Is there a motion to be made to rescind?

Carol Sullivan: I'll make a motion that we rescind.

[applause]

Mayor: Excuse me. Excuse me.

[applause continues]

Female voice: Atta girl!

Other female voice: Good girl!

Male Voice: New Mayor!

Other female Voice: New Mayor!

Mayor: A motion has been made to rescind the resolution on the natural family. Do I hear a second?

Crowd: Second it... I second it.

Mayor: Please, please— let's have some civility and order in this. This is a legislative body action only.

Do I hear a second, I call for a second motion on, or second on the motion. The motion is to rescind the Natural Family Resolution. Do I hear a second? This is the second call.

[pause]

Mayor: If not, the motion is defeated. Thank you.

[applause]

Mayor Kim Lawson: And what Carol did was did nothing for her gender by stating that last night. What she does is, by doing that—and she's done that in the past—what she does, is by painting herself as the victim, some men who are, uh, you know, we use the term 'chauvinism' and we say that some men would say that that is the natural response of women if something happens to absolve themselves of any responsibility they are a victim.

Carol Sullivan: I have enjoyed the opportunity to serve in the community, I really have. There's a lot of pluses and minuses. With the former mayor, she worked me to death. And I think I kinda liked that, in terms of an opportunity to give—it was very rewarding to give. And I recommend it for anybody. It's a bit painful when we have issues like this where everybody doesn't agree, but at the same time, it's good when issues like this are out in the open.

[END]