

# LAMBDA

UNC-Chapel Hill's LGBTIQ-Affirming Magazine Since 1976

Double Issue

## Vying for **Visibility**, Changing the **Climate**

The Gay, Lesbian, Bisexual, Transgender - Straight Alliance grows up and introduces the University to a different flavor of activism — one filled with inclusion, diversity, fun, direct action, maturity and lack of fear.



LAMBDA is packed with LGBTIQ coverage. If it happened this semester, it's inside.



FALL 2004 : VOLUME XXVIII ISSUES 1&2



Cover Story

## LGBTIQ Climate and Visibility

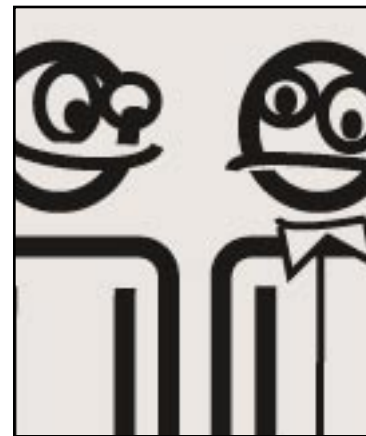
The Gay, Lesbian, Bisexual, Transgender - Straight Alliance puts on a week filled with events that heightened the visibility of the LGBTIQ community here at UNC. LAMBDA starts by taking a look at the LGBTIQ climate at the University and then dives into the week that had everyone talking.

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### Cover Art Credits

Graphic: Jermaine Caldwell  
Photo within graphic: Michael Jerch  
Photographs on top: Ashley Pitt, Brice McGowen, Garrett Hall  
All bottom row photos by Garrett Hall



# From the Editor

Just flip through the issue. Scan some headlines. Peek at some photographs. And think back. Did you smile? Reminisce? Remember arguing with your roommate over a topic you just saw?

It's plain. And it's simple. Isn't it?

The growth that the LGBTIQ community at UNC has seen throughout the past few months has been refreshing and rewarding, while full of change and full of challenges.

We saw the Elyse Crystall controversy come to an end, but the lessons learned won't soon leave us. We met new faces and campus leaders for the LGBTIQ community that are going to lead us into the future. We saw the addition of the Program in Sexuality Studies to whet our academic appetite.



Some would argue that most importantly we witnessed wonderful days and weeks filled with community-building and *community-extending* programming — thanks being to the Gay, Lesbian, Bisexual, Transgender - Straight Alliance here at UNC.

For this issue, the LAMBDA Team decided to investigate the GLBT-SA's role in two vital aspects of the fight for equality: assessing the climate in which LGBTIQ students live and making these students visible on this campus.

While it would seem impossible for us, as a suborganization of the GLBT-SA, to take an objective look at the group, such was not the case. LAMBDA is filled with new-school and old-school members of the larger LGBTIQ community, which allowed us to take a step back and approach coverage from varying perspectives.

We found that though the group is only in its third year, its members have diversified quickly, allowing the organization to thrive, reach out to the community and become more prominent within the state of North Carolina and throughout the nation. And all of this was due to the organization's fearlessness. It wasn't afraid to tackle such topics like "Being Black and Gay" or to hold a kiss-in — a story that was picked up nationally.

Need more be said? We'll let the following pages speak for themselves. Enjoy them. For you're undoubtedly enjoying rich LGBTIQ history.

In solidarity,  
Jermaine Caldwell

*"Our lives begin to end the day we become silent about things that matter."  
— Dr. Martin Luther King, Jr.*

## Mission

LAMBDA IS UNC-CHAPEL HILL'S LESBIAN-, GAY-, BISEXUAL-, TRANSGENDER-, INTERSEX- AND QUEER-AFFIRMING PUBLICATION, PROVIDING A PROGRESSIVE OUTLET FOR NEWS, ANALYSIS, OPINION AND DIALOGUE. AS SUCH, WE ARE INHERENTLY COMMITTED TO A FEMINIST, ANTI-RACIST AND HISTORICALLY CONSCIOUS PERSPECTIVE IN PURSUIT OF SOCIAL JUSTICE FOR ALL PEOPLE.

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# Crystall Report Misses Point

OCR Report finds University acted "appropriately,"  
but activists say it failed to address the critical issues

By Jermaine Caldwell

**LGBTIQ  
activists,  
however, say  
there was very  
little dispute  
over whether  
Crystall acted  
inappropriately  
in her e-mail  
or whether  
the University  
covered its bases  
by responding  
to the matter  
quickly.**

In a rekindling of a debate stemming from a February e-mail from a UNC lecturer to her class regarding hate speech, the Department of Education released in September a report on the matter and found that the instructor did discriminate against and harass her student, while also finding the University took appropriate measures to address the situation.

The decision has some LGBTIQ activists reacting strongly because of the negative effects the report may potentially have on the climate for sexual and gender minorities at the University.

On February 6, 2004, UNC Lecturer Elyse Crystall sent an e-mail to her English class in hopes of sealing a classroom conversation surrounding heterosexual privilege that had taken a turn toward controversial as the class was ending when junior Tim Mertes said he felt "disgusted" by homosexuality.

In order to fully address his comments, Crystall e-mailed the class, calling Mertes' comments "hate speech" and unacceptable. Within the e-mail she identified Mertes as white, Christian, heterosexual and male.

To decide whether the e-mail constituted discrimination or harassment based on race and sex, an investigation by the Office for Civil Rights under education department was called – the culmination of which is found in the report.

The 11-page finding states, "while the evidence shows that the Student was subjected to intentional discrimination and harassment, the University addressed the situation such that no further action is necessary on its part to satisfy the legal requirements."

In a brief press release, Chancellor James Moeser said, "We are pleased that the Office for Civil Rights' review found that the university acted appropriately in this case."

LGBTIQ activists, however, say there was very little dispute over whether Crystall acted inappropriately in her e-mail or whether the University covered its bases by responding to the matter quickly.

Tim Stallmann, a junior and member of the Committee for a Queerer Carolina, said it was

troubling how the account of events detailed by the OCR report left out important facts from the matter.

"OCR's bias is clear in their analysis of those facts," Stallmann said. "The report stresses several times that Mertes felt the need to change his e-mail address, despite the fact that he never received a single hateful e-mail at either address, while making no mention of the numerous attacks Elyse received by phone and e-mail."

More at issue, some say, is that the report left out dialogue surrounding the initial cause of the situation – the comment, not the e-mail.

Activists say this along with University silence not only leaves Mertes' comments unchallenged but tacitly affirms their presence in a classroom.

"It completely undermines the concept of privilege," said Zachary Howell, a junior and treasurer of the Gay, Lesbian, Bisexual, Transgender - Straight Alliance at UNC. "It legitimizes heterosexism and paints a face of dignity on heterosexist language."

This isn't the view for some University employees. Stephanie Chang, LGBTQ Office coordinator, said UNC administrators have, in fact, begun to address the various issues at hand. She notes the close work between the Faculty Council and the Center for Teaching and Learning to establish better response to comments like Mertes' as ways in which the University is keeping an eye on the LGBTIQ climate.

"I applaud and encourage these efforts that the University continues to make ... including making the campus a better place for LGBTQ students," she said.

Stallmann, however, believes that beyond the comments, beyond the e-mail and beyond the University response lies the ongoing battle between campus progressives and conservatives – a tussle that only warms up with the latest chapter of this controversy. And the latest installment doesn't sit well with him.

He said, "When conservatives refer to themselves as oppressed minorities, they not only devalue the claims of actually oppressed minorities, they also are able to dodge responsibility for their own actions."



# The Right to Discriminate

A look at how other universities have handled legal challenges against their non-discrimination policies

By R. S.

Recent court cases at such schools as Tufts University and Purdue University have pitted Christian student organizations against university non-discrimination policies that include sexual orientation. Compliance with these policies is a requirement for groups wishing to be recognized by their university and receive funding or use campus space. However, conflicting Constitutional rights gives these refusals weight.

Sexual orientation first became a protected category in a non-discrimination policy at the University of Iowa in 1996. Since then, it has become a frequently challenged aspect of non-discrimination policies.

In 2000 at Tufts University in Medford, Mass., the Tufts University Christian Fellowship had its university recognition temporarily revoked when it decided to deny a lesbian student a position in its leadership. This past spring at Purdue University in West Lafayette, Ind., members of Stewart Cooperative housing, an all female Christian house, refused to sign the university's non-discrimination policy.

Purdue's independent student newspaper, *The Exponent*, reported in May that this policy was a problem for Stewart because it "prohibited discrimination on matters of faith and sexual orientation." In both cases, the universities yielded to public pressure and the efforts of groups such as the Alliance Defense Fund, a legal defense group that seeks to "defend...religious liberty" and the Foundation for Individual Rights in Education.

Both the Stewart Cooperative and TUCF were permitted to continue to discriminate against sexual and gender minorities in their organizations as well as receive university recognition because their opposition to the non-discrimination policies was based on religious beliefs.

The legal challenges to non-discrimination policies stem from tensions between the First and Fourteenth Amendments of the U.S. Constitution. While the freedoms of religion and assembly are protected by the First Amendment, equal protection under the law is protected by the Fourteenth Amendment.

Organizations such as Alpha Iota

Omega, the UNC group continuing this wave of challenges to non-discrimination policies, contend that their First Amendment rights should trump any attempts to ensure the application of the Fourteenth Amendment.

The U.S. Supreme Court ruled in *Boy Scouts of America v. Dale* in 2000 that the Boy Scouts were a private organization and could thus define membership however they chose. Because they were a private organization and had the right of freedom of assembly under the First Amendment, they could continue to use designated public forums such as public school facilities. However, the 1996 *Romer v. Evans* case used the Fourteenth Amendment to strike down a law that would have prohibited any legal protections based on an LGBTIQ identity.

Interim Vice Chancellor for Student Affairs Dean Bresciani was quoted from an internal e-mail in *The Daily Tar Heel* describing the current conflict as "the problem, of course, being that we're trying to solve an ethical dilemma with a legal solution... Square peg, round hole."



Photo by Michael Jerch

## Notes from Fall Ball 2004

**Partygoers dance the night away at the GLBT-SA's Fall Ball in November. The theme was "Through the Looking Glass," which featured a trippy, oversized "Alice in Wonderland" theme. Nearly 100 people made their way to the event.**

**Sophomore John Jackson, who led the Fall Ball Committee, said, "I was tremendously pleased to see such an excellent turnout from the LGBTQ and ally population at Fall Ball. Folks seemed to be enjoying themselves in a safe, affirming social setting, which was the event's ultimate goal."**



## LGBTIQ Faces

The UNC LGBTIQ community welcomes  
Graduate Assistant for the  
Program of Sexuality Studies, Anthony Reid,  
with open arms

By Win Chesson

This fall the UNC LGBTIQ community brought a new smile to the mix – Anthony Reid, a graduate student in the UNC School of Social Work. As the Sexuality Studies Graduate Assistant Intern, Reid will work with the LGBTQ Advisory Board to implement this new program of study. A native of Winston-Salem, Reid attended UNC from 1992-1996 as an undergraduate majoring in Sociology. He was active with Carolina Fever, the Carolina Athletic Association, Campus Y, the Black Student Movement and the University's main LGBTIQ organization at the time, B-GLAD. Upon graduation, he worked for five years at the N.C. School of Science and Mathematics and then the N.C. School of the Arts as a Residential Counselor.

LAMBDA: How does it feel to be back at UNC after eight years?

ANTHONY REID: I am just really excited in general to be back. The social work program here is one of the highest in the country. It's kind of crazy. I think that a few years ago we slipped to national ranking of sixth, and people started to freak out. The faculty is pretty stellar, though some do too much research and I wish they would share more of their knowledge.

LAMBDA: Since you've graduated, you've definitely had some experience working with young adults. What have your interactions taught you that you can apply to your work here?

AR: Most of my counseling at NCSSM and NSSA was with adolescents, who are all dealing with things that are so similar to coming out. Everyone is trying to find confidence. Working with adolescents has sharpened my skills. As a counselor, you learn that it is most effective to allow a person to self determine. It's most helpful if they can identify and label what they are dealing with for themselves instead of having you tell them. It's funny because you find out that most people have similar experiences when it comes down to it.



Photo by Michael Jerch

LAMBDA: What personal qualities do you have that will help you perform well in this role?

AR: I consider myself a better role model now with more general knowledge to share. And I like sharing it! I'm a really great communicator, so now I can share that knowledge better. And I'm still close enough in age to students to relate to them on many levels.

LAMBDA: What vision do you have for the LGBTIQ on-campus community while you are here?

AR: Oh, there is a terrific Audre Lord quote that describes my vision perfectly: "... and the visibility which makes us most vulnerable is that which is also the source of our greatest strength." Audre Lord is such an amazing woman in case you didn't know. It's really how I have grown to see myself over time. I have that quote on a banner I used at NCSSM. I absolutely love that woman!

LAMBDA: Are there any ways in which you have already seen your vision manifest itself on campus this year?

Continued on the next page



**“Allies are crucial to the development of a safe campus. Except for some hardcore radicals, most people realize that we have to make it together as human beings.”**

**-Anthony Reid**

Photo by Michael Jerch

AR: Oh yeah. I'm the Community Coordinator for Connor Community and we actually already have staff signed up for upcoming Safe Zones. I didn't even work it hard, but my staff is trying to push an initiative to get all North Campus RAs trained at the same time. We hope to get a whole group to do it together because we all feel it's important as a group. There is also a South Campus group who wants to do it, mostly in Hinton James.

LAMBDA: What role do you see allies of the LGBTIQ community playing in campus climate?

AR: Allies are crucial to the development of a safe campus. Except for some hardcore radicals, most people realize that we have to make it together as human beings. So we definitely want allies learning about our issues so they can realize that our issues are also their issues. Our issues affect them. Being aware and deliberate about language matters. It's so important that

allies can step up to the plate and feel empowered to help LGBTQ people.

LAMBDA: In what ways did you work to improve the LGBTIQ climate when you were an undergrad?

AR: At the end of my sophomore year, I got involved with BSM and B-GLAD. Both of those organizations were more political then than they are now. My first year here, BSM marched quite a bit. I remember thinking, I don't want to get arrested. I just want to get an education.

LAMBDA: What was the nature of your relationship to B-GLAD?

AR: Senior year, I wanted to make sure that I had B-GLAD on my plate. B-GLAD used to march a lot. My first march was so empowering – oh my God! I don't even remember the actual purpose. And I got to talk on the megaphone, too. We marched from the Campus Y around campus yelling. There were a couple hundred people,

and that was one of the smaller ones.

LAMBDA: What was the goal of B-GLAD's marches?

AR: At that point it was about making Carolina recognize that there was a group that was not represented, but that deserved respect. It was at the time the chancellor changed to Michael Hooker, and I think it was really good for him to realize our presence on campus. And I feel that he acknowledged that. Marches were so visible and empowering and helpful for your own identity politics.

LAMBDA: What other interests did you pursue as a Carolina undergrad?

AR: Anyone who knows me knows that I'm a sports junkie. I'm sometimes crazy. I have to calm down. And I have always loved Carolina basketball. My senior year I was Fever president. And I was CAA president. Basically as an undergrad I was all over anything sports-related. I went to



**The Hidden Cameras graced the stage at Cat's Cradle this past October.**

Photo by  
Garrett Hall

# Come All Ye Faithful

Toronto-based, queer-identified band, the Hidden Cameras, rocks Cat's Cradle

By Brice McGowen

"The man that I am with my man/ pulled poked and probed/ His tongue licks my armpits and chest/ Warm, red, salt and wet." The Hidden Cameras are anything but squeamish, and they've left their mark on Chapel Hill after performing at Cat's Cradle in late October.

The Toronto-based group, which has evolved around singer songwriter Joel Gibb, has earned a reputation in part for its theatrical live shows boasting tales of scantily clad blindfolded dancers and rolls of toilet paper flying.

The band continues to develop its unlikely aesthetic with a recently released third album "Mississauga Goddam." The

songs skitter into life and build up tempo to finally explode into take-off upon Gibb's shimmering, nasal voice. You'll discover your body bouncing in time to handclaps and your arms pumping away go-go-style before you realize what hit you.

Meanwhile, lurking beneath the upbeat sheen and theatrical flourish of the Hidden Camera's music are lyrics that are always queer, and often aggressively explicit. This contrast between light and dark, innocence and underbelly has earned the group the title of the Canadian Belle & Sebastian.

The first track of the 2003's critically acclaimed album, *The Smell of Our Own*, is an elegant ode to sexual fetish. "Golden Streams" soars with angelic vocals projected atop layers of tinkling harmony and organ.

The overall aesthetic is strikingly religious. Indeed, the group makes frequent reference to religious ritual and develops its own child-like iconography. Songs like "In the Union of Wine" reach feverish climaxes of gay pop gospel energy. "That's When the Ceremony Starts" is a barrage of sensual imagery, narrating a tale of male homosexual body worship with the reverence of a sacred rite.

Critics have accused the Hidden Cameras of peddling shock value; some say the use of gay sexual (and scatological) imagery is gimmicky. Gibb retorts that being specifically gay doesn't reduce his music to gimmick. He contends that people simply aren't used to queer music.

Whatever the opinion, the Hidden Cameras are certainly one of the most intriguing new bands to pass through Chapel Hill.



“Faces” from page 7

so many soccer games, so many different events that even Mia Hamm and Marion Jones knew my name. It was just so awesome to see Mia Hamm after a game and have her say, “Hey, how ya doin’ Anthony?”

LAMBDA: Can you talk about the challenges of negotiating multiple identities a bit?

AR: For me, I think that there are definitely a different set of challenges for people of color because you don’t know how the gay white majority will view you, and you don’t know how your fellow people of color who aren’t LGBT will view you. You need a strong group of family and friends as you go through the growing process of negotiating multiple identities. And coming out is an ongoing process. James Baldwin writes a lot about double

consciousness. I can really relate to that.

LAMBDA: How do you feel the current administration handles LGBTIQ issues today?

AR: I don’t know. I want to see how the climate is when gay folks are making themselves visible on purpose and see how they are handled. The jury’s still out for Moeser. As we increase our ally training, the more people can publicly show solidarity, even if it is just for one narrow issue, the better off we can be. When I was here there was blatant harassment and homophobia. I remember one time after some sort of pride march on campus, someone left a big blow up toy sheep that said “B-GLAD sex toy”. Hopefully that’s not the norm anymore. I mean, we’re here. We’re queer. Get used to it!

Be sure to visit LAMBDA ONLINE

<http://www.unc.edu/glbtsa/lambda>

Read the articles that didn’t make it into the print version.

Read the LAMBDA archives. They date back to the very first issue from 1976.



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Graphic by Jermaine Caldwell



# The Results Are In

**Preliminary results from last Spring's climate survey give voice to the concerns of LGBTIQ students at UNC.**

**By Trevor Hoppe**

Preliminary results from a comprehensive study last Spring are giving students, faculty and administrators a deeper look into the experiences of UNC's LGBTIQ student population. A total of 141 LGBTIQ students completed an online survey that asked about issues ranging from harassment on campus to their feelings about other LGBTIQ students.

The research was conducted by University undergraduates and co-sponsored by the GLBT-SA, the LGBTQ Office and the Department for Housing and Residential Education. Researchers sought out LGBTIQ-identified students through listservs and organizational meetings. Due to the personal nature of the issues and the potential hazard of false submissions, researcher Douglas Dukeman, now a UNC alumnus, said they "took many steps to insure that respondents were more likely to be LGBTIQ students." These steps included "advertising on channels that have high numbers of LGBTIQ students" and "asking students to self-identify with the survey," he said.

Results indicate a mixed climate at UNC. While more than half of students stated they had been verbally harassed on campus, only six percent said they had experienced physical harassment. Every student who responded admitted to being "given the cold shoulder" by other students based on sexuality and/or gender identity.

Students gave tepid responses to questions concerning University policy. Only slightly more than half of students agreed that they would feel comfortable reporting incidents of harassment to University administrators, and almost three-fourths disagreed that the University

Continued on next page



# Your Thoughts

“How do you feel it's like living as an LGBTIQ student on campus?”  
Michael Jerch asks those in and outside of the community

adequately informs students of harassment policies, with 63 percent of students unaware that cases of harassment could be pursued through the University's Honor Court system. Similarly, only 7.8 percent indicated that the University adequately responds to incidents of harassment based on sexuality.

Results on the academic climate were equally chilly. Fifty-three percent of students indicated that they felt the University's curriculum did not adequately include “the needs and concerns of LGBTIQ people.” The same number also indicated that the University faculty did not include enough LGBTIQ-identified professors, while just less than half felt there were sufficient LGBTIQ-friendly instructors. Overall, about one-fifth of respondents said the University is doing a “poor” job of responding to the needs of LGBTIQ people, while no student felt compelled to say the University was doing an “outstanding” job of doing so.

When it comes to sexual health, a number of results are striking. Sixteen percent of students specified they had contracted a sexually transmitted infection at some point in their life, and more than one in four indicated feeling at risk for doing so. Around one-fifth also indicated they had been pressured to engage in unprotected anal or vaginal intercourse in the past year, while a startling 30 percent indicated they had been pressured to engage in some sexual practice. More than a quarter said they use the Internet to locate sexual partners.

Asked to indicate their level of “outness” – or how open they are about their sexuality – students gave a range of responses. With other students, 28 percent indicated they were “out to all the students” they knew, while only ten percent were out to “very few.” In contrast, only 13 percent of students said they were out to their entire family, while 22 percent weren't out to anyone in their family.

Look for a full report on the entire survey results later this year.



Kelly Barber  
Junior, Romance Languages

“I would say that my experience being LGBT on campus has been a very positive one because I feel like that the Office and the gay-straight alliance that we have...we have a good support network going on, but I also understand that for a lot of other students on campus it may not...our support network may not be that obvious for them, or they may not feel like it's as accessible or something.”



Shelley Fullwood  
Junior, Women Studies and English

“The [CTOPS] skits make it out to be some big drama that should be on, you know, Donahue or Sally Jessy Raphael.”



Mark Miles  
Junior Transfer, Communication Studies

“It seems like the community is very welcoming and opening to LGBTIQ people. The people that I have hung out with have been very supportive and friendly, and I've gotten maybe one or two stares here and there, but I feel like for the most part it's not a big deal...if I wear a shirt with rainbow colors or some other gay symbol. Overall, it's been a reasonable experience.”



Marissa Heyl  
Junior, Journalism and Mass Communications and Anthropology

“For where the university is located in the South I think it's a pretty welcoming atmosphere, and there's a lot of open dialogue about the queer way of life, and there's a lot of efforts to raise awareness of different lifestyles, and events like the Lavender Ball and the drag shows and other things are really opening people's minds up and creating more positive outlook.”



# GLBT-SA GROWS UP

The 3.  
During Co

## Week Brings People Out, Together

By Jermaine Caldwell

There was more than just people coming out this year during the GLBT-SA's Coming Out Week.

It was evident that the 3-year-old organization itself was making attempts to come out as a reputable, campus-respected, well-oiled UNC student group. Seven days packed with high-energy, thought-provoking programming had hundreds of students and faculty walking out of the woodwork to witness the wonders that turned out to be Coming Out Week.

The week began on a Monday of early October in the dimly-lit Cabaret of the Student Union, where well over 100 people threw what they knew about gender out of the window as Kate Bornstein, a self-proclaimed gender outlaw, told tales of being a boy, a man, a lesbian, transgendered and whatever else she decides to be.

The next night featured a "Black and Gay?" forum at which students from the Black Student Movement and the GLBT-SA gathered to discuss the intersections of race and sexuality and see where campus organizing (on both parts) was going wrong.

Wednesday brought with it social activities to



**"I think gender is like Pokemon. And I want to collect 'em all."**  
— Kate Bornstein



**KATE BORNSTEIN  
GENDER OUTLAW**

Photo by Garrett Hall

bring people face to face with one another over snacks at Social Hour and a Half and over friendly competition during the Bowling Night in the Union Underground.

The week wasn't without the opportunity for those affirming of the LGBTIQ community to show their support. Ally Day, which was Thursday, brought the "straight but not narrow" crowd out to sign a pledge of support and attend a Safe Zone training, ran by the LGBTQ Office.

Friday at noon, after some hush-hush planning, LGBTIQ students quietly gathered in the Pit to stage a kiss-in, forcing onlookers to question their issues with displays of non-heterosexual affection.

A Friday Karaoke Night allowed participants to sing their way into the weekend — giving students and faculty alike the energy they needed to last the weekend until the biggest day of all — National Coming Out Day.

The GLBT-SA brought in Massachusetts State



**DIANA PRINCE  
DRAG ENTERTAIN**

Photo by B

Senator Jarrett Barrios as the keynote speaker. Barrios talked about his experience with marriage in his home state and received a standing ovation from the crowd that "we can only move forward in short hours later, a crowd of more than 1,000 people gathered in the Great Hall for what was the greatest Coming Out Week event of the year.

"Curious," the second annual drag performance featured dance troupe miscONceptio and drag queens and kings and professional drag queens from around the state. As usual, sexually suggestive acts and scantily clad performers of all genders were present at the event, leaving many people unable to believe their eyes.

All of a sudden the week had come to an end. But it was seven days not easily forgotten.

The GLBT-SA stepped it up, screaming "coming out" and made for an unforgettable week.

**Read an interview with Jarrett Barrios and see more photos**

# Year-Old Student Group Comes Into Its Own Coming Out Week: Seven Eventful Days That Made the LGBTIQ Community More Visible



**JARRETT BARRIOS  
MASS. STATE SENATOR**

Photo by Brice McGowen



**“All of us have a duty as Americans to support the movement.”  
— Jarrett Barrios**

ett Barrios, learn about Come Out and Clean Up  
s online at [www.unc.edu/glbtsa/lambda](http://www.unc.edu/glbtsa/lambda)



**Curtis Main performs to Madonna’s “Hanky Panky.” Willy Whacker, a drag king performed by junior Grier Coleman, plays the sexual interest.**

Photo by Brice McGowen

## Curing Your Curiosity: A performer’s look at the 2nd annual Drag Show

By Curtis Main

Bind your breasts or duck tape your goodies ‘cause you’re going to be in drag!

In a hot, stuffy UNC Great Hall on October 11, amateur drag queens (including myself) tucked in their packages and perked their fake breasts while the drag kings did the opposite in a spectacle that would terrify most of our parents. By the end of the night, many were left asking, “Where did Carmen O’Connor put her penis?”

In GLBT-SA’s second “Curious: Drag Show,” professional and amateur kings and queens dazzled and dominated the stage to a packed crowd of more than 500 eager students and faculty. Reasons for coming out to the show varied, but one force remained obvious — the show tried to take you on a gender-bending adventure that most could not

resist.

Ever since the first Curious show last spring, I was determined to perform in the next. I had only performed in drag once before. It was so powerful and enjoyable that I knew I was hooked. When people did not even recognize me, and I was able to perform the feminine to the max, the rush was overwhelming. My ability to pass as a woman shocked me, while the rituals of make-up, dress, nails, hair and shoes were challenging, they seemed to come naturally.

Many drag performers are surprised at how much they know of performing gender, but really, most everyone knows the myths associated with being a man or a woman. I performed a short skit to Madonna’s “Hanky Panky,” a song in which Madonna tells men to stop trying so hard and just get to the point ... sex. Willy Whacker, a drag king per-

See “Drag” page 15



# Coming Into Maturity

A brief history of the LGBTIQ organizations at UNC, including the GLBT-SA

By Robert Wells

UNC's Gay, Lesbian, Bisexual, Transgender - Straight Alliance is about to enter its third year. GLBT-SA isn't the first LGBTIQ organization on campus. In fact, UNC has a long history of clubs that serve the LGBTIQ community.

In the mid 1970s, the Carolina Gay Association, which evolved into the Carolina Gay/Lesbian Association in the 80s, was a major LGBTIQ presence on campus for many years.

In 1998, the Queer Network for Change was born; however, because of the negative connotations surrounding the word "queer" at the time and its unwillingness to seek out straight allies, the group only saw floundering success.

The GLBT-SA was conceived in Pam Conover's Politics of Sexuality class in the spring 2002 by straight ally Alice Newton.

"I never felt comfortable at QNC meetings," says Newton, who graduated last year.

She, along with several of her LGBTIQ friends, including current GLBT-SA Unity Conference Director Trevor Hoppe, wanted to form an organization that brought the straight and LGBTIQ communities together.

Since its inception, the general body has become more and more the driving force behind the GLBT-SA. Business meetings are no longer held in secret as they originally were, and general body

members have become more active in planning events like Coming Out Week.

Last year the club suffered from organizational problems and took a month-long hiatus, but it returned stronger than ever in spring 2004. The club revitalized LAMBDA, the oldest student-run LGBTIQ magazine in the nation, and formed an activist suborganization, the Committee for a Queerer Carolina.

"This year the GLBTSA is coming into maturity," says Hoppe, citing the production of "Hedwig and the Angry Itch" and the strong interest from students of all ages as signs of the club's progress.



**K. Y. as Hedwig Schmitt performs a teaser at this year's Drag Show for "Hedwig and the Angry Inch." Yamakawa starred in a hugely successful run of the play that was sponsored by Company Carolina, GLBT-SA and the LGBTQ Office.**

Photo by Garrett Hall



**Passersby check out a bridge that was created for Coming Out Week's Ally Day, a day devoted to those supportive of LGBTIQ citizens. People could pledge their support by signing a tar heel foot to place on the bridge.**

Photo by Brice McGowen

### "Drag" from page 13

formed by junior Grier Coleman, was my sexual interest. Yet, he just could not impress me, so at the end of the song I rejected him and left with my backup singer, a drag queen. I pleased her with hanky panky behind a screen, which showed our silhouette to the crowd.

MiscONceptions dance team began the show with a hot and sexy choreographed Janet Jackson song, "All Nite (Don't Stop)." They were followed by three professional queens who ripped through the stage to numerous songs by Diana Ross and other divas, proving that stiletto heels don't stop anyone from doing splits or even backflips.

Five student amateurs performed, consisting of three queens and two kings. Junior Marissa Heyl, a self-identified female and woman, performed as a drag queen. Carmen O'Connor wowed the crowd and won the amateur contest when she stripped down to a thong and small bra, while Jom Bastien worked the stage as the only solo drag king. Senior K. Y., performing as Hedwig Schmitt, sang a piece from "Hedwig and the Angry Inch."

There was even a performer from the N.C. School of the Arts, wearing a huge Victorian dress that she made herself, who simulated a sex scene during her routine.

Senior Nimasheena Burns once again owned the stage as the night's host, proving it with her charm, wild character and humor that kept the crowd giggling and curious.

Senior Jessica Albrecht, co-chair of Feminist Students United, said of the night, "Although I enjoyed the show in terms of entertainment value, I was disappointed with the lack of gender critiquing that occurred. I had hoped to see drag at its best: subversion of the gender binary, yet the performers tended to play into it."

Romance languages Professor Yv Maciel, originally from Brazil and New York, said, "It was great, starting out happy and saying 'be who you are,' but then towards the end became stereotypically vulgar." Maciel was partly referring to the performer Ebony Sommers whose personal message was positive yet full of cursing and sexist language.

Drag is a controversial issue within the queer/feminist community. In a positive way, drag performers show that their genitalia and hormones are detached from their ability to look and act like the perfect man or woman, thereby emphasizing the fabrications that sex, gender and sexual desire are perfectly connected.

Yet, some drag performers actually reinforce the gender binary. Some drag queens mimic thin, voluptuous, barely-clad sex objects while drag kings represent rough, aggressive "good ol' boys."

Missing this year were the politically active and gender diverse drag troupe, The Cuntry Kings, who were too busy with other gigs to perform. They do, however, perform almost every two weeks at Bully's Basement in Durham.

Whether or not your politics agreed with the show, the huge amount of effort and talent displayed certainly impressed most and left the crowd asking themselves brave questions. "Was that drag king turning me on?" "Did those splits hurt Raven Simone?" And most importantly, "Why do we make such a big deal about gender and sex being innate and constant when the show just proved otherwise?"



# To Come Out or Log On?

Why gay male infatuation with online culture may harm the LGBTIQ community

By Trevor Hoppe

So much ado has been made in the past several years over the potential of the World Wide Web to bring people together as never before. In particular, gay men have latched on to the Internet as a means to meet new people. Unfortunately, the toll that this massive logging on is taking on LGBTIQ physical communal spaces remains unexplored. Increasingly, mainstream research is showing that the Internet fails to live up to its promise for community-building, but a parallel investigation into the effects the Internet is having specifically on LGBTIQ communities has yet to occur.

I'm not one to say that the Internet is without merit for LGBTIQ people. For young people with few resources in their communities, it is remarkably useful, and in my experience, a remarkably positive way to talk to other non-straight people. At 13 I obtained access to the Internet and discovered that there were quite a few people out there who were also attracted to people of the same gender. I was able to meet people across North Carolina through a now little-used chat protocol called IRC (Internet Relay Chat). This gave me a community to access when there was certainly no peer support in middle school or, later, high school.

The prospect of being able to anonymously connect to other same-gender-loving men with the click of a button is certainly enticing. After all, if you're just going to the bar to find a hookup, then why not cut the bar out of the picture? It's also potentially relieving to people who might not be as outgoing and who have a hard time meeting people in crowded social situations such as bars. But perhaps the greatest appeal comes from the fact that coming out may no longer be as relevant for users. Why come out when you can log on?

However, these seemingly tantalizing qualities about Internet communities have come with unintended consequences. As more and more men log on and log out of LGBTIQ physical spaces, the communities that have been built over the past few decades pay the price. Sociological research shows that people who use the Internet habitually opt out of community networks and are less civically engaged. In short, some LGBTIQ-owned businesses, friendly spaces, and organizations may eventually have to close shop.

Another such unintended consequence that hasn't been as well explored is the hyper-race-conscious environment that is created on services like Gay.com. It seems, initially, that race might be less important due to the anonymity of online chatting. If you can't see someone, it's hard to determine their skin color. However, Gay.com users have "profiles," in which the user's race or ethnicity is among the first features listed, and can also post pictures that appear next to their name in the chat room. This enables other users to "screen" people out based on demographics. Some individuals even choose to declare what race(s) they are interested in, and it is not uncommon for people's "bioline" (which appears next to their screen-name in the chat room) to say things like "White male looking for other white men ONLY" or "Asians A+."

This self-imposed limiting of dialogue has made race a deciding factor in the conversations that take place online, to an unparalleled degree. In physical spaces like bathhouses and bars, people are much more likely to engage others across these barriers simply because race isn't so easy to "determine" when there's no box to be checked.

And it isn't just race that is brought into the limelight – similar effects can be seen

**You don't have to spend much time online to know that people prefer that users choose a side (top or bottom) and stay there.**

in regard to age, bodies, and sexual preferences. Often the most important information other chatters seek is whether you prefer to penetrate, be penetrated, or both. A whole range of colloquial language has appeared to describe people's preferences: top, bottom, versatile, pitcher, catcher, and switch-hitter. You don't have to spend much time online to know that people prefer that users choose a side – top or bottom – and stay there (not unlike the divide between gay, straight, and bisexual). This has had an incredible impact on the kinds of relationships queer men are entering into online.

All of these factors, when combined, are putting the future of our communities in crisis. Minds are narrowing and communities are thinning. While online networks may seem to hold great promise for bringing people together, social scientists are beginning to recognize that the Internet cannot possibly bring people together in the way that many had hoped. Online networking is only successful when it's done as a complement to physical networking, not as a substitute. Moreover, if queer men continue to log on in such large numbers, we can almost count on an increased narrowing of minds. Creative solutions are direly needed to bring LGBTIQ communities together in positive ways.



Photo by Michael Jerch

# Those Flaming Heterosexuals

**G105 takes to the streets to celebrate straight pride and demand equal rights for opposite gender loving people**

By Jessica Albrecht

At the beginning of this semester, the radio station G105's morning show host, Bob Dumas, led the way down Franklin Street in Chapel Hill's Heterosexual Pride Parade. Including protesters, about 50 people marched for about 25 minutes in the stifling heat, chanting about their penchants for looking up little girls' skirts and their undying affection for Brad Pitt. A giant beaver and rooster — get it? — headed up the crowd, holding a banner that proclaimed "Straight is Great!" The slogans on Bob's T-shirt ("Flaming Heterosexual" and "Heterosexuals for Bush") literally sweated off. People held

hands, held children, held signs that said, "My Girlfriend is Straight."

So it was basically like any other day on Franklin Street — straight people walking up and down the street, demonstrating to the world that they're, well, straight. If it hadn't been for the beaver and the rooster, they probably wouldn't have even needed a permit.

In the days leading up to the parade, several members of the Committee for a Queerer Carolina, a GLBT-SA subgroup, brainstormed to come up with an appropriate response. But what message did we want to send? We were divided — should we show support for the parade or pro-

Continued on next page



## “Parade” from page 17

test it? After all, isn't it hypocritical for LGBTIQ people to hold our own pride parades, yet complain when straight folks do it? Isn't pride in one's sexuality a good thing for everyone, straight or otherwise? And yet doesn't it seem tasteless for straight people to appropriate pride parades? And aren't there meaningful implications of that sort of appropriation?

The cause of this debate, I believe, lies in an unclear understanding of the purpose of pride parades. Here's the thing: pride parades aren't really about pride. They're about visibility. They're about sending a message to everyone who insists we stay in the closet that says, “no, absolutely not, we aren't doing that anymore.” It looks like pride, sure. But at its core, it's about showing up, being there and not apologizing for it.

That said, I don't think it's hypocritical to ask that straight people not co-opt pride parades, because when they do, it creates a false parallel. It sends the message that straight people don't have the opportunity to take pride in their sexuality — and they do, every day. Heterosexual pride is everywhere; it just isn't labeled as such.

Think about it. If two women kiss in public, they're “flaunting their sexuality” and have to endure stares, whispers and the threat of worse. When — not if — two straight people display affection in public, no one bats an eye. Where is the balance here?

It's important to celebrate one's sexuality, however it might be defined. But to specifically stage a Heterosexual Pride Parade completely ignores the reality of heterosexism in our society. Pride parades were a response to the closet, to the ways in which LGBTIQ people are forced to hide or disguise their sexuality. To send the message that

straight people have these same problems — fear of being open about their sexuality, fear of violence in response to that openness — is a lie, and an insulting one. Having a “hetero” pride parade ignores the historical and cultural context in which pride parades are rooted.

Heterosexual pride parades can be seen in the same light as white pride parades. Sure, people should celebrate their ancestry, but having a white pride parade would ignore the past and present power imbalance between white people and people of color. It would, in effect, send the message that white people have some need to clamor for attention to demonstrate that they exist. Similarly, having a straight pride parade does nothing except send a convoluted, and ultimately false, message that the power dynamic between people of all sexual identities is balanced, when clearly, it is not.

Heterosexual pride parades water down the political meaning of LGBTIQ pride parades, to the point where they're just parties about who you sleep with rather than statements about heterosexism and forced invisibility. So let's be clear: I'm all about straight people taking pride in their sexuality, but not at the expense of LGBTIQ people.

And so we protested. We made our signs — “Legalize Opposite-Sex Marriage,” and “Let Straight People Adopt, Too!” were two of my favorites — and we marched with those proud heterosexuals. We got looks. We got sweaty. We got an ironic “Thank ya'll for coming out!” from Bob Dumas himself. But most importantly, we got to walk away from a demeaning, insulting — pride intact.

**Here's the thing: pride parades aren't really about pride. They're about visibility.**



# Making the Political Personal

I am not the ruling of an activist judge and my life is not featured in Romans 1:24-32

By Sarah Carucci

This election cycle has been ripe with debate over what rights we're entitled to as LGBTIQ individuals, but only for those who understand the code words.

Few candidates were brazen enough to declare themselves abjectly "anti-gay", but buzz words such as "traditional family values" and "activist judges" were rampant.

The term, "activist judges," coined by a 2004 State of the Union speechwriter, has taken on such a ubiquitous cultural connotation that it is appearing everywhere. Politicians use it when they want to communicate their anti-LGBTIQ sentiment, without making that leap into bigotry.

Most of the right-wing conservatives and even the more politically moderate who remain in support of the ambiguous concept of "traditional family values," seem to take comfort in being able to focus on the shapeless rather than the personal.

Notions such as "activist judges" are easier to lambaste than the actual humanized denial of rights to specific individuals. These are the same people who refuse to consider the possibility that anyone who plays a significant role in their life could ever personalize for them the meaning of the LGBTIQ community.

In mid-October I was part of a Safe Zone training panel, in which three of my peers and I shared our various reflections on our LGBTIQ identities with a group of allies-in-training. At one point a middle-aged man raised his hand and interjected, "Yes, but why should I care how you identify?"

After struggling for a moment to make sense of the inquiry, I realized something particularly significant about the question — at that moment he was unable to understand the difference between the mere acknowledgment of some displaced LG-

BTIQ community member and the acceptance of the idea that each person he interacted with on a daily basis could be an LGBTIQ-identified individual.

It is clearly much easier to deal with our feelings, whether theoretical tolerance or utter disgust, for a group of people we believe to be a mere idea or a media sound byte who are irrelevant to our personal existence. This realization is what hung over me as I left that Safe Zone training and saw a preacher delivering a diatribe against the "homosexual lifestyle" in the Pit. It prompted me to wonder, had this man ever had a conversation with someone he thought might not be straight-identified?

That question is what led me to strike up a conversation with "Bible Greg." After ten minutes of exchanging our impressions of the University, I offered him my hand and said, "By the way, my name is Sarah and I'm the co-chair of the LGBTIQ group here on campus."

Now despite my enunciating each of those letters much more carefully than usual, the confusion that shot across his face urged me on. "The lesbian, gay, bisexual..." I faded off. "Oh! You're a lesbian," he cried not with disgust but rather sheer astonishment. "Well no, Bible Greg," I countered. "I actually use the term queer for myself."

So began one of my most entertaining and satisfying interactions of recent memory, from explaining the basics of queer theory to why I would suggest he dedicate more time to preaching against disobeying one's parents (the punishment of which is also death according to Romans 1:24-32). I firmly believe that for those minutes the respect and interest in each other's thoughts were weighted equally between us.

Whatever the case, as I shook his hand upon leaving, his words, "It was a real

**Notions such as "activist judges" are easier to lambaste than the actual humanized denial of rights to specific individuals.**

pleasure, Sarah," certainly felt sincere.

I'm not going to claim to understand most of those who identify with the right, either politically or religiously, but I can't help but notice a pattern. If we look who on the Bush administration has the least fundamentalist views on LGBTIQ rights, it is of course Dick Cheney, father of a lesbian. Is there any other issue that pushes Cheney even remotely back towards the center? Of course not. But here more than ever, the political has become personal, and staunch hatred just will not do for him.

While there may perhaps not be enough LGBTIQ children for each rightwing zealot, we still must do what we can to make ourselves visible in the most personalized of ways.

I am calling on us to make those who spew the most hate face us, knowing who we are, and repeat what they wrote in their "Live Journals" or whispered to a friend. And if nothing else, what's the harm in making conservatives uncomfortable?



Graphic by Antoine Reed

# HIV Panic

## Demystifying the Epidemic

By Trevor Hoppe

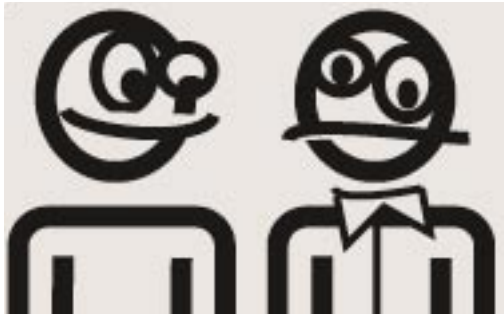
*Editor's Note: Trevor Hoppe is a senior Political Science major and Sexuality Studies minor. He would like to thank Professor David Halperin from the University of Michigan for assistance with this article.*

### Part One

It was an afternoon not terribly unlike

many others during my summer life in Charlotte, NC. I was sitting around having cocktails with a few gay male friends chatting about our lives as we casually flipped through television channels. It was just another careless Sunday of recuperation from the previous night's festivities. Any outsider who happened into the

Continued on next page



You see, like so many Americans — not just gay men — I suffer from an intense fear of contracting HIV and ultimately dying of AIDS.

kitchen, however, might describe the situation differently. This is because sitting on the counter beside the open bottle of white wine were gauze, a used lancet and a blood sample.

It was my blood drying in the kitchen. I had just begun the process of testing my blood for HIV-1 antibodies.

After picking up a commonly available testing system at the local drug store, I planned a small, intimate get-together at my friend's apartment to help make such a grim experience a little livelier. I have an intense phobia of needles, so I forced one of my friends to puncture my finger while I looked away and took a sip of wine. It was painless — at least physically painless. After letting it dry, we sealed up the sample and dropped it in the mail for screening at a laboratory far, far away. Seventy-two hours and a quick phone call later, I learned my HIV status.

#### Living in a Culture of Fear

While the collection process wasn't

difficult, the time between sending off my blood and the availability of my test results wasn't so easy. I get tested for HIV antibodies every six months, and every time I convince myself that this will be the last such experience necessary. Over and over I revisit the grainy memories of sexual acts that fill my imagination — did the condom break, did he look emaciated, did I have any cuts in my mouth? I meticulously review any symptoms I may have experienced in that time. Did I have a fever, had I experienced nausea, was I overwhelmed with exhaustion? I convince myself that one or all of these things have happened and that I'm "obviously" HIV-positive.

You see, like so many Americans — not just gay men — I suffer from an intense fear of contracting HIV and ultimately dying of AIDS. It is one of my worst nightmares, and, like clockwork, I relive it every six months. My trepidation is fueled not just by my own internalized homophobia (e.g. "I'm going to get AIDS because that's what happens to sexually

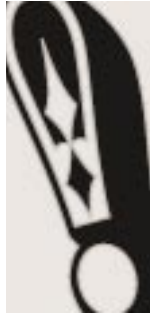
active gay men"), but also by the often misinformed and misleading dialogue on HIV/AIDS that goes on in our country. Every media outlet seems to spew information that targets me (and my sex life) as an "at risk" sexual being because of the sex acts I engage in. Even when I open up safer sex literature I am presented with knowledge that attempts to instill fear deep in my conscious by hinting that the HIV epidemic is growing and that I could be its next victim. Sex, they say, is like Russian roulette. The odds aren't good, so you might as well keep away.

Whether the effects of this fear are positive or negative is disputed. It is certainly at the foundation of the recent controversy about "bug chasers" in the gay male community. "Bug chaser" is a newly coined term referring to HIV-negative gay men who purposely seek out positive sexual partners to become infected. The story goes something like this: Gay boy engages in safe sex but always fears becoming positive. Gay boy longs for a sexual life free from the ever-present fear

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My trepidation is fueled not just by my own internalized homophobia, but also by the often misinformed and misleading dialogue on HIV/AIDS that goes on in our country.





I hope to dispel myths and misconceptions that, until recently, I believed to be scientific fact.

“HIV” from page 21



of contracting HIV. Gay boy decides that contracting the disease on his own terms provides a relief from the constant anxiety and, therefore, access to a more liberated sexual life. Gay boy gets gangbanged unprotected by known HIV-positive sexual partners and subsequently seroconverts — antibodies develop in his blood as a result of infection. Whether scores of these chasers actually exist is somewhat irrelevant, the story still vividly illustrates the terror that many gay men experience in the face of the epidemic.

The unease that accompanies these trips is certainly connected to the failure of mainstream information sources to communicate solid scientific data about the epidemic to the public. What are the real facts about HIV and AIDS? Not many people know because as a culture we don't like to talk openly about all things sexual — especially the kinds of sex that carry an increased risk of HIV transmission. In a media culture of sound bites and corporate interests, dialogues on the sexual reality in which we live are squelched.

I want to talk about what no one else seems to be interested in frankly discussing. In part one, I will examine the current state of the American epidemic. I want to talk about the annual number of new HIV infections and about trends that new infections have followed throughout the past 23 years. In doing so, I hope to dispel myths and misconceptions that, until recently, I believed to be scientific fact. In part two, I will explore the biol-

ogy of the epidemic. What constitutes risky sexual behavior, and how high is that risk? I will explore the most current knowledge on that topic and, in doing so, argue that the HIV panic that has held so many queer men's sexual bodies captive is largely unfounded. It's not an easy conversation to begin, but the knowledge is so important to surviving in our culture of fear. This is not a conversation about AIDS worldwide. This is a conversation about our own sexual habitat — the United States.

#### **A Snapshot of the American Epidemic, Trends**

There are many myths and half-truths that are promoted about the domestic HIV/AIDS epidemic. One of the most prevalent is the commonly held belief that new HIV infections are dramatically on the rise here in the United States. In fact, this is far from the truth. New AIDS cases actually peaked in 1993 with 78,954 new infections reported in that year. By 2001 that number had dropped to 24,804 cases and the statistics continue to decline. We are coming close to a return to a number of new annual infections not seen since 1981.

Though the annual numbers of new infections have dropped since 1993, the demographic composition of those new infections has markedly changed over time. For example, the proportions of heterosexuals and people of color making up those new infections have increased since the initial

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outbreak. Whereas in 1981 71% of new infections were “men who have sex with men” (MSM), this year that number has dropped to 40%. More drastic has been the proportional increase of infected people of color. Whereas in 1981 well over half of new infections were white; today they represent just one-fifth of new infections. Black people in the United States are being disproportionately infected today by a factor of five and make up over half of all new infections. Likewise, Hispanic populations are overrepresented by a factor of 2 with 20% of new infections. By contrast, in 1981 they made up 25% and 14% of new infections, respectively.

HIV doesn't pick new people to infect by the color of their skin, however. The changing demographics have as much to do with social class as they do with race and ethnicity. The virus is ravaging poor populations here in the United States just as it is across the globe. This is attributable to a variety of factors. One explanation is the immense lack of knowledge about the virus within poor communities and how it gets transmitted. If you don't know how the virus gets from person A to person B, you won't know how to protect yourself against infection. Others point to the importance of hygiene in regards to transmission risk. Cuts, lesions, and open sores are an excellent way for the virus to find its way into your bloodstream. Furthermore, while more affluent communities are able to afford the costly protease inhibitor regimen that can

combat viral loads, poor communities rarely have access to these life-extending medications. Thus, increased viral loads make for increased levels of transmission. Connected with this is the lack of health care for millions of Americans, especially working class Americans. People with adequate health care will more readily seek treatment for other sexually transmitted diseases, and thus lower their risk of both becoming infected via sores or lesions and infecting others if they have already contracted HIV.

All of these factors contribute to an unstable situation for our sexual ecology. Public health infrastructure hasn't adequately accounted for the changing face of the American epidemic. HIV is no longer just about gay white men, as it was considered in the early 1980s when it was known as “GRID,” or gay related immuno-deficiency – though we are still overrepresented in new infections. The trends that the epidemic has followed can be further explained by examining the facts about sexual transmission, which we will explore in Part 2 of this series.



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**Read Part Two: Sexual Transmission and Public Health**  
online at <http://www.unc.edu/glbtsa/lambda>

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SHARON THOMPSON  
LAW GROUP



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