

FC319  
UCLA

# Lambda

UNC - Chapel Hill's LGBTQ-Affirming Magazine Since 1976.

Spring 2013

Volume 33, Issue 2



*Cover illustration by Ravae Bobb, made using images courtesy of Mary Koenig and Wikimedia Commons; Back cover made using image courtesy of Wikimedia Commons*

**4-5**.....

**6**...Andrew Wood.....

**7**...Ravae Bobb.....

**8-9**...Bryan Smith.....

**10-11**...Haley Solomon.....

**12-13**...Christine Allison.....

**14**...Joshua Aristy.....

**15**...Addison Evans.....

**16-18**...Cammie Bellamy.....

**19-21**...Michael Bond.....

**22-23**...Brendan Leonard.....

**24**...Meghan Hersh.....

# Table of Contents



.....Editor's Letter and Staff Page

.....Sonnet 9, On My Sexuality

.....Body Image and the LGBT Community

.....On Identity and the Misidentification of Such

.....YA LGBTQ Lit

.....LGBT Homeless Youth in the United States

.....The Gay Civil War

.....Were You Really *Born This Way*?

.....Scream, Queen!

.....Bi and Abroad

.....LGBT Guide to Franklin St.

.....Aromanticism

**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 dialouge. As such, we are inherently committed to a feminist, anti-racist and historically conscious perspective in pursuit of social justice for all people.



## From the Editor:

In 1976, a gallon of gas cost \$0.60, a gallon of milk cost \$1.65, and gay sex was illegal in 33 states and the District of Columbia. Homosexuality had been off the DSM-II list of mental disorders for only two years, and the anti-gay Save Our Children coalition was one year away from forming. 1976 was also the year LAMBDA magazine, then the newsletter of the Carolina Gay Association, published its first issue. In the heart of a state where queer sex would remain criminalized for nearly 30 more years, UNC students began to publish accounts of their struggles, hopes and identities.

It was with an eye to this example of writing through strife that I began work on my inaugural issue as Editor-In-Chief of LAMBDA this fall. In May, the state I call home wrote anti-queer discrimination into its constitution. The initiative was passed by my fellow North Carolinians by a devastating margin. It seemed my state was telling me, a queer person, to sit down and shut up.

But I thought of those Tar Heels in 1976 who had fewer queer role models to look to than I; who were pioneers of queer activism in their own right. I thought of the fighters of today, like Terri Phoenix and Kevin Claybren, who made Gender Non Specific Housing a reality on this campus in 2012, less than a year after it was flatly rejected by administration. I figured the time at which you are being told to shut up is the time when your voice is most powerful.

This semester, LAMBDA was tremendously lucky to have the voices of so many talented staffers. My work on the magazine could not have gone so smoothly without the mentoring of its former editor, Swati Rayasam, another powerful voice for justice on UNC's campus. This issue is for all of those Tar Heel voices, past, present and future that have pushed and will continue to push this university towards equality for all members of its community.

Make sure you speak up with them.

<3,  
Cammie



**Christine Allison-** *Staff Writer*  
**Joshua Aristy-** *Staff Writer*  
**Cammie Bellamy-** *Editor-In-Chief*  
**Ravae Bobb-** *Staff Writer, Cover*  
**Michael Bond-** *Staff Writer*  
**Laura Carroll-** *Design Assistant, Ads*

**Addison Evans-** *Staff Writer*  
**Meghan Hersh-** *Staff Writer*  
**Brendan Leonard-** *Staff Writer*  
**Bryan Smith-** *Staff Writer*  
**Haley Solomon-** *Staff Writer*  
**Andrew Wood-** *Staff Writer*

LAMBDA is a part of the UNC-Chapel Hill Sexuality and Gender Alliance and is printed using funds from Student Congress and the Provost Committee on LGBTQ Life. Thank you.



**SAGA**  
 SEXUALITY AND GENDER ALLIANCE  
 LAMBDA

*SONNET 9 –  
ON MY SEXUALITY*

By Andrew Wood

Can your heart bear the truth about my life  
and dwell in grace to love my weary soul?  
For long my mind has bucked in foggy strife,  
unsure if honesty is worth the toll;  
No shame lives on as I accept my lot  
though pride does not control my open life,  
for loving men provokes no prouder thought  
than any other man who loves his wife.  
No choice did set my sexuality,  
a constant piece of my human nature;  
Yet choice you have in how you deal with me:  
to shun or permit your love to endure.

To love and be loved is my heart's desire,  
equality by grace shall soon transpire.

# Eating Disorders and the LGBTQ Community

By Ravae Bobb

Body image and eating disorders are a troubling problem in the world today. According to the National Eating Disorders Association, the number of children between the age of twelve years old hospitalized for eating-disorder related reasons shot up 119% between 1999-2006. These numbers are mostly reported for heterosexual, white females, which neglects a large part of the population, including the LGBTQ population. How do these diseases affect the LGBTQ population, and what can a person do?

Although there are many eating disorders, the two most common eating disorders are Anorexia Nervosa and Bulimia Nervosa. Both of these are categorized as psychological disorders in the Diagnostic and Statistical Manual of Mental Disorders published by the American Psychiatric Association. Some distinguishing symptoms of Anorexia are a severe fear of putting on weight, a preoccupation of body shape and weight, weighing much less than the ideal body weight-15% or more- and, for women, missing three consecutive menstrual periods. Bulimia's characteristics are binge eating repeatedly (eating far too much, and the person feels like they can't stop eating), and compensating for the over-eating with excessive laxatives, fasting, exercising, or self induced vomiting. This disorder, like Anorexia, also causes the patient to obsess over their body shape, usually over judging in terms of weight and shape. One particularly worrying thing about Bulimia is that it is hard to notice because most patients are not severely underweight. Overall statistics say that

about 5-7% of American women suffer from at least one of these disorders sometime in their lives.

In relation to the LGBTQ community, there are very few statistics and figures on the rates of these disorders, leading to the misguided idea that these disorders do not exist in the LGBTQ community. Actually, the issue of an unhealthy self-body image is a rampant issue in the gay community. According to a study by the University of the West of England's Centre for Appearance Research in Bristol, 48% of gay male participants would sacrifice a year or more of their lives for a perfect body. Ten percent of those men would shorten their lives by 11 years for the perfect body. On the other hand, lesbian and bisexual women, according to a study by Patricia Leavy, Ph.D and Lisa Hastings B.A, had a higher rate of body image satisfaction than heterosexual women. The study concluded that heterosexual women had a lower rate of body satisfaction because the culture of 'femininity' forces certain standards of beauty- like thinness. Meanwhile, the lesbian participants conformed more to 'lesbian' standards, like a focus on a more healthy than skinny beauty.

However, anyone in the LGBTQ community or any community can have an eating disorder stemming from poor self-body image. If you or a friend is struggling with eating disorders or body images, make sure to reach out and get help.

Image Courtesy Wikimedia Commons

## Resources:

National Eating Disorders Association.....<http://www.nationaleatingdisorders.org/index.php>  
The Center for Disordered Eating (North Carolina).....<http://www.thecenternc.org/welcome.php>  
Academy of Nutrition and Dietetics..... <http://www.eatright.org/>  
Eating Disorders Anonymous.....<http://www.eatingdisordersanonymous.org/>

# On (i)dentit(y) and the Mis(i)dentification of Such

By Bryan Smith

In an effort to keep this article from being entirely a didactic diatribe let me get something out of the way: I see myself as a white, myopic, queer-heterosexual, cis-queer individual in a currently unenforced monogamous relationship with a person with an even more wonderfully unique identity than myself. How most people outside of my close friends (and, at this point, readers) see me is drastically different. They all see me as white, able-bodied (I'm stubborn when it comes to wearing glasses), heterosexual, male (my partner can pass as female, thus the whole heterosexual thing) and in an (implicitly) enforced monogamous relationship. I bring this up for two important reasons. Reason number one: the discrepancy between external social identity and internal personal identity is the topic of this article! Yay! You didn't even have to decipher a thesis statement! The second reason is more serious. I recognize that, because I can pass so easily as the hierarchically dominant demographic of an unfortunately large portion of the globe, that my advice on labeling, passing, sticking up for your own identity and coming out comes from an extremely privileged position. So, yeah, part of this intro is a disclaimer. That is a sucky way to start an article, you may be thinking. And, you're correct. But, I am not doing this purely to cover

my butt; the fact is, if somebody is giving you life advice, take it with a grain of salt. It is important to make your own decisions because you are the expert on your life. Nobody deserves to tell you how to be you. Which, not accidentally, is probably a better thesis statement than the first.

Over my lifetime (a statement that I am sure would sound grander if I had a few more wrinkles and grey hairs), I have had labels applied to me like so many stickers that say "H E L L O! my name is \_\_\_\_\_". I've been called asexual by close friends who were very concerned that I showed interest in neither women nor getting laid in general, and, at some points, believed them. On the other hand, for most of life I figured I was as straight as everybody assumed I was. That is, until I realized that, apparently, seriously straight men don't seriously find the male body physically/aesthetically alluring and entertain serious thoughts about possibly having a serious emotional, romantic and/or sexual relationship under certain conditions that I do not believe will occur with nearly the same frequency as the less stringent conditions I have for a female relationship of the same type. That is to say, until I realized I was queer-heterosexual (my challenge of the day is for you to try and incorporate that definition into your vocabulary, best of luck!). Apparently, serious males also don't seriously fantasize regularly about having a vagina or seriously consider hormone therapy or gender assignment surgery as a serious option that may present itself as the best option at some point in my life despite being at least moderately comfortable with a cock and balls. Seriously (I promise that will seriously be the last time I ever use the word). For those who guessed, that is my somewhat hazy definition of cis-queer: a term so infrequently used that googling it is going to lead you to believe I made it up (in truth, it was suggested by my partner and was approved by their trans partner at the time). On top of that I've made flip-flopping decisions between whether I am a feminist or pro-feminist; whether I am truly polyamorous (if you are thinking of polygamy,

you are wrong), monogamous, or, to borrow Dan Savage's term, *monogamish* (my personal favorite); and whether I should seek assistance for some of my stranger fetishes (*endosomatophilia* is not something to be googled lightly).

My point is (besides that I have the ability to create sentences that can make even the heartiest of editors cringe) it mattered to me how I was labeled. It's a big fuss, I know, over what you may see as a few small differences between my self-identity and outside identity. However, as a linguist(-ics major if we're being brutally honest), I know that words and labels are one of the few ways that people can communicate with each other. More importantly, it is one of the few ways we can even communicate with ourselves. What you call yourself matters. When people don't call you the same thing, that matters too. I'm sure many of LAMBDA's readers are familiar with Preferred Gender Pronouns (or PGPs). The entire purpose of PGPs is to affirm an individual's identity in a community that does not want to recognize it. PGPs are power; labels are power. It is clear why your enemies refuse to identify you as you wish to be identified. They want to hurt you, they want to belittle you, and they want you to go away. This is unacceptable. Unless it is dangerous (I can't stress this more, do not put yourself in danger and pick your battles wisely), you must assert yourself in this situation. You should stand tall with your identity.

With friends and acquaintances, the scene is a little trickier. On one hand, they may not know you identify a certain way. Since we are each the center of our own universes sometimes we forget which galaxies we sent the memos to. At this point, I am pro-coming out. It is a difficult decision, but it is usually true that if a "friend" belittles you outside of tolerable (dare I say, consensual) joking or teasing, they probably don't deserve to be your friend. As Olmec from Legends of the Hidden Temple used to say, **"The choices are yours, and yours alone!"** My family probably watched television too loud in my youth. Moving on, if your friend won't call you the right thing because it "sounds weird", is

"too hard to remember/pronounce", or because they don't care, correct them. They know better. The occasional mistake is fine; everybody makes them. But a rude and lazy friend is hardly a friend at all. Make your discontent known.

This leads us to the thorniest situation: family members. On one hand they will hopefully love you no matter what. On the other hand, family can be annoying, nosey, rude, bigoted, and the list goes on. Although I'm pro-correction and pro-coming out, I definitely understand not wanting to come out to your family. Though I think it is ultimately one of the best and most rewarding decisions you can make, I understand some circumstances and a desire to preserve familial tranquility may necessitate a long or indefinite period of silence. To help you through, the last group might be incredibly helpful: the people who already know and truly care. They do exist (even if you can't think of any names right now) and they will stick up for you. They love you for who you are and not because of who they think you are or should be. Surround yourself with them, and, even if they might disagree with some of your viewpoints, the relationship will pay off.

I understand that I may not know all the nuances behind the pressure to pass. However, I can only accurately speak from my own experience. I have loved ones who have struggled with their own identities longer and harder than I ever will. But, their stories are their own and I leave those tales to them. If you made it this far and haven't absorbed a single beleaguered sentence at least know this: Everybody struggles with identity, and I strongly suspect that a majority also struggles with those who would deny their identity. Fortunately, safe spaces are becoming more common and people, more tolerant. You are exactly who you feel you are and that is wonderful. Seriously.

# YA Lit LGBTQ

By Haley Solomon

## How the Young Adult Genre is Trailblazing LGBTQ Representation in Contemporary Literature

Since the fight for LGBTQ rights began, media representation has been at the forefront of the discussion. You've probably heard of the most hotly debated queer films and television shows, but when's the last time you've heard of LGBTQ themes discussed in a book? Young Adult Literature, or YA Lit, is a relatively new genre, and yet it is one of the fastest-growing literature genres in the country. And unique to YA Lit, it possesses a strong base of sincere authors who wish to challenge, inspire, and educate their readers on relevant teen issues ranging from first romances to body image insecurities to, you guessed it, LGBTQ themes. So how are these authors doing? Are LGBTQ teens able to identify with the characters they find in YA Lit?

Or do they feel misrepresented?

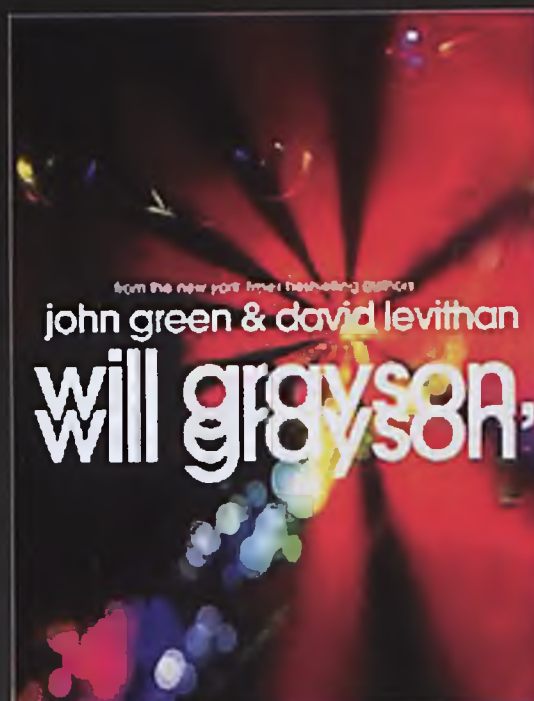
The mainstream of YA Lit is still largely hetero-normative, and with many trying to emulate the most popular titles such as Harry Potter, Twilight, and The Hunger Games, LGBTQ characters sometimes remain invisible. However, YA is overall leaps and bounds ahead of other genres of contemporary literature. Authors know they are writing for searching or inquisitive teens, and thus determine to open a venue of personal exploration in a variety of creative ways. Boy Meets Boy by David Leviathan takes place in a homo-normative world, with all the antics and humor that you would expect to find from a romantic comedy. In Will Grayson, Will Grayson, also written by David Leviathan and co-written

by John Green, two very different teens with the same name have a chance encounter in Chicago that results in some hilarious misadventures and features several prominent LGBTQ characters.

These novels and those like it are often praised for their humorous and light-hearted approach, though many LGBTQ novels take a much more serious tone. *Tricks* by Ellen Hopkins narrates the journeys of five teenagers struggling to survive on their own, two of whom are exploring their sexuality. In Julie Anne Peter's *Luna*, a girl resents the challenges her transgender brother creates for both of them. These are just a few of the many novels and authors you'd encounter when searching for LGBTQ themes and characters in YA Lit.

At this stage, LGBTQ representation

in YA Lit isn't perfect. The character's sexuality often becomes their defining character trait and plot arc, and in many cases these characters are still secondary to a cis-gendered, heterosexual protagonist. Still, for teenagers who seek a better understanding of themselves or those around them, YA Lit is one medium in which they can safely and creatively explore the LGBTQ community. Many novels offer insightful and poignant narratives on navigating through life as an LGBTQ teen, to which queer teens can relate and allying teens can gain a level of understanding. Ultimately, the LGBTQ themes in YA Lit are headed in the right direction, and are the frontrunners of positive LGBTQ representation in contemporary literature.



*Images Courtesy Wikimedia Commons.*

# LGBT HOMELESS YOUTH IN THE UNITED STATES

By Christine Allison

Within the United States, approximately 1.35 million youth will experience homelessness in a given year. While it is estimated that the general LGBT youth population is around 10%, LGBT homeless youth account for 20-40% of the youth homeless population. LGBT youth are disadvantaged in a way that deprives them of one or more basic needs. Homeless youth and youth living on the street are at risk for substance abuse, suicide, and prostitution; however, that risk is much higher for LGBT homeless youth. This heightened risk is due to the fact that LGBT youth and other minorities in the predominantly male homeless community are oppressed in a way that drives them towards "risky behavior."

Many LGBT youth end up homeless because they have either run away or have been kicked out by their families after coming out or being outed by another person. Runaway situations happen when a youth is abused or mistreated as a result of coming out.

LGBT homeless youth who try to access counseling are often unable to find it due to lack of money. Instead they often turn to "life coaches," who

try to counsel homeless youth, but don't have licenses. Some counselors are unaccepting of the LGBT community so sometimes they attempt to "de-gay" the youth they counsel, causing more harm. The American Psychological Association says someone's sexual orientation cannot be changed and to attempt to do so is unhealthy, so no licensed counselors employ this method. However, non-licensed counselors have no limits, and the resources available to LGBT homeless cause more problems than they solve. Further, not many resources are available to LGBT homeless youth above the age of 18.

The transgender homeless population faces an entirely different set of issues in addition to the ones previously mentioned. Many trans homeless are unable to access proper hormone treatment, and end up inappropriately self-medicating with hormone treatments. Due to discrimination in the workplace, it is difficult for members of the transgender community to find work, resulting in 29% unemployment in the transgender community. It is because of this high rate of unemployment that many members of the trans community

are forced into prostitution to make a living and end up homeless. Most shelters are segregated by sex, making it difficult to determine placement if one does not fit into either of the categories. It is unsafe for the homeless transgender community to stay in shelters due to harassment and violence. Some shelters in Atlanta have at one point had a sign saying "No Transvestites".

Members of the LGBT community often are forced to engage in "survival sex," trading sex for a fulfillment of one of their basic needs. The American Youth Work Center reports that LGBT youth are 4 times more likely than other youth to resort to survival sex and other risky sexual activities and the Journal of Adolescent Health reports that recent injection drug use is almost twice as high in LGBT youth than in heterosexual youth, both male and female. Both of these types of behaviors can spread HIV and AIDS. Within the homeless community, as in American society, those with HIV are stigmatized; this is also very common and very dangerous in the homeless community. Some homeless youth are denied help based on their HIV status, and often face the threat of violence from other members of the homeless community. This stigma can lead to risky behaviors that can again spread HIV.

There are some resources available for LGBT homeless youth. In runaway situations, Wake County's Haven House can help youth before the age of 18. Unfortunately, while Haven House

can provide the essentials and work with families to secure housing, they usually do not tend to enforce school attendance with youth under 16 who are unable to drop out. Because high crime rates are linked with low school attendance, Haven House is unable to limit the risk for LGBT youth to become involved in substance abuse and prostitution, among other crimes.

A homeless shelter is only option for youth above the age of 18, but shelters often open at 2:30. This makes it almost impossible to have consistent school attendance, or to find and maintain a job, causing a cycle of poverty. In addition, many shelters are not LGBT friendly; there are consistently cases of harassment of gay or lesbian homeless, and of being completely unfriendly to transgender homeless. There are a few shelters in New York City that focus solely on LGBT youth, including the Ali Forney Center and Sylvia's Place, but outside of large cities it is difficult to find such resources. In Charlotte, North Carolina, Time Out Youth offers resources to LGBT youth, and aids homeless youth with a place to stay.

While there aren't many resources available, there are some:

Ali Forney Center: <http://www.aliforneycenter.org/>

Time Out Youth: <http://www.timeoutyouth.org/>

Haven House: <http://www.haven-housenc.org/getting-assistance>

# The Gay Civil War

By Joshua Aristy

There is an internal conflict in the gay male community, a contention that affects the reception and response of the world as the fight for civil rights wages on.

This internal war manifests through various outlets, whether it be in media, politics, or social events. In the media, the public is treated to various descriptions of gay men, whether the individuals are “feminine” or “masculine”. The presence of this gay man usually, if not always, results in denouncement from one side or the other. Those who prefer “femininity” may denounce “masculine” characters as heterosexist and those who prefer “masculinity” may denounce “feminine” characters as stereotypical. Both sides claim that the portrayal undermines the community and hurts its overall image. This is further demonstrated in politics where political rhetoric may grow heated as, usually, the “feminine” community is denounced and the “masculine” community is held as an example of how one should be, creating further discord. It isn’t limited to representation in media or politics, but also leads to physical segregation in the gay male community. “Masculine” men prefer to spend time with other “masculine” men and “feminine” prefer to spend time with other “feminine” men; while this is certainly not the rule, it is prevalent in the community at large.

In the fight for civil rights, the oppressed community is observed by society to determine the legitimacy and the validity of the arguments presented. Inherently, the actions of this community are therefore scrutinized to an extent that is not normally found in the modern world; this is where the gay male community has undermined itself. As a model for the world, the gay male community only shows dissension. How can a community demand respect from a society when it can hardly garner respect for itself? The issue becomes the focus on the differences rather than the similarities. Rather than looking at the common goal of equality, the characteristics or traits that define and create a unique individual are used to tear down and criticize. The continuation of this infighting will serve only to sabotage the goals of the gay male community and, perhaps, the sexuality and gender community at large.

## (WERE YOU REALLY)

# "Born This Way"?

By Addison Evans

After reading an article written by a gay man, criticizing Cynthia Nixon for saying that her bisexuality was a choice, I started thinking about the rhetoric that we use to discuss being queer in America. Overwhelmingly I hear from allies and people within the community that being queer is not a choice. The underlying sentiment of that message seems to be that if sexuality were a choice then no one would choose to be queer, that being queer is something so undesirable that no one would ever want it. This sounds a bit like internalized heterosexism in my opinion and while it seems helpful on the surface, it actually harms the individuals who believe this idea. The idea that our sexualities must not be something that we can control in order for society to accept us is problematic because it reinforces the idea that heterosexuality is the "default sexuality" and that everyone then deviates from that norm. With that sort of system, queer people will never be able to truly create a space for themselves in society because they will always be considered to be deviating from the norm.

Furthermore, whether our sexuality is a choice (or not) is irrelevant because in differentiating between the two we assert that if it is not a choice then it is okay to discriminate against or ostracize someone. Discriminating against someone because of the people they date should never be okay as we are autonomous human beings with rights. People should be allowed to have relationships with whomever they desire because otherwise we are needlessly restricting ourselves. Our decisions are our decisions and we should be respected

for them as long as they are not harming someone else. We deserve to be treated like human beings regardless of how our sexualities came to be.

This brings me to Lady Gaga and her "Born This Way" movement. While I like the idea of acceptance that Lady Gaga is trying to spread for queer people it also bothers me that her entire movement is built on the idea that we must be born a certain way in order for our lives to be valid. That is extremely demeaning and invalidating to people in our community who do not have a long backstory of always knowing they were queer. I have met plenty of queer folks who did not always identify as queer and "stumbled" into queerness when they met a specific person. Saying that someone was born in their sexuality invalidates the experiences of these people and alienates an entire group of people simply to try to "win over" people who believe that our sexualities are wrong if we were not born that way. Trying to convince people who think we, as queer people, are reprehensible is why many of us have accepted the rhetoric of "Born this Way" because we know that if we explain it as something that isn't a choice then people will be more likely to accept us because we can't help ourselves. While this talk existed before Lady Gaga came along, I believe that her slogan became something for a lot of queer people and their allies to latch onto. I say forget that because even if I wanted to "help myself" I wouldn't because I like the way I am and I think it is much healthier if we treat people humanely because it's the right thing to do, not because we think that they would change if they could.

# Scream, Queen!

By Cammie Bellamy

## *LGBT Identities and Horror Cinema*

Let me tell you the plot of a film, and bear with me for a second. A man, cast out by his loved ones and socially rejected for his identity, finds companionship with another lonely man. His parents take him back on the condition that he marries a woman, but the arranged couple immediately rejects one another. This film doesn't sound far off from solid Sundance material. But what if I told you said film was released in 1935, and is remembered as an American horror classic?

*Bride of Frankenstein* (big reveal!) was the first sequel to 1931's immensely successful *Frankenstein* and featured Boris Karloff reprising his iconic portrayal of the monster. But a lesser-known name sat behind the camera: director James Whale who made such horror classics as *The Invisible Man* and *The Old Dark House*. Whale was gay, and openly so in Hollywood. Though most would expect an out man in the 1930's to have been the target of much homophobia (and indeed Whale was supposedly referred to as "The

Queen of Hollywood"), he never made an effort to conceal his identity and was by-and-large accepted and celebrated by the film community.

Film critics have given *Bride of Frankenstein's* gay subtexts plenty of attention, but not much has been said about what I would argue is the intrinsic link between the horror genre and socially marginalized identities like those found across the LGBT spectrum. Starting with early horror icons like Whale and right up through the camp horror films of today (see *Psycho Beach Party* for a real treat), the horror genre has been an arena in which to parse, explore, and always to exaggerate LGBT identities.

### *From the Golden Age to pulp*

One year after "Bride" was released, another monster movie made a big, queer splash in Hollywood. *Dracula's Daughter*, which details the experiences of, you guessed it, Dracula's daughter af-

ter her father's death. The film centers on the vampire-ess (played by Gloria Holden)'s taste for beautiful young women. One notable scene features Holden seducing a nude female model before attacking her. Though the Motion Picture Production code of the time implicitly banned on-screen homosexuality, the filmmakers played with the obvious lesbian overtones in ads for the movie, which advised viewers: "Save the Women of London from Dracula's Daughter!" and "She Gives You That WEIRD FEELING!"

Horror, the genre of misfits, miscreants and all things taboo, was rapidly becoming a safe place to explore sexual and gender minority identities. The 1960's horror masterpiece *Psycho*, which earned director Alfred Hitchcock an Oscar nomination for Best Director, explored what was then known as "transvestitism" in a more direct and graphic way than viewers of the time were used to. If you're unfamiliar with the movie (spoilers ahead!), the antagonist of *Psycho* is a sweet and soft-spoken motel owner named Norman Bates who lives with his mother.

The only thing is, Norman's mother is long-dead and her preserved corpse is sitting upstairs. A dependent Norman takes on her persona, walking around the house in a wig and her robes, talking in her voice and punishing himself for being attracted to his unlucky female victim. By the film's end, he has been fully taken by her persona and refers to himself as "an old woman". Norman was played by actor Anthony Perkins, who at the time was struggling with his own bisexuality.

The enduring horror trope of the transgender serial killer (reappearing in such films as *Dressed to Kill* and *The Silence of the Lambs*) can largely be attributed to *Psycho*, but so too can the willingness of directors to reexamine gender-bending themes once considered beyond discussion.

Throughout the 1960's and 70's, a bevy of pulp B-Movies directed by queer men premiered in the genre. These directors included Andy Milligan (*Vapors*, *The Ghastly Ones*) and B-Movie king Ed Wood (*Plan 9 From Outer Space*, *The Sinister Urge*). During this period marked by The Sexual Revolution, which gave us sexploitation and exaggerated heterosexuality on film, ancillary queer characters began to pop up even in straight horror cinema as other sexual identities were explored in media. As The Gay Liberation Movement gained mainstream attention, horror cinema would duly respond.

### *Protests, "Rocky Horror", and queerer scares*

In 1975, the intersection of queerness and horror was put on display like never before. The *Rocky Horror Picture Show*, probably the ultimate cult film, annihilates the lines between genders, sexualities and even species as it dances its way through some of the most classic iconography of the horror genre.

During this time, another cultural icon of LGBT and horror cinema was making his name: writer/director John Waters. Gay himself and often using

queer actors (including his childhood friend, the late and great drag queen Divine), Waters explored horror and exploitation motifs in an uproariously camp style. Though in the 1980's he gained mainstream success with satiric comedies like Polyester and Hairspray, Waters spent the early years of his career perfecting old horror staples like the gross-out scene and psycho-killer in such classics as Pink Flamingos.

In 1980, with the release of William Friedkin's gay serial killer flick, Cruising, it was no longer just LGBT individuals who had a voice in horror cinema, but the community itself. The film, which centers on a cop hunting a killer who targets gay men in NYC, was protested by gay rights activists for its portrayal of violence against the gay community. During on-location shoot in the city, activists disrupted filming and a 1,000-person protest marched through the East Village asking the city to withdraw its support of the film. Though the film was completed and released, the controversy around it marks one of the first times gay liberation activists organized visibly in opposition to their own media portrayal.

### *Modern queer horror*

Since the activist 1970's and 80's, queer horror has been defined and produced from within the community more than ever before. A queer sub-genre of horror has emerged, which includes such films as Hellbent, ZMD: Zombies of Mass Destruction, and, one of my personal

favorites, The Descent, though queer is more of a subtext there. Critics are more quick to note subtle LGBT themes even in films with straight romance, such as the male body-worship in Jeepers Creepers 2 or the "bromances" in The Lost Boys and The Forsaken.

Emergent too are LGBT protagonists in horror films. 2003's Haute Tension, a French slasher film, features a lesbian lead attempting to protect the family of her crush from a killer. In 2009's Survival of the Dead, part of George A. Romero's prolific body of zombie films, a lesbian National Guardswoman named, wait for it, Tomboy fights the undead in top gore-splattered form.

While queer horror cinema as its own genre is just emerging, the history of celluloid queer identities in horror is vast and intricate and should be recognized as foundational to the entire horror genre. Could Leatherface put feminine makeup on his mask in The Texas Chainsaw Massacre had earlier horror directors not played with gender-bending? Would Carrie retain its iconic locker room scene without a history of on-screen lesbian sexual exploration in horror? Would The Shining be as disturbing without the inexplicable gay (and furry fetish, I might add) oral sex scene? I mightily doubt it.

As queer horror cinema comes into its own as a genre, scream queens and kings should do themselves the favor of checking out horror cinema's deep closet.

I hear there are some great skeletons in there.

# Bi and Abroad



By Michael Bond



This summer, I got the chance to study abroad in Japan! As an otaku (basically a geek for Japanese stuff) I'd wanted to do this for the longest time, but I was still a little nervous about going abroad for 8 weeks. It was even more nerve-wracking for me as an LGBT student! I've done some travelling outside of the country ever since realizing my sexuality, but this was the first time I was staying with a host family. I was mostly worried about having an uber-conservative family and that my sexuality would change how they treated me. I also dreaded the possibility of trying to explain my sexuality with only two semesters of knowledge of the language. Basically, I was worried it was going to be really awkward either way.

Since I had just come out to my parents about a month after being accepted to the study abroad program, I figured coming out to my host-parents was doable, especially since my parents were awesome about it. But naturally, I was still really hesitant about the whole thing and I constantly juggled the

thought in my head of whether or not I should come out to them. Eventually I decided to make an appointment with my study abroad advisor about it. After I told her my situation, she did a very good job of directing me to resources like testimonies of other LGBT individuals who've studied abroad and articles on sexuality and gender in Japan. Also, she told me some very interesting info: people in other countries would see me as American and would pin all of my behavior and expressions on my nationality, so I wouldn't have to worry much about my visibility. Meeting with her was incredibly insightful and relieving, so if you're planning on studying abroad, don't be worried about talking to your advisor about things like this! They've helped out a lot of LGBT students over the years.

Eventually, it was time to go to Japan and meet my host family. The photo I got of them made them look like they were super-conservative or something, so I got a little freaked out, thinking "oh crap they're gonna find out and it won't

go over well at all." But after I got to meet my host-mom and she brought me back to their house, I realized I had a super-awesome host family that was really nice to me! I can't say that I came out to them, but we did watch a lot of TV with trans individuals and they were more than okay with it. I remember watching one of the hilarious nightly variety shows (that made NO sense to me at all). When one of the host/character people, who I thought was a woman, starting talking about something, my host-mom pointed out that they were biologically male. We talked about trans people in the media a little bit, but because I didn't really know Japanese all that well at the time (I still don't >\_>) the conversation basically didn't get past "Are there many trans people on TV in America?" I realized that I could basically think of nobody, save for some characters on shows. I also didn't expect her surprised reaction. I guess she expected America to be showing more trans people themselves, not just characters, on shows that weren't just shown late at night.

So even though I didn't actually tell them about my own sexuality or gender identity, I felt like my home away from home was a safe place for me, which made the trip even more exciting. But there was another space that made me feel welcome: book stores! There were so many places to get books and comics for low prices, and they had entire sections featuring gay romance and (steamy) sex. Those of you who already

know about the fujoshi culture (girls who like boys who like boys) in Japan know that these books are geared towards women, which was made obvious when I was basically the one guy trolling the yaoi section. Which I did...a lot...yeah.

It was so exciting to see, for lack of a better term, all this gay stuff everywhere! Although I did notice something: as someone interested in gay men and straight women, this was kind of the best country ever. But I didn't really notice too much yuri, which is basically yaoi with women. Also, the objectification of women that is prevalent in a lot of anime and manga was all over the place there. In Akihabara, which is basically the most fun place ever for an otaku (where you can buy ALL THE MERCH!), there were images of large-breasted, scantily clad anime girls which didn't sit with me well (except for the ones that were half-animals; I had conflicting feelings about those). What confused me the most about all of it was the difference in how characters were displayed based on gender: the gay male characters were depicted as classy and sophisticated; most covers for yaoi books were really tame, basically showing two men with beautiful hair and eyes standing close to each other with a bunch of roses in the background. But a lot of female characters were shown wearing impossibly little clothes and having really huge breasts (there were plenty of fancily-dressed girls and more decent stuff, but much less so than the male characters).

There were a couple of other things that surprised me about sexuality in Japan. My advisor explained to me how one does not simply participate in PDAs with one's partner, regardless of either person's gender. This was something I noticed when I was there; I saw what looked like plenty of young couples, based on the ways they acted and talked to each other, but I never really noticed anyone holding hands or anything (except for this one really drunk guy I saw on a train who was licking his girlfriend's face, which was kind of weird). Another thing my advisor explained to me about was how despite the lack of PDAs, there were a number of people who would read pornographic comics in public, including on trains. This was something that really surprised me; I couldn't imagine someone feeling comfortable enough to do that in public here, so it never would have crossed my mind that someone in Japan would do that. I certainly wouldn't do that. Definitely not. Ever. I am in no way hinting that I totally did this and had fun with it. At all. \*cough\*

Studying abroad and staying with a host-family is a wonderful experience, and I hope you have the opportunity to do so! I want to emphasize to those especially who are worried their identity may hinder their chance of going abroad that you can definitely have a wonderful time on these trips. Just remember that there are plenty of resources for you (including scholarships!) and that chances

are there are similarly-identified people who have been to the places you want to go to and have stories online about it. I understand that considering to spend time abroad, especially with another family, can be stressful and that my story is almost a best-case scenario, but there is always a good chance that it will turn out wonderfully for you, and I'm hoping you go for it. :)

# LGBT Guide to Franklin St.

by Brendan Leonard

When you spend money on Franklin St., where does that money go? The Human Rights Campaign publishes a guide every year to help navigate shopping for workplace equality and that, along with the stores' own websites, provided a view into their stance on LGBT issues.

## Ben & Jerry's • 102 West Franklin St.

- 100 rating by the HRC
- Huge proponents of marriage equality, including creating a flavor called "Apple-y Ever After" to show their support.

[www.benjerry.com](http://www.benjerry.com)

## Caribou Coffee • 110 West Franklin St.

- 15 rating by the HRC
- Non-discrimination policy includes sexual orientation, but not gender identity/expression

[www.cariboucoffee.com](http://www.cariboucoffee.com)

## Qdoba • 100 West Franklin St.

- 15 rating by the HRC
- No benefits available for same-sex partners

[www.qdoba.com](http://www.qdoba.com)

## Chipotle • 301 West Franklin St.

- 75 rating by the HRC
- Non-discrimination statement for gender, sexual orientation, race, age, etc.

[www.chipotle.com](http://www.chipotle.com)

-  Companies that have not made efforts to become LGBTQ friendly.
-  Businesses that have taken steps to become a moderately equal environment.
-  Received very high equality scores and work to create welcoming environments.

For more information on other businesses, check out the HRC Buyer's Guide at [www.hrc.org/apps/buyersguide](http://www.hrc.org/apps/buyersguide)

Franklin St.

**Starbucks** • 103 East Franklin St.

- 90 rating by the HRC
- Has an alliance of employees who work to create a positive environment for LGBT partners, allies, and customers

[www.starbucks.com](http://www.starbucks.com)

**Krispy Kreme** • 157 East Franklin St.

- 30 rating by the HRC
- Non-discrimination policy includes sexual orientation and gender identity/expression

[www.krispykreme.com](http://www.krispykreme.com)

**Wells Fargo** • 165 East Franklin St.

- 100 rating by the HRC
- Consistently ranked one of the most diverse companies, especially with regards to LGBT

[www.wellsfargo.com](http://www.wellsfargo.com)

**Sugarland** • 140 East Franklin St.

- Annual sponsor of Pride Parade
- Always eager to work and partner with the LGBTQ community!

[www.sugarlandchapelhill.com](http://www.sugarlandchapelhill.com)

**Walgreens** • 108 East Franklin St.

- 100 rating by the HRC
- Benefits for same-sex partners include health plan, life insurance, and more.

[www.walgreens.com](http://www.walgreens.com)

### There's More to the World than Franklin

Google.....	100	Proctor & Gamble.....	90
The Walt Disney Co. ....	100	McDonald's.....	75
Apple.....	100	Wal-Mart.....	60
Microsoft.....	100	Burger King.....	55
Time Warner.....	100	Domino's.....	35
Target.....	100	Wendy's.....	30
Best Buy.....	100	Netflix.....	0
Verizon.....	100	ExxonMobil.....	-25
Amazon.....	90	Chick-fil-A.....	-25

# AROMANTICISM

By Meghan Hersh

Here's something that may surprise you: I don't experience romantic love. Another surprise: I'm perfectly okay with that.

Living in a society that assumes that everyone's goal in life is to have a grand love affair à la *Pride and Prejudice* is occasionally frustrating, but in my day-to-day life, being aromantic is just a part of me, and I've come completely to terms with it.

Aromanticism is a romantic orientation, or to be more specific, it's the lack of one. Those who identify this way don't experience romantic attraction towards people and are satisfied in their need for emotional bonds with others

with platonic relationships. And happily so! Aromantics don't lack the capacity to love; it's just not romantic love.

Discovering what aromanticism is has made my life a whole lot easier. Before I knew it was a thing, I often confused my squishes – platonic crushes – with romantic crushes, which led to a lot of negative feelings on both sides. I've lost friends. I've pushed people away. I exited three of my four relationships with dry eyes and wondered what the hell was wrong with me that I could have zero feelings attached to them. I got hurt putting too much effort into my friendships and not getting back what I was looking for, and I hurt others who want-

ed more than I could give. Who knew one label could clear up so much for me?

Just because one identifies as aromantic doesn't mean they knock anything that is in the slightest bit romantic. Things like holding hands and cuddling aren't solely romantic gestures, and not every aromantic is completely averse to being in a relationship with another. A relationship with (or between) an aromantic is called a queerplatonic relationship (which you can have regardless of your orientations, actually). A queerplatonic relationship is a relationship that is not romantic in nature but still involves a close emotional bond that goes deeper than friendship. The community calls partners in this type of relationship "zucchinis." It can be monogamous or not, and may be as devoted as a romantic relationship. The term itself is going out of style in the aromantic community, but it hasn't been replaced yet, so I'm going to stick with it for now.

As with every other orientation, aromanticism is a spectrum. There is grey-aromanticism – only feels romantic attraction occasionally, demiromanticism – only develops romantic feelings for those they already have an emotional bond with, lithromanticism – experiences love but doesn't want those feelings reciprocated, and WTFromanticism – cannot see a difference between romance and friendship, or cannot define love and therefore doesn't know if they experience it. All of these are different from one's sexual orientation, and one's

romantic orientation has no bearing on their sexual orientation (and vice versa). One can be sexual but not romantic, romantic but not sexual, both romantic and sexual or neither, or any combination of both spectrums.

Not having to worry about finding The One, and knowing where to channel my feelings, I'm a lot happier. Being aromantic doesn't solve all my problems, but the label sure has lifted a lot of weight off of my shoulders. I may not be looking for something out of a romance novel, but that doesn't mean I'm not still looking. My other half may be out there somewhere, and if I find them, we're going to have some really fantastic times.

As friends.

#### **More information on aromanticism:**

[asexuality.org/wiki](http://asexuality.org/wiki)

[aromanticaardvark.tumblr.com](http://aromanticaardvark.tumblr.com)

[aroplane.org](http://aroplane.org) (forum)

[qpadvice.tumblr.com](http://qpadvice.tumblr.com)

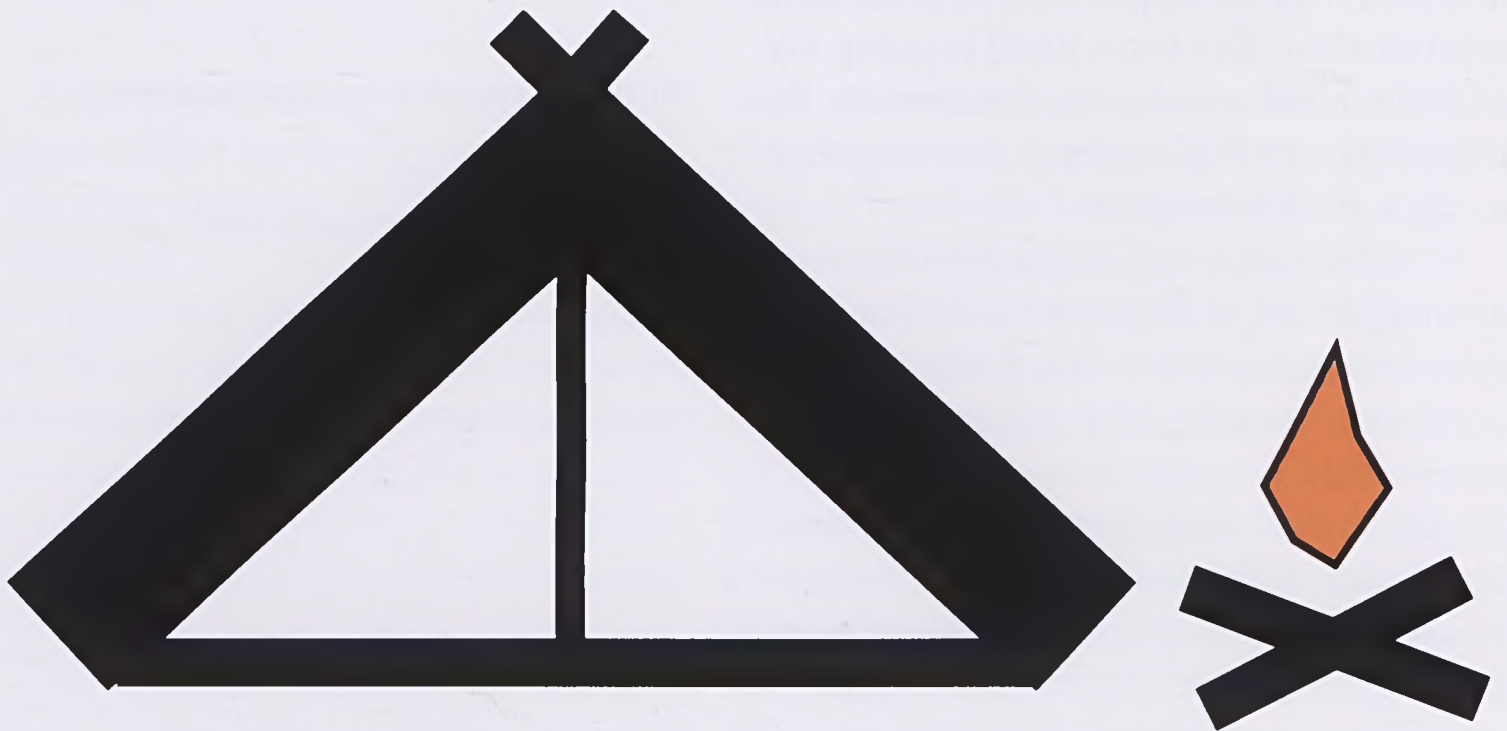
[lithromantic.tumblr.com](http://lithromantic.tumblr.com)

[chekhovandowl.tumblr.com/becomingloveless](http://chekhovandowl.tumblr.com/becomingloveless)

# RETREAT

# AHEAD

February 22nd - 24th



The spring leadership development retreat is a multi-campus retreat for North Carolina university students. The project aims to connect and strengthen bonds between LGBTQ-identified people and their allies on each campus in order to create a more cohesive network of individuals. For more information, email:

[unc.saga@gmail.com](mailto:unc.saga@gmail.com).


# Unity Conference

April 12th-14th!  
2013



The Southeast Regional Unity Conference is an annual gathering on UNC's campus of progressive lesbian, gay, bisexual, transgender, intersex, and queer identified people and their allies in the Southeast!

Check the UNC SAGA Facebook page for updates!



**For LGBTQ Resources at UNC-Chapel Hill, contact:  
LGBTQ Center  
Student Academic Services Building (North),  
Suite 3226 450 Ridge Rd.,  
CB #5100  
Chapel Hill, North Carolina 27599  
919.843.5376  
lgbtq@unc.edu**