

PRIDE

THE OFFICIAL MAGAZINE OF
InterPride
2011

11

SAVAGE AS A SPOKESMAN

OUTSPOKEN
COLUMNIST
DAN SAVAGE
LAUNCHED
A NATIONAL
MOVEMENT
AND HOLDS
THE MICROPHONE
THAT COMES
WITH IT.

THE MEAT IN
GAGA'S RHETORIC

10 QUESTIONS
FOR RUPAUL ON
DRAG DOGMA

WHY UGANDA
MATTERS EVEN
MORE THAN YOU
THOUGHT

QUEER TATTOO:
WHO'S YOUR DADDY?



One pill.

Introducing VIRAMUNE XR.

For use in combination
with other HIV medicines for
treatment of HIV in adults.

Once daily.

Ask your HCP today
if taking
VIRAMUNE XR
once a day
is right for you.

INDICATION

VIRAMUNE is indicated for use in combination with other antiretroviral (ARV) agents for the treatment of HIV infection.

VIRAMUNE XR is indicated for use in combination with other ARVs for the treatment of HIV infection in adults.

IMPORTANT SAFETY INFORMATION

VIRAMUNE and VIRAMUNE XR can cause severe and life-threatening liver and skin reactions that can, in some cases, cause death. These problems can happen at any time but occur most often during the first 18 weeks of treatment, but can occur later. Your healthcare provider (HCP) will closely monitor you and test the function of your liver during the first 18 weeks of therapy. Ask your healthcare provider how to recognize symptoms of liver and skin problems. Do not take VIRAMUNE unless you have been diagnosed with HIV.

You must stop taking VIRAMUNE or VIRAMUNE XR and call your HCP immediately if you have signs or symptoms of liver or skin problems. If you stop treatment with VIRAMUNE because you had any serious liver or skin reactions, you must never take VIRAMUNE again. For some patients, damage to the liver can continue to occur after VIRAMUNE is stopped.

Any patient can experience liver problems with VIRAMUNE or VIRAMUNE XR, but women and patients who have higher CD4⁺ counts when they begin nevirapine treatment have a greater risk. **If you are a woman with CD4⁺ greater than 250 cells/mm³, or a man with CD4⁺ greater than 400 cells/mm³, you should not begin taking VIRAMUNE unless you and your doctor have decided that the benefit of doing so outweighs the risk. Women, including pregnant women, with CD4⁺ cell counts greater than 250 cells/mm³ are at the greatest risk of severe liver problems.**

Do not take VIRAMUNE or VIRAMUNE XR unless you have been diagnosed with HIV. Do not take VIRAMUNE or VIRAMUNE XR if your HCP has told you that you have moderate to severe liver disease.

VIRAMUNE and VIRAMUNE XR can cause serious side effects, including changes to your immune system (Immune Reconstitution Syndrome) and changes in body fat. The most common side effect of VIRAMUNE is rash. These are not all the possible side effects of VIRAMUNE. For more information, ask your HCP.

You should not take St. John's wort or efavirenz if you take VIRAMUNE or VIRAMUNE XR. Talk to your HCP about the additional drug to drug interactions associated with VIRAMUNE and VIRAMUNE XR.

VIRAMUNE and VIRAMUNE XR do not cure HIV or AIDS, and have not been shown to reduce the risk of passing HIV to others through sexual contact or blood contamination.

Patients new to nevirapine must start treatment with a lead-in dose of one 200 mg tablet of immediate-release VIRAMUNE once daily for the first 14 days of treatment. The 14-day lead-in period is important because it has been shown to reduce your chances of getting a potentially serious skin rash. If you experience a rash during the first 14 days, immediately contact your HCP and do not increase your dose to VIRAMUNE 200 mg twice daily or start VIRAMUNE XR 400 mg once daily until the rash has resolved. If your rash persists longer than 28 days, stop taking VIRAMUNE and call your HCP for an alternative regimen. If you stop taking VIRAMUNE or VIRAMUNE XR for longer than seven days, talk to your HCP because you will need to restart the 14-day lead-in dose.

Adult patients already on a regimen of VIRAMUNE 200 mg twice daily can be switched to VIRAMUNE XR 400 mg once daily without the 14-day lead-in period of VIRAMUNE.

You are encouraged to report negative side effects of prescription drugs to the FDA. Visit www.fda.gov/medwatch or call 1-800-FDA-1088.

Please see Medication Guide, which includes dosing information for *VIRAMUNE XR*, on the following pages.

VIRAMUNE[®] XR[™]
(nevirapine)
extended-release tablets



MEDICATION GUIDE

VIRAMUNE® (VIH-rah-mune) (nevirapine) Tablets

VIRAMUNE® (VIH-rah-mune) (nevirapine) Oral Suspension

VIRAMUNE® XR™ (VIH-rah-mune) (nevirapine) Extended-Release Tablets

Read this Medication Guide before you start taking VIRAMUNE and each time you get a refill. There may be new information. This information does not take the place of talking to your doctor about your medical condition or treatment.

What is the most important information I should know about VIRAMUNE?

VIRAMUNE can cause serious side effects. These include severe liver and skin problems that can cause death. These problems can happen at any time during treatment, but your risk is highest during the first 18 weeks of treatment.

1. Severe liver problems: Anyone who takes VIRAMUNE may get severe liver problems. In some cases these liver problems can lead to liver failure and the need for a liver transplant, or death.

People who have a higher CD4⁺ cell count when they begin VIRAMUNE treatment have a higher risk of liver problems, especially:

- Women with CD4⁺ counts higher than 250 cells/mm³. This group has the highest risk.
- Men with CD4⁺ counts higher than 400 cells/mm³.

If you are a woman with CD4⁺ counts higher than 250 cells/mm³ or a man with CD4⁺ counts higher than 400 cells/mm³, you and your doctor will decide whether starting VIRAMUNE is right for you.

In general, women have a higher risk of liver problems compared to men. People who have abnormal liver test results before starting VIRAMUNE treatment and people with hepatitis B or C also have a greater chance of getting liver problems.

You may get a rash if you have liver problems.

Stop taking VIRAMUNE and call your doctor right away if you have any of the following symptoms of liver problems:

- dark (tea colored) urine
- yellowing of your skin or whites of your eyes
- light-colored bowel movements (stools)
- fever
- nausea (feeling sick to your stomach)
- feel unwell or like you have the flu
- pain or tenderness on your right side below your ribs
- tiredness
- loss of appetite

Your doctor should see you and do blood tests often to check your liver function during the first 18 weeks of treatment with VIRAMUNE. You should continue to have your liver checked regularly during your treatment with VIRAMUNE. It is important for you to keep all of your doctor appointments.

2. Severe rash and skin reactions: Skin rash is the most common side effect of VIRAMUNE. Most rashes happen in the first 6 weeks of taking VIRAMUNE. **Rashes and skin reactions may be severe, life-threatening, and in some people, may lead to death. Stop using VIRAMUNE and call your doctor right away if you get a rash with any of the following symptoms:**

- blisters
- mouth sores
- red or inflamed eyes, like “pink eye” (conjunctivitis)
- liver problems (see symptoms of liver problems above)
- swelling of your face
- fever
- feel unwell or like you have the flu
- tiredness
- muscle or joint aches

If your doctor tells you to stop treatment with VIRAMUNE because you have had any of the serious liver or skin problems described above, you should never take VIRAMUNE again.

See the section **“What are the possible side effects of VIRAMUNE?”** for more information.

What is VIRAMUNE?

VIRAMUNE is a prescription medicine used to treat Human Immunodeficiency Virus (HIV), the virus that causes AIDS (Acquired Immune Deficiency Syndrome).

VIRAMUNE is a type of anti-HIV medicine called a “non-nucleoside reverse transcriptase inhibitor” (NNRTI). VIRAMUNE works by lowering the amount of HIV in your blood (“viral load”). **You must take VIRAMUNE with other anti-HIV medicines.** When you take VIRAMUNE with other anti-HIV medicines, VIRAMUNE can lower your viral load and increase the number of CD4⁺ cells (“T cells”). CD4⁺ cells are a type of immune helper cell in the blood. VIRAMUNE may not have these effects in every person.

VIRAMUNE comes in 3 different forms. This Medication Guide provides information about all 3 forms of VIRAMUNE.

- VIRAMUNE tablets
- VIRAMUNE oral suspension
- VIRAMUNE XR extended release tablets

VIRAMUNE XR extended-release tablets are not for use in children.

VIRAMUNE does not cure HIV or AIDS, and it is not known if it will help you live longer with HIV. People taking VIRAMUNE may still get infections common in people with HIV (opportunistic infections). It is very important that you stay under the care of your doctor.

It is not known if VIRAMUNE lowers the chance of passing HIV to other people. Effective treatment combined with safer sex practices, may reduce the chance of passing HIV to others through sexual contact. Always practice safer sex by using a latex or polyurethane condom or other barrier method to lower the chance of sexual contact with any body fluids such as semen, vaginal secretions, or blood. Never reuse or share needles. Take your HIV medicines as prescribed.

Who should not take VIRAMUNE?

Tell your doctor if you have or have had liver problems. Your doctor may tell you not to take VIRAMUNE if you have certain liver problems.

VIRAMUNE is only for people diagnosed with HIV. If you have not been diagnosed as HIV positive, then do not take VIRAMUNE.

What should I tell my doctor before taking VIRAMUNE?

Before you take VIRAMUNE, tell your doctor if you:

- have or have had hepatitis (inflammation of your liver) or problems with your liver. See **“What is the most important information I should know about VIRAMUNE?”** and **“Who should not take VIRAMUNE?”**
- receive dialysis
- have skin problems, such as a rash
- are pregnant or plan to become pregnant. It is not known if VIRAMUNE will harm your unborn baby.

Pregnancy Registry: There is a pregnancy registry for women who take antiviral medicines during pregnancy. The purpose of the registry is to collect information about the health of you and your baby. Talk to your doctor about how you can take part in this registry.

- are breast-feeding or plan to breast-feed. VIRAMUNE can pass into your breast milk and may harm your baby. It is also recommended that HIV-positive women should not breast-feed their babies. Do not breast-feed during treatment with VIRAMUNE. Talk to your doctor about the best way to feed your baby.

Tell your doctor and pharmacist about all the medicines you take, including prescription and non-prescription medicines, vitamins and herbal supplements. VIRAMUNE may affect the way other medicines work, and other medicines may affect how VIRAMUNE works.

You should not take VIRAMUNE if you also take:

- St. John’s Wort. St. John’s Wort can lower the amount of VIRAMUNE in your body.
- efavirenz (Sustiva®, Atripla®). Efavirenz may cause you to have an increased chance of side effects.
- atazanavir (Reyataz®)
- lopinavir and ritonavir (Kaletra®)
- fosamprenavir calcium (Lexiva®)
- itraconazole (Sporanox®)

- ketoconazole (Nizoral®)
- rifampin (Rifadin®, Rifamate®, Rifater®)
- Birth control pills. Birth control pills taken by mouth (oral contraceptives) and other hormone types of birth control may not work to prevent pregnancy. Talk with your doctor about other types of birth control that you can use to prevent pregnancy during treatment with VIRAMUNE.

Also tell your doctor if you take:

- clarithromycin (Biaxin®)
- nelfinavir mesylate (Viracept®)
- fluconazole (Diflucan®)
- rifabutin (Mycobutin®)
- indinavir sulfate (Crixivan®)
- warfarin (Coumadin®, Jantoven®)
- methadone
- saquinavir mesylate (Invirase®)

If you are not sure if you take a medicine above, ask your doctor or pharmacist.

Know the medicines you take. Keep a list of them to show your doctor or pharmacist when you get a new medicine.

How should I take VIRAMUNE?

- VIRAMUNE is always taken in combination with other anti-HIV medications.
- Take VIRAMUNE exactly as your doctor tells you to take it. Do not change your dose unless your doctor tells you to.
- You should never take more than one form of VIRAMUNE at the same time. Talk to your doctor if you have any questions
- Do not crush or chew VIRAMUNE XR extended-release tablets.
- You may take VIRAMUNE with or without food.
- Do not miss a dose of VIRAMUNE, because this could make HIV harder to treat. If you miss a dose of VIRAMUNE, take the missed dose as soon as you remember. If it is almost time for your next dose, do not take the missed dose, just take the next dose at your regular time. Do not take two doses at the same time.
- If you stop taking VIRAMUNE for more than 7 days, ask your doctor how much to take before you start taking it again. You may need to begin taking the VIRAMUNE starting dose again, which is taken 1 time each day for 14 days.

Starting VIRAMUNE tablets:

1. Your doctor should start you with 1 dose each day to lower your chance of getting a serious rash. **It is important that you only take 1 dose of VIRAMUNE each day for the first 14 days.**
 - **Call your doctor right away if you get a skin rash during the first 14 days of VIRAMUNE treatment** and do not increase your dose to 2 times a day.
 - You should never take your starting dose for longer than 28 days. If after 28 days you are still receiving this starting dose because you have a rash, you and your doctor should talk about prescribing another HIV medicine for you instead of VIRAMUNE.
 - **Do not increase your dose to 2 times a day if you have a rash.**

2. Day 15, you will take 1 VIRAMUNE tablet two times a day.

Starting VIRAMUNE XR extended-release tablets and this is the first time you are taking any form of VIRAMUNE:

1. Your doctor should start you with 1 dose of VIRAMUNE tablets each day to lower your chance of getting a serious rash. **It is important that you only take 1 dose of VIRAMUNE each day for the first 14 days.**
 - **Call your doctor right away if you get a skin rash during the first 14 days of VIRAMUNE treatment** and do not increase your dose to 2 times a day.
 - You should never take your starting dose for longer than 28 days. If after 28 days you are still receiving this starting dose because you have a rash, you and your doctor should talk about prescribing another HIV medicine for you instead of VIRAMUNE.
 - **Do not start VIRAMUNE XR extended-release tablets if you have a rash.**

Switching from VIRAMUNE tablets to VIRAMUNE XR extended-release tablets:

1. Take VIRAMUNE XR extended-release tablet 1 time a day.

If you take VIRAMUNE Oral Suspension:

- If you or your child takes VIRAMUNE suspension (liquid), shake it gently

before each use. Use an oral dosing syringe or dosing cup to measure the right dose. The oral dosing syringe and dosing cup are not provided with VIRAMUNE Suspension. Ask your pharmacist for a syringe or cup if you do not have one.

- After drinking the medicine, fill the dosing cup with water and drink it to make sure you get all the medicine.
- If the dose is less than 1 teaspoon (5 mL), use the syringe instead of the dosing cup.

What are the possible side effects of VIRAMUNE?

VIRAMUNE may cause serious side effects, including:

- See **“What is the most important information I should know about VIRAMUNE?”**
- **Changes in your immune system (Immune Reconstitution Syndrome)** can happen when you start taking HIV medicines. Your immune system may get stronger and begin to fight infections that have been hidden in your body for a long time. Tell your doctor if you start having new symptoms after starting your HIV medicine.
- **Changes in body fat** can happen in some people who take antiretroviral therapy. These changes may include increased amount of fat in the upper back and neck (“buffalo hump”), breast, and around the middle of your body (trunk). Loss of fat from your legs, arms, and face can also happen. The cause and long-term health effects of these problems are not known at this time.

The most common side effect of VIRAMUNE is rash.

Tell your doctor if you have any side effect that bothers you or that does not go away.

These are not all the possible side effects of VIRAMUNE. For more information, ask your doctor or pharmacist.

Call your doctor for medical advice about side effects. You may report side effects to FDA at 1-800-FDA-1088.

How should I store VIRAMUNE?

- Store VIRAMUNE at 59°F to 86°F (15°C to 30°C).
- Throw away VIRAMUNE that is no longer needed or out-of-date.

Keep VIRAMUNE and all medicines out of the reach of children.

General information about VIRAMUNE.

Medicines are sometimes prescribed for purposes other than those listed in a Medication Guide. Do not use VIRAMUNE for a condition for which it was not prescribed. Do not give VIRAMUNE to other people, even if they have the same condition you have. It may harm them.

This Medication Guide summarizes the most important information about VIRAMUNE. If you would like more information, talk with your doctor. You can ask your pharmacist or doctor for information about VIRAMUNE that is written for health professionals.

For more information, go to www.viramune.com or www.viramunexr.com or call Boehringer Ingelheim Pharmaceuticals, Inc., at 1-800-542-6257, or (TTY) 1-800-459-9906.

What are the ingredients in VIRAMUNE?

Active ingredient: nevirapine

Inactive ingredients:

VIRAMUNE Tablets: microcrystalline cellulose, lactose monohydrate, povidone, sodium starch glycolate, colloidal silicon dioxide, and magnesium stearate

VIRAMUNE Oral Suspension: carbomer 934P, methylparaben, propylparaben, sorbitol, sucrose, polysorbate 80, sodium hydroxide, and purified water

VIRAMUNE XR Tablets: lactose monohydrate, hypromellose, iron oxide, magnesium stearate

This Medication Guide has been approved by the U.S. Food and Drug Administration

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Model

INDICATIONS

ISENTRESS is an anti-HIV medicine used for the treatment of HIV. **ISENTRESS must be used with other anti-HIV medicines**, which may increase the likelihood of response to treatment.

The safety and effectiveness of ISENTRESS in children has not been studied.

It is important that you remain under your doctor's care.

ISENTRESS will NOT cure HIV infection or reduce your chance of passing HIV to others through sexual contact, sharing needles, or being exposed to your blood.

IMPORTANT RISK INFORMATION

A condition called Immune Reconstitution Syndrome can happen in some patients with advanced HIV infection (AIDS) when anti-HIV treatment is started. Signs and symptoms of inflammation from opportunistic infections may occur as the medicines work to treat the HIV infection and strengthen the immune system. Call your doctor right away if you notice any signs or symptoms of an infection after starting ISENTRESS.

Contact your doctor immediately if you experience unexplained muscle pain, tenderness, or weakness while taking ISENTRESS. This is because on rare occasions muscle problems can be serious and can lead to kidney damage.

When ISENTRESS has been given with other anti-HIV drugs, side effects included nausea, headache, tiredness, weakness, trouble sleeping, stomach pain, dizziness, depression, and suicidal thoughts and actions.

Mild rash occurred more often in patients taking ISENTRESS plus *Prezista* than with either drug alone.

I am outgoing.
I am on the go.
I am a newlywed.
I am HIV positive.

You are special, unique, and different from anyone else.
And so is your path to managing HIV. When you're ready to start HIV therapy, talk to your doctor about a medication that may fit your needs and lifestyle.

In clinical studies lasting 96 weeks, patients being treated with HIV medication for the first time who took ISENTRESS plus *Truvada*:

- ◆ Had a low rate of side effects
 - The most common side effect of moderate to severe intensity (that interfered with or kept patients from performing daily activities) was trouble sleeping
 - This side effect occurred more often in patients taking ISENTRESS plus *Truvada* (4%) versus *Sustiva* plus *Truvada* (3%)
- ◆ Experienced less effect on LDL cholesterol ("bad" cholesterol)
 - Cholesterol increased an average of 7 mg/dL with ISENTRESS plus *Truvada* versus 21 mg/dL with *Sustiva* plus *Truvada*
 - When they began the study, the average LDL cholesterol of patients on ISENTRESS plus *Truvada* was 96 mg/dL versus 93 mg/dL for those on *Sustiva* plus *Truvada*

Ask your doctor about ISENTRESS.

Not sure where to start? Visit isentress.com/questions

People taking ISENTRESS may still develop infections, including opportunistic infections or other conditions that occur with HIV infection.

Tell your doctor about all of your medical conditions, including if you have any allergies, are pregnant or plan to become pregnant, or are breast-feeding or plan to breast-feed. ISENTRESS is not recommended for use during pregnancy. Women with HIV should not breast-feed because their babies could be infected with HIV through their breast milk.

Tell your doctor about all the medicines you take, including prescription medicines like rifampin (a medicine used to treat infections such as tuberculosis), non-prescription medicines, vitamins, and herbal supplements.

You are encouraged to report negative side effects of prescription drugs to the FDA.
Visit www.fda.gov/medwatch, or call 1-800-FDA-1088.

For more information about ISENTRESS, please read the Patient Information on the following page.

Need help paying for ISENTRESS? Call 1-866-350-9232

Patient Information
ISENRESS® (eye sen tris)
(raltegravir) Tablets



Read the patient information that comes with ISENTRESS¹ before you start taking it and each time you get a refill. There may be new information. This leaflet is a summary of the information for patients. Your doctor or pharmacist can give you additional information. This leaflet does not take the place of talking with your doctor about your medical condition or your treatment.

What is ISENTRESS?

- ISENTRESS is an anti-HIV (antiretroviral) medicine used for the treatment of HIV. The term HIV stands for Human Immunodeficiency Virus. It is the virus that causes AIDS (Acquired Immune Deficiency Syndrome). ISENTRESS is used along with other anti-HIV medicines. ISENTRESS will NOT cure HIV infection.
- People taking ISENTRESS may still develop infections, including opportunistic infections or other conditions that happen with HIV infection.
- Stay under the care of your doctor during treatment with ISENTRESS.
- The safety and effectiveness of ISENTRESS in children has not been studied.

ISENRESS must be used with other anti-HIV medicines.

How does ISENTRESS work?

- ISENTRESS blocks an enzyme which the virus (HIV) needs in order to make more virus. The enzyme that ISENTRESS blocks is called HIV integrase.
- When used with other anti-HIV medicines, ISENTRESS may do two things:
 1. Reduce the amount of HIV in your blood. This is called your “viral load”.
 2. Increase the number of white blood cells called CD4 (T) cells.
- ISENTRESS may not have these effects in all patients.

Does ISENTRESS lower the chance of passing HIV to other people?

No. ISENTRESS does not reduce the chance of passing HIV to others through sexual contact, sharing needles, or being exposed to your blood.

- Continue to practice safer sex.
- Use latex or polyurethane condoms or other barrier methods to lower the chance of sexual contact with any body fluids. This includes semen from a man, vaginal secretions from a woman, or blood.
- Never re-use or share needles.

Ask your doctor if you have any questions about safer sex or how to prevent passing HIV to other people.

What should I tell my doctor before and during treatment with ISENTRESS?

Tell your doctor about all of your medical conditions. Include any of the following that applies to you:

- You have any allergies.
- You are pregnant or plan to become pregnant.
 - ISENTRESS is not recommended for use during pregnancy. ISENTRESS has not been studied in pregnant women. If you take ISENTRESS while you are pregnant, talk to your doctor about how you can be included in the Antiretroviral Pregnancy Registry.
- You are breast-feeding or plan to breast-feed.
 - It is recommended that HIV-infected women should not breast-feed their infants. This is because their babies could be infected with HIV through their breast milk.
 - Talk with your doctor about the best way to feed your baby.

Tell your doctor about all the medicines you take. Include the following:

- prescription medicines, including rifampin (a medicine used to treat some infections such as tuberculosis)
- non-prescription medicines
- vitamins
- herbal supplements

Know the medicines you take.

- Keep a list of your medicines. Show the list to your doctor and pharmacist when you get a new medicine.

How should I take ISENTRESS?

Take ISENTRESS exactly as your doctor has prescribed. The recommended dose is as follows:

- Take only one 400-mg tablet at a time.
- Take it twice a day.
- Take it by mouth.
- Take it with or without food.

Do not change your dose or stop taking ISENTRESS or your other anti-HIV medicines without first talking with your doctor.

IMPORTANT: Take ISENTRESS exactly as your doctor prescribed and at the right times of day because if you don't:

- The amount of virus (HIV) in your blood may increase if the medicine is stopped for even a short period of time.
- The virus may develop resistance to ISENTRESS and become harder to treat.
- Your medicines may stop working to fight HIV.
- The activity of ISENTRESS may be reduced (due to resistance).

If you fail to take ISENTRESS the way you should, here's what to do:

- If you miss a dose, take it as soon as you remember. If you do not remember until it is time for your next dose, skip the missed dose and go back to your regular schedule. Do NOT take two tablets of ISENTRESS at the same time. In other words, do NOT take a double dose.
- If you take too much ISENTRESS, call your doctor or local Poison Control Center.

Be sure to keep a supply of your anti-HIV medicines.

- When your ISENTRESS supply starts to run low, get more from your doctor or pharmacy.
- Do not wait until your medicine runs out to get more.

What are the possible side effects of ISENTRESS?

When ISENTRESS has been given with other anti-HIV drugs, side effects included:

- nausea
- headache
- tiredness
- weakness
- trouble sleeping
- stomach pain
- dizziness
- depression
- suicidal thoughts and actions

Other side effects include: rash, severe skin reactions, feeling anxious, paranoia, low blood platelet count, diarrhea, liver failure.

A condition called Immune Reconstitution Syndrome can happen in some patients with advanced HIV infection (AIDS) when combination antiretroviral treatment is started. Signs and symptoms of inflammation from opportunistic infections that a person has or had may occur as the medicines work to treat the HIV infection and help to strengthen the immune system. Call your doctor right away if you notice any signs or symptoms of an infection after starting ISENTRESS with other anti-HIV medicines.

Contact your doctor promptly if you experience unexplained muscle pain, tenderness, or weakness while taking ISENTRESS. This is because on rare occasions, muscle problems can be serious and can lead to kidney damage.

Rash occurred more often in patients taking ISENTRESS and darunavir together than with either drug separately, but was generally mild.

Tell your doctor if you have any side effects that bother you.

These are not all the side effects of ISENTRESS. For more information, ask your doctor or pharmacist.

How should I store ISENTRESS?

- Store ISENTRESS at room temperature (68 to 77°F).
- **Keep ISENTRESS and all medicines out of the reach of children.**

General information about the use of ISENTRESS

Medicines are sometimes prescribed for conditions that are not mentioned in patient information leaflets.

- Do not use ISENTRESS for a condition for which it was not prescribed.
- Do not give ISENTRESS to other people, even if they have the same symptoms you have. It may harm them.

This leaflet gives you the most important information about ISENTRESS.

- If you would like to know more, talk with your doctor.
- You can ask your doctor or pharmacist for additional information about ISENTRESS that is written for health professionals.
- For more information go to www.ISENTRESS.com or call 1-800-622-4477.

What are the ingredients in ISENTRESS?

Active ingredient: Each film-coated tablet contains 400 mg of raltegravir.

Inactive ingredients: Microcrystalline cellulose, lactose monohydrate, calcium phosphate dibasic anhydrous, hypromellose 2208, poloxamer 407 (contains 0.01% butylated hydroxytoluene as antioxidant), sodium stearyl fumarate, magnesium stearate. In addition, the film coating contains the following inactive ingredients: polyvinyl alcohol, titanium dioxide, polyethylene glycol 3350, talc, red iron oxide and black iron oxide.

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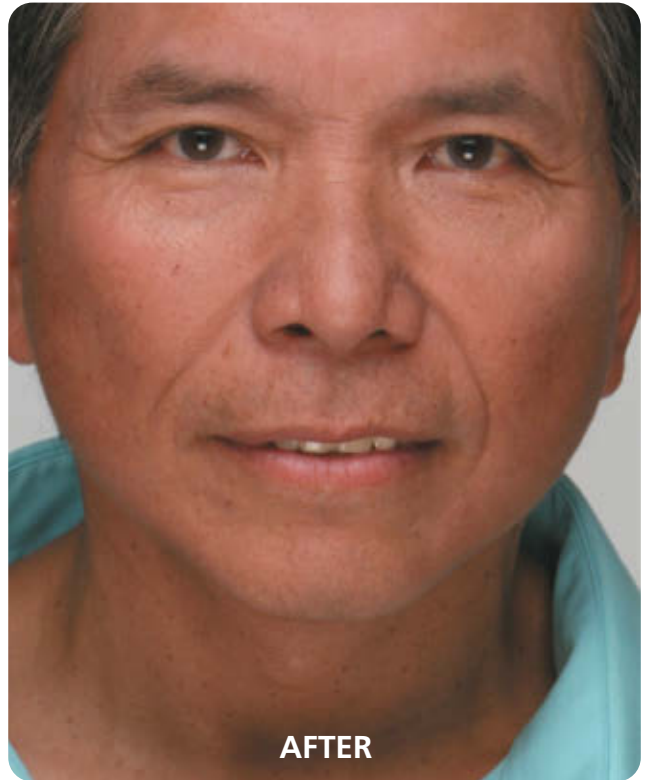
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{FROM OUR SPONSOR}

THIS WORK IS BIGGER THAN ALL OF US



At Brown-Forman, we take a very broad view of diversity and have been working conscientiously to tie our Diversity and Inclusion efforts to the strategic imperatives that drive our company. To date, we are pleased that progress has been made. However, despite the gains, which are encouraging, we also are keenly aware of and humbled by the fact that there is so much more to accomplish.

As we continue our journey, and it is just that, we are very fortunate to have a fully engaged Executive Leadership Team on point. They are not only committed to the diversity concepts but they are clear about the roles and responsibilities they each have in our strategic diversity and inclusion process. In essence, they understand that part of the success of this effort is directly tied to their being actively engaged and that they cannot delegate their responsibility for managing diversity and inclusion to anyone. In essence, all of us at Brown-Forman have to take 100% responsibility for the quality of the space between us. To that end, when we have rolled out training programs, we start with our leaders and, to their credit, they resist abbreviated/executive versions of what everyone else is getting. Rather, they have the same experience and, in the process, continue to grow in self-awareness while developing a deeper capability to connect across the various dimensions of diversity. Now I know this sounds like they are perfect and the truth of the matter is they are not but what they are is a group of leaders who are trying very hard to make sure that we achieve our vision to create an environment where leveraging diversity and inclusion occurs naturally in the pursuit of our organizational objectives.

One of those objectives is assuring that our LGBT-identified employees can work in an environment that is safe, equitable and free from barriers that inhibit their growth and development. It should come as no surprise that when I asked that we include sexual orientation and gender identity or expression to our equal employment opportunity policy, there was no hesitation from our Executive head of human resources, our benefits department or our other Executive leaders. Recently, with the support from our Leaders we added coverage for surgical procedures related to transitioning. It also comes as no surprise that we are doing more with and in the gay community and that means we are not just trying to market our products in the community. Rather we are working hard to understand the role we need to play in the community to make sure that suppliers of goods and services are given an equal opportunity to do business with us. Beyond that we have gotten more involved with the Human Rights Campaign, Just Fund Kentucky, and other related organizations, in an effort to make sure that those who enjoy freedoms within Brown-Forman enjoy those same freedoms and privileges within the communities in which we all live.

If it sounds like I am proud of our leaders and pleased for our LGBT-identified employees, that is correct. We are building an organization where trust is continuing to grow while we all continue to work hard at making our company and the communities in which we work the best that they can be. Bottom line, we are growing in our understanding that this work is bigger than all of us and it requires all of us to make a difference for any one of us. Thank you so much for giving me the opportunity to share my thoughts, in this way, in this publication and I also ask that if and when you decide to enjoy any of our products that you do so in a very responsible manner because that too is important to us.

RALPH DE CHABERT

CHIEF DIVERSITY OFFICER | BROWN-FORMAN



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“We are increasing our activity within the GLBT community with the goal of not only increasing our marketing efforts, but rather creating a partnership. We are committed to being long-term partners within the community and growing and learning together is imperative. This includes actively engaging and better connecting our brands to the needs and interests of the community.”

KRIS SIRCHIO

CHIEF MARKETING OFFICER | BROWN-FORMAN

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InterPride

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As students of dance know, there are instances when the tilt of a hand can convey more meaning than an entire ballet. The work on these pages illustrates that the same can be said of visual art.

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This YouTube sensation could change the world, one hot mess at a time.

BY DUSTIN GARRETT RHODES



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FROM OUR GUEST EDITOR

TIPPING POINT?



It's been an amazing, historic, and very frustrating year for LGBT rights. Don't Ask, Don't Tell has been repealed and the military has implemented new gay-positive regulations. The Obama administration shook both sides of the issue when it announced that it would no longer support the Defense of Marriage Act in federal court. But California's Proposition 8 remains in effect as the battle to overturn it continues. Gay families are under attack from bigots who want to deny us our rightful slice of the American dream. And thousands of binational LGBT couples continue to be ripped apart by discriminatory immigration laws.

So, do we call the last year a wash for LGBT rights?

No, not really. Because out there in popular culture, out there in polling land, and yes, even in some major churches, a tipping point seems to have been reached. Again and again, a slim but increasing majority of Americans have told pollsters that they now support marriage equality, which for better or worse has become the trademark issue of the LGBT rights movement. Our enemies have reacted with increasingly cruel campaigns, angered by the avalanche of public figures swinging their support to the side of justice.

The mainstreaming of the LGBT rights movement has also had some unintended consequences. Fabulis CEO Jason Goldberg believes the failure of his gay social network was a direct result of the blurring of the distinction between straight and gay culture. As Goldberg tells Lucas Grindley ("The Rise and Fall of Fabulis," page 80), "There is a great gay social network out there. It's called Facebook." Facebook's addition of civil unions and domestic partnerships to its relationship status menu in February suggests Goldberg might be on to something.

And we can't overlook the resurgent RuPaul, whose three hit cable shows have become the obsession of millions of straight Americans, who were educated about the one of the most revered gay art forms and who (hopefully) learned some respect for transgender folks at the same time. Gina Vivinetto talks with Ru Paul about his life as a "work in progress," on page 26.

Another from-left-field success story came in the avant-garde form of pop princess Lady Gaga, who rallied uncountable numbers of her "little monsters" into the national battle for the LGBT equality. Gaga's anthem "Born This Way" instantly topped the charts in most of the world, frustrating our enemies and sending millions of kids to school singing an infectious song in support of equality. Amazing. (Jonathan Rauch examines Lady Gaga's genius at transcending polarizing categories in "Messenger for the Masses" on page 32.)

Of course, we can't pop the pink champagne on LGBT rights just yet. As William Urich of Interpride reports in "The Power of Pride" (page 60), homophobia and anti-gay violence are facts of daily life in many parts of the world; 76 countries still outlaw gay sex. Africa, in particular, is a hotbed of anti-gay hatred, and has come under increased scrutiny since the murder of Ugandan activist David Kato in January. In "The Lessons of Uganda" (page 74), Anne-christine d'Adesky documents how evangelicals in the U.S. are exporting an anti-gay proxy war to Africa, and how our community can better tailor our message to reach Africans and faith-based activists.

For many of us, the absolute highlight of the last year has been Dan Savage's It Gets Better Project, which he launched with his husband Terry last fall. Never before in the entire history of the LGBT rights movement has any project so resonated with the public. And never before did a sitting president of the United States record his own video message in support of gay kids. I had the privilege of speaking with Dan Savage about the unprecedented success of the It Gets Better Project (page 20).

While the gay movement has many, many miles to go in the battle for full equality, what we saw in the last year was a historic shift in the popular culture. Never before has LGBT culture been out, proud, and front and center in the American eye. Surveys have long taught us that those who actually know gay people tend to be much more supportive of LGBT rights. We've got some heavy lifting to do in the courts and in the hearts and minds of millions of Americans. But events of the past year suggest that tipping point for LGBT rights may be closer than we would have dreamed.

JOE JERVIS

GUEST EDITOR



ANY JACK WHO'S A QUEEN CAN LIVE LIKE A KING AT HARRAH'S.

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ANNE-
CHRISTINE
D'ADESKY



Writer, documentary filmmaker and activist **Anne-christine d'Adesky** called on her connections with advocates in Africa to collect lessons from the civil rights struggle in Uganda. She co-founded the WE-ACTx women's HIV treatment program in Rwanda and PotoFanm+Fi initiative for Haitian women and girls. POZ named her one of the top 35 "Ones To Watch" leaders in global AIDS in 2006.

LUCAS
GRINDLEY



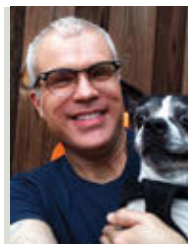
Lucas Grindley is an editor and writer with an expertise in technology, which helped inform his interview with the savvy CEO of Fabulis, a failed gay social network. Grindley lives in Washington, D.C., where he most recently worked as online managing editor for National Journal.

JONATHAN
RAUCH



We asked Brookings Institution guest scholar **Jonathan Rauch** to apply his political analysis skills to Lady Gaga's rhetoric on gay rights. He is the author of "Gay Marriage: Why It Is Good for Gays, Good for Straights, and Good for America." A contributing editor of National Journal, he's written on gay-related topics for 20 years but has never won a MacArthur Prize.

DUSTIN
RHODES



Dustin Rhodes unfortunately shares his name with a famous wrestler. If only his parents had the advice of the Sassy Gay Friend who Rhodes interviewed. Rhodes brings home the tofu bacon by working as a writer/activist for an international animal advocacy non-profit in the nation's capital.

GINA
VIVINETTO



Gina Vivinnetto used her years as an award-winning journalist and fiction writer to interview RuPaul. Vivinnetto is the former pop music critic and culture writer at the St. Petersburg Times. Her work has appeared in or on Logo.com, AfterEllen.com, PEOPLE.com, Washington City Paper, Chicago Sun-Times, Tampa Tribune, Rckrgl, Creative Loafing and more.

Celebrating pride



When you look back at the efforts and achievements of LGBT men and women over the years, there's every reason to be proud. Not just once a year, but every day. Wells Fargo takes great pride in the diversity of the communities we serve. That's why we continue to make financial contributions to LGBT nonprofits, provide services specific to the needs of our LGBT customers and foster a work environment that doesn't just accept differences, but celebrates them. Happy Pride. All year round.





DAN SAVAGE

VS.

HIS CRITICS

Answers From An Accidental Spokesman

INTERVIEW BY JOE JERVIS

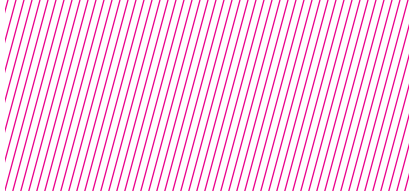
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In 2010, Dan Savage and his boyfriend Terry Miller created the It Gets Better Project, an anti-bullying campaign that generated thousands of YouTube videos, a best-selling book, and the support of President Obama, becoming the most successful pro-gay public service campaign in the history of the LGBT movement. A self-described “accidental spokesman,” Savage sat down with writer Joe Jervis (of Joe.My.God.) to talk about It Gets Better, its critics, and the politics of the LGBT movement.

JERVIS: Let’s start with “faggot,” the word that brought you to national attention many years ago. You and a few other fairly big names in our little world have recently taken GLAAD [the Gay and Lesbian Alliance Against Defamation] to task for coming after gay people for saying the word “fag.” You hold a unique position in that argument because you basically sprang to prominence on the basis of a column with the salutation, “Hey Faggot.”

SAVAGE: GLAAD was in one of the very first cities that picked up “Savage Love” when it went into syndication with the SF Weekly. And GLAAD tried to bully them out of running it. They called it a hate column because I used the word “faggot.” And I was like, “I am a faggot.” And it was the time of Queer Nation and the reclaiming-hate-terms debate, and I thought, you know, we have to call our own bluff if we were making them not hate terms anymore. And the way to prove that they weren’t hate terms was to let straight people use them. And that was what I did with the column’s salutation.

So if you feel that GLAAD is wrong to call out gay people for using the word in a self-reclaiming or even ironic way, do you feel like GLAAD is wrong to call out our enemies for using that word?

I believe it’s OK to call people out for hate. Intention makes a word hateful, not specific arrangements for letters of the alphabet. And I think [it’s OK] to call somebody out on their hate and their hateful rhetoric when they’re using—abusing—the word hatefully. It plays into the hands of our political enemies when we look like we’re trying to be the thought police or we look like we’re trying to argue with people about their theology or whatever. I just think it’s kind of a waste of time and a distraction.

Another popular topic in the anti-Savage blogosphere is your supposed transphobia. I recall one over-the-top blogger that railed against your supposed “elite able-bodied gay white patriarchal cisgender privilege.”

If I am the enemy, the trans community has bigger problems than anybody realizes. I recognize that homosexuality is sort of a point of continuum that takes you all the way to trans, and trans rights are gay rights. I’ve written about letting trans kids be trans kids.

And that’s a good segue into the It Gets Better Project, which you’ve said is more for non-gender-conforming kids than anybody.

I’m the imperfect messenger for the It Gets Better Project because for 20 years I’ve written a raucous sort of knockabout sex column full of jokes that I’ve always described as a conversation I’m having in a bar with my friends about sex. And some of the shit I wrote 18 years ago or 15 years ago about trans issues was less informed than I am about trans issues now—as I think is the case for everybody.

Including trans people.

Actually, nobody gets it worse than gay guys in my column. I’m very critical about aspects of the gay male sex culture and irresponsibility among gay men. And you can pull something out of context and say “blah, blah, blah.” OK, well, then I guess I’m a hypocrite and

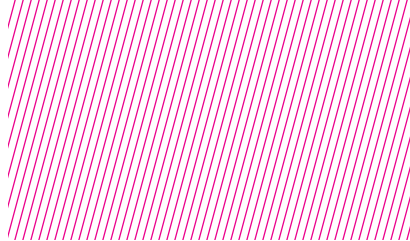
I shouldn’t have launched the It Gets Better Project. But somebody needed to do it, and the perfect messenger didn’t come along. So go blame that person who didn’t come up and get the ball rolling.

Many of the It Gets Better videos spend a lot of time recounting the bullying of the author. They tend to spend less time talking about what gay men and women do to heal. What’s your advice for the adult who was bullied as a child and still suffers from it?

The hardest thing about the project was that we are asking people to talk about their joy. It’s easier to talk about how you suffered. My boyfriend and I recorded a video -- the first take was 16 minutes long -- and we watched it and thought, “Oh my God, any kid who wasn’t suicidal before he watched this video is going to be suicidal after.” Because we spoke for 15 minutes about how we were bullied and for a minute about our lives now.

I think the overwhelming majority of the videos are people talking about their joys in their adult lives, how they got there, that they went to college, that they got their GEDs, that they left for college early, how they came out, how their families came around, what they did. But for this person who still suffers about what happened in high school, you know, we all carry scars into our adult life. You don’t want to pick at scabs because then they never get to be scars. They just are then always open wounds. At a certain point, you have to let go of the shit that was done to you in high school and middle school.

I thought it was an interesting question because, for a lot of gay people, their high school experience defines them much further into adult life than for straight people. It defines the sort of person that they became, defines the interests that they picked up or didn’t pick up, and their self-esteem.



It's a searing time in our lives as we hit puberty. We wear our sexuality in the least accepting environment for human sexuality or difference of diversity at all—high school. The timing of puberty in high school is terrible. We should move one or the other up, or back.

Tell us about when you got the word that President Obama had recorded an It Gets Better video.

I had written something—Valerie Jarrett gave that speech where she appropriated It Gets Better at an HRC [Human Rights Campaign] dinner when we still had seen no action, really, from the Obama administration on the problems of the LGBT community. And I was angry, and I wrote an even-handed blog post titled “Fuck the White House.” Then I got a call from the White House telling me that their feelings were hurt. And we had a very nice talk, and then I got a call a couple weeks later—after we had launched the project, and it was after Valerie Jarrett—another call from the White House, and I thought, “What did I do now?” It was them calling to say that they had recorded a video. And it was remarkable in that it was a couple of weeks before the midterm elections in 2010. So the president had not only recorded a video but taken time away from campaigning for money for the midterms to do it. And you know, you could have knocked me over with a feather. It was, I think, a prelude to the grace note that was the White House's handling of the DADT [Don't Ask, Don't Tell] signing ceremony that they invited their most vociferous critics.

Obama's video launched an avalanche of videos from very high-profile politicians—all Democrats, including Hillary Rodham Clinton.

Hillary's came first—a week before Obama's—and then Joe Biden, all the Cabinet secretaries, like the word went out from the top.

And yet to this date a year later, no top Republicans.

No. No Republicans at all, not a single Republican elected official. At any level of government. Not one. Not even the pro-gay Republicans. Not even Lincoln Chaffee, not even Susan Collins, not one who could potentially benefit by saying, “I don't think gay 14-year-olds should hang themselves.”

What's your position on Obama's 2012 re-election campaign, keeping in mind that he has come through on a couple of major promises to the gay community but has yet to endorse marriage equality?

We can't get to a point where there's no pleasing us, because then there's no upside to delivering for us if there's no pleasing us. That doesn't mean that we're 100 percent satisfied because we haven't gotten 100 percent of what we want yet. We're not 100 percent pleased, but we can be very pleased about the DADT, very pleased about the DOJ [Department of Justice] dropping the DOMA [Defense of Marriage Act] appeal, very pleased about other tangible evidence of progress from the White House. And we need to reward those actions with our support. That's the deal in politics. They deliver; they promise, you give, they get elected, they're supposed to deliver. If they don't deliver, you throw a fit.



**NO
REPUBLICANS
AT ALL,
NOT A SINGLE
REPUBLICAN
ELECTED OFFICIAL.
AT ANY LEVEL OF
GOVERNMENT.
NOT ONE.**



One of the oldest problems of any sort of insular social movement is that the perfect becomes the enemy of the good, and we create this circular firing squad. As a good example, some say we could have had ENDA [the Employment Non-Discrimination Act] if we'd cut out trans people, and a lot of gay people feel very angry about that lost opportunity.

I'm going to write Obama a big check. I've already written that I'm going to write Obama a big check. And I think other gay people should, and not just because the other guy will be worse, whoever that other guy is.

Speaking of the other guys, at the moment former Sen. Rick Santorum is talking about running in 2012. Your Santorum.com site is inarguably the most successful Internet prank of all time after the Rickroll.

Thank you. You know, he's trying to pull the Karl Rove on it and make his weakness his strength now by pointing to the Santorum.com campaign as evidence of how mean the left has been to him. Those mean, awful gay people! Look at what we've done to him and how he's suffered! He's trying to do the full Sarah Palin, like, “Oh, I'm a victim and look at what they've done.”

Now on a completely frivolous closing note, according to Out Magazine, you're the 40th most powerful homosexual in the country. How do you intend to wield that mighty power?

Well, I think I'm going to use that power to kill the 39th and then...

That would be Matt Drudge.

Yeah, I think I'll work my way up. I'm going to make this like a Shakespearean history play and I'm just going to murder the 39 people above me until I'm at the top.

I believe you're sandwiched in a hot Out Magazine three-way between Matt Drudge at No. 39 and Ken Mehlman at No. 41.

Where is this list? I want to see how I can get out of that sandwich. 



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THE TAO OF RU

*Viewers of RuPaul's hit television shows aren't just watching men in drag.
They're seeing the star's philosophy in action.*

BY GINA VIVINETTO

RuPaul is back on top with three hit television programs on Logo, including RuPaul's Drag Race, the most-watched show in the network's history. On the telephone from Los Angeles, the multimedia superstar answers 10 questions about the magic behind Drag Race, his favorite camp movie, and that long-lost disco duet.

1. Grandmothers, straight couples, gay teens—so many people enjoy RuPaul's Drag Race. How do you explain the show's universal appeal?

It's exciting, it's colorful, and the child in us is attracted to bright, shiny, colorful things. Plus, the kids on the show are so creative and, really, they act out the human drama. It can be gut-wrenching at times, but it's amazing to watch.



2. The contestant challenges on the show combine facets of other reality programs: making clothes, styling hair, modeling. But Drag Race is so much more than a reality contest. What's the magic?

The nature of drag is really breaking the fourth wall. We're able on this show to sample every aspect of pop culture, of life on this planet, but also do it with a wink. There's a knowingness to drag.

Drag has been stigmatized in our culture, and the truth is, it's not because of femininity, or boys playing with girls' stuff. It really has to do with the ego mind. It doesn't like being called out for being a fraud. Drag makes fun of identity. The truth is you are a spiritual being having a human experience. Drag knows that. Drag does this incredible,

spiritual thing of basically saying, "I'm a spiritual being having a human experience and I can change my human form! I can go from being a male to a female! I can go from being funny to sad! I'm everything!" That's what makes this show special.

3. You talk about the duality of human nature in your book *Workin' It!: RuPaul's Guide to Life, Liberty, and the Pursuit of Style* (It Books, 2010). On the show, you play the host in drag and the backstage mentor in a men's suit. Was that a conscious decision to show both sides of yourself?

Absolutely. It was also important to express my authority in the field. I had to be seen out of drag so I could show that there is thought and consciousness behind it. When I'm in drag, people get very distracted (laughs). It's a little more difficult to connect to me when I'm towering over you in heels.

4. This season's jock makeover episode was groundbreaking television. At the onset, we saw five aloof jocks tossing footballs. By the end, and particularly in the follow-up *Untucked* episode, they were in drag and talking about their feelings. The blond jock, Matt, was filled with empathy, remembering dates he'd been on when he parked the car without thinking of how far a girl would have to walk in heels.

When he said that, I was so moved. In fact, everyone has come to us and said that episode, by far, on so many different levels, is the best show we'd done in the series. It really exemplifies how drag changes lives on many different levels. It's not just, "Oh that's pretty! I look like a woman!" It's more than that. It says, "If I am a human on this planet, I'm going to have fun with it." It says, be compassionate. Understand that other people are basically just trying to make a way for themselves, too.

RAVEN, NINA FLOWERS AND MORGAN MCMICHAELS
HELP TRANSFORM REAL WOMEN INTO POWERHOUSE DIVAS
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5. The show's guest judges have been spectacular. Seeing (former Black Flag singer and spoken-word artist) Henry Rollins on the panel reminded me your roots are in punk rock. I know Henry from the East Village, actually. We used to rehearse in the same rehearsal hall on Avenue A. We became friends then, and we actually did a duet back then that never came out. We did—(laughs). We did “Funkytown.” I don’t know what record company he was with then. It was either Doug Morris or Jimmy Iovine who said, “Uh, no. That won’t be happening here.”

But he’s lovely. I think most celebrities understand that drag isn’t all that different from what they do. They understand there is life onstage and life behind the scenes, offstage.

6. Are you ever surprised by how many straight male celebrities love drag?

I don’t hang with a lot of celebrities. But I have to say when I did the movie *To Wong Foo [Thanks For Everything] Julie Newmar*, it was amazing how Patrick Swayze, John Leguizamo, and what’s his name... Wesley Snipes.... They were in heaven. I’ve been around straight guys who get to do drag and they are in ecstasy. We live in a male-

I’VE ALWAYS FELT SO BAD FOR MASCULINE MEN IN OUR CULTURE. THEY HAVE TO KEEP UP THIS FAÇADE FOR SO LONG.

dominated culture. To have the green light to put all that bravado aside and behave in a different way is so freeing to them. I’ve always felt so bad for masculine men in our culture. They have to keep up this façade for so long. It must be so taxing.

7. Are the 20-year-old kids who do drag now very different from when you were that age? Has drag changed? It is different. Back when I was starting out, there was more of a political aspect to it. I started out in punk rock, and we were doing it really out of a sort of anti-Reagan, anti-establishment position. Today, the kids do it out of a more personally political angle. I worship the kids on our show. These are the trailblazers. They do this on their own, after everyone has taunted them saying, “You’ll never amount to anything.” And they’ve said, “I hear ya, but I’m going to do this.”

8. You’re famous for flamboyance. People might be surprised to hear you’re very disciplined in your personal life. You don’t smoke. You eat a spartan diet. You meditate. Has that always been the case?

No, I’m a real work in progress. I’m 50. As time goes on, you realize there are things you don’t need to waste time on. And then there are things worth putting a lot of energy into. I really need to practice putting energy into this moment and to not get distracted by things that are, quite frankly, B.S. The truth of the matter is my main objective is to be kind to myself and to be sweet.

9. We all know our share of bitchy queens. Is it possible to be clever and witty without being cruel?

Absolutely! It depends on your intent. If you’re coming from a place of love—even if it’s something that’s off-color—you have to make sure it’s coming from a place of love. Because we are all one entity on the planet—if you are mean to someone else, you’re actually being mean to yourself. The effect of that kind of harsh criticism lives in us. It actually does have an effect on us physically.

10. You’re a fan of campy movies. If you could put yourself in any film from any era, a walk-on cameo in anything, which movie would you choose? I would probably want to be in *Elvira, Mistress of the Dark*. I love it so much. I quote it so much that it’s become part of my everyday vernacular. I don’t even know when I’m doing it.

THE CATWALK TO ENLIGHTENMENT

[Sure, RuPaul's Drag Race packs plenty of camp and cattiness, but the show, like its host, has its transcendent moments, too:](#)

- Season three’s “Jocks in Frocks” episode had contestants attempt the ultimate sister act. The girls transformed five straight jocks into (mostly) fabulous queens—and viewers watched as machismo gave way to empathy.
- Season three’s “Life, Liberty, and the Pursuit of Style” episode brimmed with emotion. Contestants created heartfelt video messages to America’s troops while Alexis Mateo acknowledged a former beau was fighting overseas.
- Season two’s finale brought the drama. Crowned the season winner, Tyra Sanchez collapsed to the floor, struggling to breathe. It also brought viewers: The show was the most-watched program in Logo history.
- Season two’s cathartic reunion episode gathered the girls together to discuss the show’s impact on their lives. Jessica Wild received a letter from the mother of a gay child who said the show improved their relationship. Pandora Boxx tearfully told of her father, just weeks before his death, calling to say he was proud of her.
- After winning season one’s commercial challenge showcasing Mac Viva-Glam cosmetics—a line with proceeds donated to HIV/AIDS causes—Ongina tearfully shared that she’s living with HIV—and has since become a visible activist promoting awareness about the disease.

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A *MESSENGER* FOR THE MASSES

Lady Gaga is an expert
on what sells,
and gay rights
is her latest ware.

BY JONATHAN RAUCH

ILLUSTRATION BY NOMA BAR



A serious look at Lady Gaga's rhetoric on gay rights? I flinched when an editor suggested it. Aren't people already gaga enough over Gaga? Trendy intellectuals are busy claiming her. Feminists call her a gender revolutionary, anti-looksists call her a breakthrough for the homely, professors discern her "espousing a philosophical position that we ought to take seriously." There are "Gaga studies" websites where you can

read articles like "Lady Gaga and Social Death: A Genealogy." For the morbidly curious, there is even an online academic journal.

Enough already. Gaga is a pop musician, and she's a celebrity, and she's pro-gay. These days there are any number of musicians and celebrities who are pro-gay. Fine, good for her, now could we please move on?

But I figured it could do no harm to go

listen to Gaga: her speech at a gay-rights rally on the National Mall (where she described her appearance as, no less, "the single most important moment of my career"); a speech at a rally in Maine for the (ultimately successful) campaign to repeal Don't Ask, Don't Tell; interviews, clips from her concerts, her pro-gay anthem "Born This Way." I was surprised. Gays, equality, the



Constitution—big, important things—are things she talks about. And she talks about them seriously, without a hint of awkwardness or self-consciousness or celebrity dizziness. It really is true, and not pseudo-academic hype: Gaga has substance.

No, she is not a particularly original thinker. But neither is she a particularly original musician, as music critics have been known to point out. What Gaga does brilliantly is gather familiar elements, assemble them in a way that seems fresh, add a melodic hook that attaches itself to your subconscious, and create a seamless package that sells. She brings those same magpie gifts to her passion for gay equality: gathering the contrapuntal themes of homosexuality and equality and patriotism and God, weaving them together, and putting them across with a compelling directness that a nerdy Washington writer can only envy.

Here, however, is what I expected even less to hear in the utterances of a 25-year-old, bleached-blond, overdressed pop star: the foghorn-ugly voice of a man old enough to be her grandfather. Or great-grandfather.

GAY IS GOOD

You've probably heard of Frank Kameny (though way too many gay Americans, and for that matter Americans, have not). Born in 1925, he saw combat in World War II, only to be fired from his government job in 1957 over allegations of "homosexual activity." Instead of slinking away in shame, as homosexuals were supposed to do in those days, he appealed through the executive branch, Congress, and the Supreme Court. When the government, in its majesty, waved him away as an "admitted sexual deviate," he launched a pioneering gay-rights group (the Mattachine Society of Washington), helped dozens of other gay government employees to challenge discrimination, organized the country's first gay civil-rights demonstrations, became the first

openly gay person to run for Congress, and led the effort to remove homosexuality from psychiatry's list of mental disorders. He went on to see many of his goals realized, and to be honored, on multiple occasions, by the very government that once fired him.

Kameny stands out for his courage, of course, but even more for his vision. Back in the days when many gay activists believed, as one put it, "What this movement is about is fucking," Kameny set his sights higher, insisting that opponents of gay equality were the true radicals; that he, not they, stood in the mainstream. "This is our country, our society, and our government—for homosexuals quite as much for heterosexuals," he declared, announcing his congressional campaign. Gay equality and American patriotism, for Kameny, were the same thing. By fighting anti-gay discrimination, he told the Supreme Court in 1961, he was merely doing the same thing at home that he had done abroad during the war: fighting anti-American tyranny.

If you know Kameny, you know he says that the accomplishment in which he takes greatest pride is coining a slogan: "Gay is good." Actually, the slogan never caught on, but it encapsulates Kameny's unashamed, unapologetic, in-your-face worldview. Gay is not merely as good. It is good, period! Blessed, beautiful, beneficial! It never seemed to occur to him that gay people had anything to be ashamed of, that they

were anything but wonderful. You think there's something wrong with homosexuals? Shame on you—not us! You twist law and policy to harass the very people they are supposed to protect? Then it is you, not us, who betray our country and its values. From Day One, he somehow never doubted that the anti-gays, not the gays, were the perverts.

GAY IS AMERICAN

I've had occasion to wonder: How would Kameny's values translate into the language of a generation for whom he and Stonewall are ancient history? I think now we know the answer:

"This is not a fucking moral or ethical issue about whether you believe in your sexual orientation. This is about fucking human and civil rights. This is about equality, this is about the American dream, this is about why we live in this country, because it is supposed to be free for everyone."

Or this:

"They say that this country is free, and they say that this country is equal. But it is not equal if it is sometimes."

Or this:

"Should the military be allowed to treat constitutional rights like a cafeteria? ... Should soldiers and the government be able to pick and choose what we are fighting for in the Constitution? Or who we are fighting for? I wasn't aware of this ambiguity in our Constitution. I thought the Constitution was ultimate. I thought equality was nonnegotiable."

That's all Gaga, of course: from a concert and the speeches on the Mall and in Maine. The latter speech, by the way, was delivered in front of a giant American flag, the stripes billowing behind her as if in a Reagan campaign ad: good symbolism on the part of the event's promoters, but also wholly in tune with her message.

For years, the gay-rights movement ceded the symbols of patriotism to the Right. To this day, you see a lot more

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GAGA RALLIES
CROWD IN MAINE.

REWIND ON GAGA'S RALLY CRY

October 10, 2009

"It's a privilege to open tonight for Lady Gaga. I've made it," jokes President Obama during the annual Human Rights Campaign banquet in Washington. Gaga stands, receiving a standing ovation.

October 11, 2009

During the National Equality March on the National Mall, Gaga takes the podium and declares it "the single most important moment of my career." In response to skepticism by Rep. Barney Frank about the rally's effectiveness, she says, "We are putting more than just pressure on this grass today—today, this grass is ours."

September 14, 2010

Senate Majority Leader Harry Reid exchanges tweets with Gaga about repealing Don't Ask, Don't Tell, agreeing that "it's the right thing to do."

September 20, 2010

Gaga tells homophobic troops, "If you don't like it, go home!" during a speech against DADT held in Maine to target the state's two moderate Republican senators.

February 11, 2011

Lyrics for "Born This Way," the first single from the singer's new album of the same title, aren't shy about their stance for equality. The government of Malaysia later requires radio stations to play only a censored version.

March 4, 2011

During a concert in the district of New York state Sen. Mark Grisanti, Gaga calls on fans to lobby the Republican for passage of gay marriage. His e-mail inbox is flooded.

March 9, 2011

A deal to sell "Born This Way" in Target stores is scuttled by Gaga in objection to the company's donations to political candidates who oppose gay marriage.

rainbow flags than American flags at a Pride march. Given the disgraceful way the country has historically treated homosexuals, some hesitation about flag-waving is understandable. Just as Kameny always said, the country let us, and itself, down.

But, like him, Gaga refuses to let down the country. It never seems to occur to her that homophobia could be anything but un-American. When she speaks against Don't Ask, Don't

Tell, her emphasis is not primarily on the injustice to gay people, though that's certainly there. What she really wants to talk about is the injustice to the Constitution. The gay members of the armed forces, not the haters, are the ones who are defending the country's ideals and, thus, the country. It's the haters who should be kicked out.

Gaga calls her gay fans "beautiful." Not just "as" beautiful, but just plain beautiful. Gay, to Gaga, is gorgeous. It

might not occur to her to say, in as many words, "Gay is good." But only because, for her, that truth is self-evident.

GAY IS GOD

In one respect, Gaga goes further than Kameny toward seeing gay rights as part and parcel of the American Way. A resolute secularist, Kameny regards biblical religion as a jumble of ancient myth and superstition. If you think God condemns homosexuality, then—as I once heard him tell a anti-gay Christian activist—"your god is a false and bigoted god." For Gaga, by contrast, God is on our side. "God makes no mistakes," she sings in "Born This Way." When she ends her speech on the National Mall declaiming, "Bless God and bless the gays!" she is upending not only years of anti-gay sentiment on the part of the godly (or, in any case, vast numbers of them) but also years of suspicion and hostility toward religion on the part of gay activists.

Of course, again, history has given gays more than ample reason to view organized religion with fear. But Gaga has moved on. Gay versus God is a false choice for her, a nonstarter. Asked by an interviewer who she thanks more, God or gays, she rejected the distinction: "I thank them both equally, because they made one another." That is, they are made in each other's image, their goodness indivisibly conjoined.

Lady G. is not Frank K. in a meat dress (which is not, actually, an image one wants to linger on). It would be an injustice to both of them to describe her as his echo or imitator. But they share a common vision of an America that is every bit as gay as it is straight, and if he was the early pioneer in propounding that vision, she is the modern genius at marketing it. "I know what's coming next," she once said, describing her own talent. "I've got that intuition." She really does, and you don't need to major in Gaga studies to know that her intuition has guided her to a great message for gay rights. ➔

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MARK ANGELO & VIOLET



COUPLES

Let's recognize these couples even though the law doesn't

Florida voters passed a constitutional amendment in 2008 banning any legal recognition of the relationships between these Fort Lauderdale couples. As Minnesotans face a similar measure on their ballots in 2012, state Rep. Steve Simon famously delivered a question for them to consider: "How many more gay people does God have to create before we ask ourselves whether or not God actually wants them around?"

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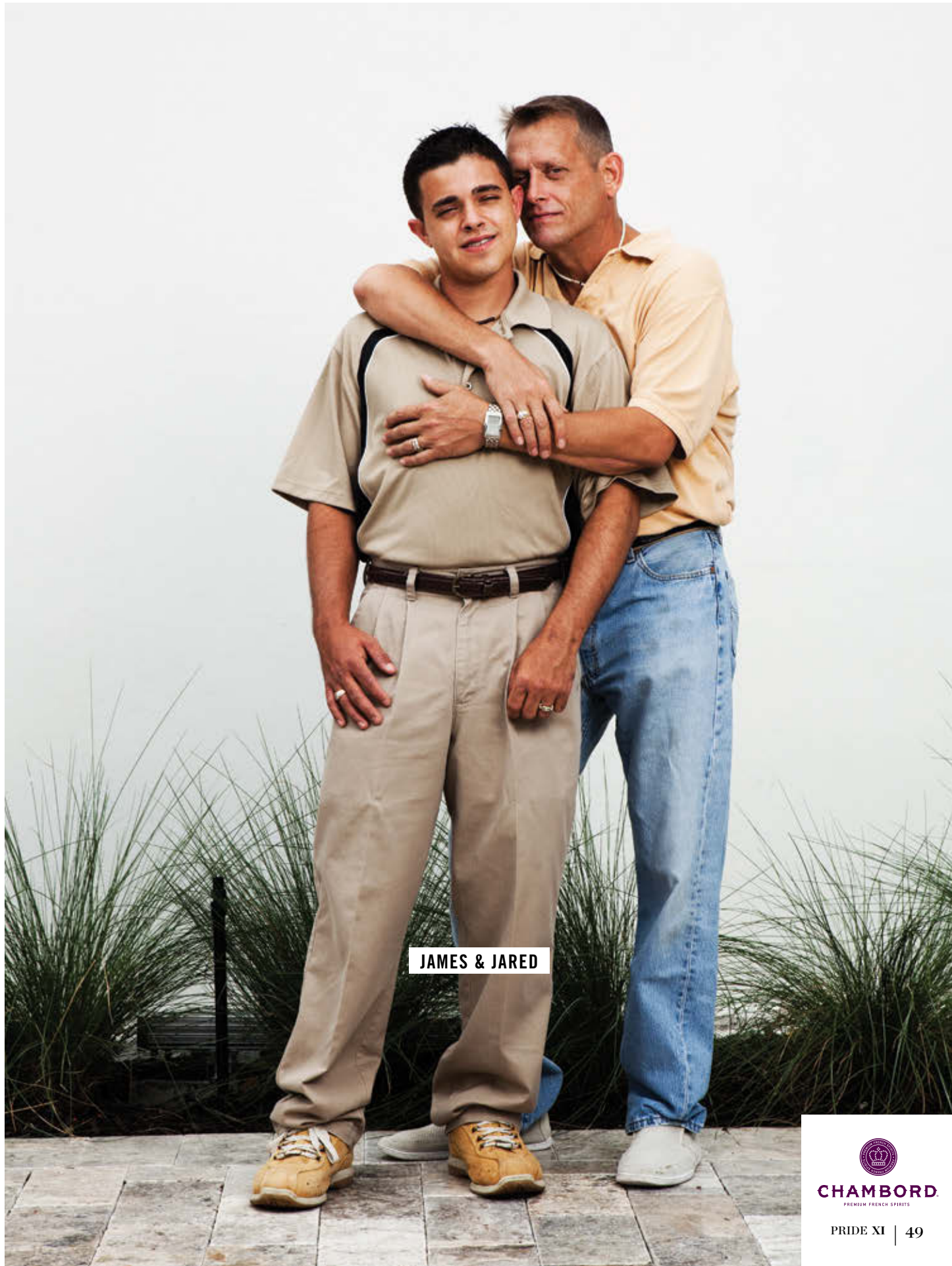
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A TIME FOR CHANGE, A TIME FOR PRIDE

DEAR READERS, Times are always changing, and change is the only constant in our lives. But it appears we find it more difficult lately to cope with the pace of change around us. The status quo seems suddenly challenged by factors we find difficult to understand and hard to control. Today, many citizens around the world are more and more discontent with the way they are governed and the feeling that globalization is getting the better of them.

Instead of being disinterested and even feeling helpless, people around the globe are forming new groups and movements, demanding freedom and their legal and democratic rights—simply a better life in dignity and peace. The current changes in Tunisia and Egypt are promising examples, and it seems that other societies in North Africa and the Middle East are following suit.

But not all of these movements and groups are favorable to our LGBTI communities. In times of uncertainty, some people look for “safety,” longing for a life less challenging, trying to conserve the status quo. This also means being afraid of the unknown—afraid of foreigners, gays, transgendered, lesbians, or, basically, any people living a life different from theirs. Angst also leads them to find salvation in religion—we know very well where this path can lead.

The pride movement is deeply rooted in the civil rights movement and has always played an important role in demanding social and legal change. In many countries we have achieved the goals we set out to accomplish, and yet in some of these societies our rights are again challenged. Especially as Pride organizers, we have to be aware and alert to never lose our political and activist edge. History has taught us that every achievement can be challenged or even reversed.

It is InterPride’s mission to promote lesbian, gay, bisexual, and transgender pride on an international level; to encourage diverse communities; to hold and attend Pride events; and to act as a source of education. We hope that our work and that of our members helps to keep our societies pluralistic, open, free, and safe.

The board of InterPride wishes you a happy Pride season, many good moments, and some time to reflect.

Trisha Clymore & Mark Fredrick Chapman

CO-PRESIDENTS
INTERPRIDE INC.

MARCH FOR EQUALITY

By
Johnathan Jones
Alaska Pride

Over the last year, we have seen a couple of major strides toward equality in the United States. The first came at the end of 2010 with the repeal of the Clinton-era Don't Ask, Don't Tell law. The second came earlier this year when the Obama administration decided to no longer defend the Defense of Marriage Act. In several other countries around the world, same-sex marriage is legal and LGBTQ people enjoy the same rights and privileges as their heterosexual counterparts. That being said, our march toward equality has a long way to go.

Some prides around the world began with a march or a protest or are still fighting. Think of Stonewall in New York or the very first gay and lesbian march in Sydney, Australia, or Moscow Pride in Russia. All of these events led to the arrests and beatings of many brave souls who decided to march and fight for equality. Today, especially in the United States, Canada, Australia, and other countries, pride parades and festivals have taken the place of pride marches. We need to remember that our pride parades represent more than just a time to party. Inequality still exists. Homophobia is still a very powerful force throughout our world. Seven countries still have laws making homosexuality punishable by death.

Here in the U.S., many states have passed laws making same-sex marriage illegal. There are still states that ban LGBTQ foster parents and adoptions by those who are LGBTQ. Saddest of all is that teens are taking their lives because of homophobia and bullying in schools, colleges, churches, and homes. Our fight continues. We have a long way to go, and we need to remember our history and roots as we move forward.

Pride parades began as protests demanding equality, respect and rights. I fear that some of us have forgotten that. This year, as you celebrate pride at parades and parties, remember the original marches. Remember the work that still must be done. Do more than just party. Be inspired and excited by all the folks you see marching proudly. Be energized by the diversity of people you see who are out and proud. Take that energy, inspiration, and excitement and fight for equality the other 364 days of the year. I want you to step up and "March for Equality."

There is still so much work that needs to be done. Join with me and others as we continue the march for our equality and change.

Help prides in conflict around the world and make a difference today.

Make a donation to the InterPride Solidarity Fund.
www.interpride.org/solidarity-package

I'm From Driftwood

True Stories by Gay People From All Over
By Nathan Manske

"Keep it to yourself."

"I'm OK with it, I just don't want to hear about it."

"Why do you have to flaunt it?"

That nasty little "it" is usually in reference to sexuality, but it also has a much deeper, darker meaning. "It" is the LGBT community's stories and history.

For centuries, we've been told to keep it quiet, keep it in the closet, and keep it in the bedroom, as if sexuality is restricted to sexual acts. But now that LGBT activism seems to be embedded in our society across the country, and acceptance is happening at a lightning-fast pace, more and more people want to talk about it. And it is indeed happening fast.

I was lucky enough to hear equality activist Zoe Nicholson speak in Pittsburgh a couple months ago. She quoted Gloria Steinem, saying that it takes a social justice movement 150 years from concept to full integration. Based on that estimation, we're doing pretty darn good. I would say that's beside the point, but sharing our stories is no doubt helping speed along that progress. Instead of hiding it, we're wearing it on our sleeves, sharing it with our families, sharing it with our friends, and the best part yet, sharing it with complete strangers. It feels good to get it out there. That's part of the reason I created ImFrom-Driftwood.com.

ImFromDriftwood collects and shares true LGBT stories from all over the world, primarily to help queer youth realize they're not alone, no matter who they are, where they are, or what they're going through. I launched the site in early 2009, and as the stories kept coming in—with topics ranging from first dates, first crushes, and first times to conversion therapy, HIV/AIDS, and marriage inequality—I realized there's another purpose to collecting all these stories: to provide an outlet for people to talk about it—whatever it may be—sometimes for the first time. And in sharing a story, there are sometimes unexpected results.

Soon after I launched ImFromDriftwood, someone shared a story that I didn't like. In fact, I almost didn't post it. Honestly, I just thought it was a little boring. But my rule is, if it's a story, I'll post it. So I did. About an hour later someone left a comment saying, "This is the best story I've read on here." Shows what I know. A few months later, I received an e-mail from a closeted teen who said reading all these stories literally saved his life. Suddenly he felt normal.

I don't know what will inspire someone. Neither do you. But I promise you this: Someone out there will be inspired by your story, whatever story you decide to share. And in doing so, you might just save a life.

PRIDE HOUSE: A YEAR LATER, AN OLYMPIC LEGACY

By
Dean Nelson

The 2012 Summer Olympics and World Pride in London are around the corner. We are hopeful that we will once again have an opportunity to host a Pride House Pavilion, celebrating sexual diversity and raising awareness of homophobia, especially within sports. At the last Winter Olympics in Vancouver and Whistler, Pride House served as a catalyst for changing societal attitudes on homophobia and gays in sports, and put a spotlight on sexual diversity.

From the announcement in May 2009 that Whistler would create the first ever Pride House, GayWhistler.com grabbed headlines around the world. Pride House offered a fresh perspective, openly engaging the issue of sexual identity and sexual diversity at the Olympics for the first time. In the months leading up to the Olympics, athletes and celebrities embraced their sexuality and shared their stories with the world. These included athlete Brendan Burke, a college athlete and the son of Brian Burke, general manager of the National Hockey League's Toronto Maple Leafs, who shared his story with

ESPN in November 2009. (Brendan Burke died in a tragic car accident in February 2010.)

Then English rugby player Gareth Thomas came out in December 2009. Like Burke, Thomas shared his story in the hope that his revelation could help create a more inclusive sporting environment, make it safer for players to be authentic and shed the burden of hiding their sexuality, and allow them to focus all of their energy on their chosen sport.

Dan Savage led the charge with the "It Gets Better" campaign in September 2010, sparking a vital conversation on homophobia and bullying in schools. An outpouring of support circled the globe, including messages from some of straight allies, including English rugby star Ben Cohen, who recorded a YouTube video telling gay teens, "You have the right to be happy." Other messages came from high-profile actors, singers, politicians, organizations, ordinary citizens, and celebrities including Oprah Winfrey, Ellen DeGeneres, President Barack Obama, Rick Mercer, Lady Gaga, and, of course, the InterPride Organization—just to name a few.

The mission and primary goal of Pride House 2010 was to create aware-

ness of sexual diversity, open up the dialogue on homophobia, and effect change. When we see more gay-positive programming in TV, movies, videos, and songs, we know that Pride House may have had a small part in this.

We still have a lot of work ahead, but we're encouraged by the changes already under way. Although it is still illegal to be gay in over 70 countries, with death penalties in seven, in March more than 85 nations signed a United Nations resolution to end homophobic violence and laws against gay sex. A statement released by U.S. Secretary of State Hillary Rodham Clinton and the Obama administration read: "Eighty-five countries from every region of the world joined together in a historic moment to state clearly that human rights apply to everyone, no matter who they are or whom they love."

Until all people everywhere are treated with equality and respect, regardless of their sexual identity or sexual preference, our fight will continue, and the relevancy of a Pride House at major sporting events will be necessary.

A CALL FOR BASIC HUMAN RIGHTS AROUND THE WORLD

BY

WILLIAM URICH

DESPITE MANY ADVANCES IN RIGHTS FOR LGBTI COMMUNITIES, HOMOPHOBIA AND ANTI-GAY VIOLENCE ARE A FACT OF DAILY LIFE IN MANY PARTS OF THE WORLD; A REPORT ON THE RELATIONSHIP BETWEEN INTERNATIONAL PRIDES AND HUMAN RIGHTS.

The central and southeastern European region of InterPride has experienced unprecedented growth, with Prides in Zagreb and Bucharest joining as new members. Further, LGBTI activism in Albania and Macedonia may pave the way for future Prides in these countries. However, most of the area still has difficulty with organizing, fundraising, and coping with religiously and politically sparked homophobia, in addition to balancing human rights efforts with pride activism.

Nowhere is this more apparent than in Turkey, a land of continued paradox, where Prides have been occurring for nearly 20 years in relative safety but with an increasing atmosphere of homophobia. Despite a doctrine specifying the separation of church and state, this predominantly Muslim country is witnessing a dramatic surge of Islamic interpretation applied to municipal and national laws. Lambda Istanbul, one of the country's largest and most active LGBTI rights and Pride organizing groups, continues to fight numerous lawsuits seeking to shut them down.

On a more positive note, following in the wake of Serbia's first successful pride march last year (after a previous attempt in 2001 was broken up violently), the Gay-

Lesbian Info Center, a Belgrade-based NGO, is lobbying to amend the Serbian constitution to include same-sex marriage. Given the highly homophobic attitude of Serbian society and the opposition of the Serbian Orthodox Church, this will undoubtedly take longer than the nine years it took to produce a Pride.

LEGAL RELICS OF COLONIAL AFRICA

There is no InterPride representation in Africa. LGBTI people throughout sub-Saharan Africa have faced an unprecedented rise in persecution, fueled and financed by American right-wing evangelical groups. This occurs most easily in former colonies that inherited the draconian anti-gay laws and antiquated legal systems of former colonial nations. These "saved" laws remain on the books, changed little since African nations gained their independence in the last century. In many cases, these laws view homosexuality as akin to bestiality.

Although homosexuality existed in Africa prior to European colonization, it is now seen as a Western import. Moreover, the Western threat of withdrawing international aid in response to human rights abuses is met with anger and indignation by African nations who view this as the West forcing its evil ways on a morally pure Africa—the same morally

pure Africa that produced genocide in Rwanda. And the Congo. And Darfur.

THE 'KILL THE GAYS' BILL AND 'CORRECTIVE' RAPE

A coalition of African lesbians recently lost their bid for observer status when their application to the African Commission on Human and Peoples' Rights was rejected. Moreover, women have little or no power on the continent, and in many areas, "corrective" rape is a common method used to "cure" lesbianism. A small group of sex workers and LGBTI activists from the Sexual Rights Center took part in a march in Zimbabwe to commemorate "16 Days of Activism Against Violence Against Women," organized by the Musasa Project. During a gathering at City Hall in Bulawayo after the march, this group of "undesirables" was forced to leave the commemoration ceremonies by police—because homosexuality is illegal. The abuse of women and children, as well as LGBTI persons, occurs with impunity and underlines the sad fact that the difficulties sexual minorities face are not considered worthy of state attention. In Africa, this is the rule rather than the exception. The possibility of organizing any manifestation, Pride or otherwise, is nearly impossible.

The situation in Uganda was covered extensively during one of the human rights sessions at the InterPride annual general meeting in Long Beach, Calif., last October. Although the "Kill the Gays" bill had been put aside in Uganda's Parliament when this magazine went to press—at the insistence of President Yoweri Museveni (who capitulated to Western international pressure and threats of discontinued financial aid)—provisions of the bill exist in other legislation and the bill's author, MP David Bahati, is determined not to let it die. With the help of the Rev. Martin Ssempe and others, including ongoing help from U.S. evangelicals, it most assuredly will not. Given the intensity of religious anti-homosexual hatred in Uganda, passage of this bill is just a matter of time.

Throughout Africa, the increase in the recognition of the existence of gay people—not always met with the ferocity of Uganda’s “Kill the Gays” bill or the murder of lawyer-activist David Kato—is still perceived negatively. This higher profile comes about primarily because of the correlation between men who have sex with men and HIV/AIDS, as well the greater visibility of the LGBTI population; yet HIV/AIDS treatment and education remains mostly unavailable.

Some areas are not as bad as others. Openly gay David Kuria has announced his bid for senator in the 2012 Kenya elections. It is doubtful he can win. Homophobic officials are making his sexuality an issue, instead of focusing on more important, socially relevant concerns. As we have repeatedly seen, such posturing is typical. A member of the Gay and Lesbian Coalition of Kenya, Kuria continues envisions a patient strategy that involves building alliances with civil society groups and talking with religious leaders. There has only been slight success in doing so, exemplified by the deflation of tensions following an anti-gay riot in February in the town of Mtwapa, and a refusal by Special Programs Minister Esther Murugi, who openly encourages the acceptance of gay people into society, to resign. Additionally, gays joined in a Nairobi march calling for improvements to health care. Justice Minister Mutula Kilonzo, who defended Murugi, considers discrimination in HIV services “a gross violation of human rights.” Throughout the developing world, AIDS issues go hand in hand with human rights and activism.

But the battle in Kenyan society continues to be bitter, and safety remains an issue. LGBTI activist Denis Nzioka warns of using caution in dating, communicating on the Internet, and patronizing questionable venues. Prime Minister Raila Odinga has stated publicly that he wants no homosexuals in his country and wants all gays and lesbians arrested. This view echoes the railings of Zimbabwe’s Robert Mugabe, Namibia’s Sam Nujoma,

and many other African heads of state.

‘FOREIGN, SATANIC, AND SADISTIC’

In Senegal, the attitude toward LGBTI people is homophobic. Laws criminalize “unnatural sexual acts” and punish offenders with a substantial fine and five years in prison. Violence against gays is common, as is violence against those perceived as gay. This climate of hatred is encouraged by the manipulation of Senegalese society by religious and political figures, and the media is responsible for perpetuating the stereotype. With no protections, LGBTI people and those perceived as LGBTI not only face fines and imprisonment, but are more likely to lose their families, employment, housing, and freedom based on prejudice.

Although Zambia was once considered a relatively tolerant society, there has been increasing anti-gay rhetoric by both religious and governmental leaders, resulting in concerns that Zambia will become another Senegal or Uganda. Anti-gay efforts were prominent during the country’s recent elections, and attacks on homosexuals are increasingly encouraged from the pulpit. And seemingly taking his cue from former Muscovite Mayor Yuri Luzhkov, who banned pride assemblies, Vice President George Kunda refers to homosexuality as “foreign, satanic, and sadistic.”

Elsewhere on the continent, the northern part of Africa has seen great changes in a number of countries as a direct result of sociocultural protests and revolutions. The governments of Tunisia and Egypt have been toppled, and Libya remains in strife. While these initiatives will hopefully provide greater freedom to citizens in mainstream populations, it is doubtful that such changes will extend to the LGBTI community. Despite the fact that LGBTI individuals took part in these revolutions, a post-colonial, religious, and cultural abhorrence of homosexuality persists in predominantly Muslim North Africa—as well as the rest of the continent. In contrast, the Republic of South Africa has been having pride

events in Cape Town and Johannesburg for years. Although it remains to be seen if the regime changes in North Africa will benefit the long-oppressed LGBTI segment of their respective societies, there is positive news. A National Day for Algerian LGBTIs was held the same day as the first successful Belgrade Pride. And in Morocco’s capital, Rabat, ceremonies occurred during the observance of the Moroccan national LGBTI day in October, complete with an open panel discussion of the difficulties LGBTI people experience because of their sexual orientation. Resulting from these talks, a letter was drafted to inform Moroccan officials of the numerous human rights violations against this segment of the population and serve as a reminder of the expected standards established by the various international human rights documents that Morocco has signed.

PUNISHABLE BY DEATH

Elsewhere in the Muslim Arab world, homosexuality is not only disallowed, it is often punishable by death. All seven nations that have a death penalty for being gay are Muslim. (The northern provinces of Nigeria fall under Sharia law.) Throughout Islam, and particularly in the Middle East, which has no InterPride representation, there is a pronounced lack of Pride organizing. Although some modest LGBTI groups operate in the Lebanese city of Beirut, Israel (which closely aligns itself with the West) is the only country in the Middle East with successful public pride events and a generally more accepting society.

The situation elsewhere in the region is not bright. Despite continued U.S. occupation, Iraqi gays continue to be hunted and exterminated. In Iran (where homosexuals don’t exist, according to President Mahmoud Ahmadinejad), the abhorrent practice of publicly executing gays continues. While these practices were basically ignored under President George W. Bush, they are not receiving the scrutiny they deserve by the Obama administration. →

PROTESTS, NOT PARTIES

Although Bangkok and Phuket have hosted Prides for some time, queer activists in Chiang Mai, Thailand, once again celebrated in public, this time joined by LGBTI activists from neighboring Myanmar. Their pride event, a staged demonstration to protest gay and lesbian discrimination, occurred this year without the interruption of the red-shirt thugs, who have thwarted Chiang Mai's Pride attempts in the past. This year's manifestation was organized by a coalition of human rights organizations, HIV care and advocacy groups and gay rights organizations. Chiang Mai has celebrated pride since 2007, although they are more accurately referred to as rights protests. There are no protections for LGBTI people in Thailand, but the country has traditionally been relatively lenient. The king was ailing at press time and not expected to live much longer. It is unclear what will happen in Thailand when his reign ends.

Honduras has celebrated pride events, but the participants often do so in fear, hiding their faces with masks. Sadly, three separate LGBTI murders have occurred since late 2010, bringing the total number of reported killings in that country to over 30.

Antigua and Barbuda, the Bahamas, Barbados, Belize, Dominica, Grenada, Guyana, Jamaica, St. Kitts and Nevis, St. Lucia, St. Vincent and the Grenadines, and Trinidad and Tobago still criminalize same-sex acts between consenting adults, with penalties ranging from 10 years to life in prison. As in Africa, these "saved laws" are a relic of the region's colonial past. Along with a shocking rise in religious fundamentalism imported from the United States, politicians are reluctant to effect any change. Fear keeps people in the closet and not only precludes pride events, it prevents the LGBTI community from seeking health treatment for HIV. Living on the "down low" is more common than the straight population wants to believe, and they too,

suffer an increase in infection.

Argentina has passed marriage equality, and a number of Prides throughout the country have reason to celebrate. Brazil, with a supportive government, has seen a marked increase in positive LGBTI activity. However, Luiz Mott, founder of Grupo Gay da Bahia, reports a frightening rise in LGBTI hate crimes in what the oldest LGBTI organization in Brazil shockingly refers to as a "homocausto." Also, a number of shootings occurred following last year's pride events in both Rio de Janeiro and Sao Paulo, which hosts the largest Pride in the world.

MORE THAN A PARADE

When word came that police had banned Budapest Pride, the world LGBTI community rallied with condemnation in close consort with many governments, particularly European Union nations. Fortunately, the police were forced to reverse the ban and Pride in Budapest is expected to take place. That Hungary held the EU presidency at the time was particularly alarming.

In a shocking move going against EU ideals, Lithuania continues anti-gay legislation outlawing the public spread of information on homosexuality. This would preclude the possibility of pride events there. In Kiev, Ukraine, activists held a Transgender Day of Remembrance on Nov. 20, 2010. During the peaceful assembly, participants were attacked and tear-gassed. The attackers escaped without being punished.

Despite the European Court of Human Rights decision on banned Moscow Prides, Pride in Moldova is still a moot issue. Hate speech is common and discriminatory acts are frequent, with a resulting spike in the suicide rate. Sadly, this occurs everywhere, not just in Moldova. It should be noted that American evangelical Scott Lively, who figured prominently in Uganda's "Kill the Gays" bill, made a trip to Chisinau to spew the same hate to eager Moldovans. And the mere rumor of a pride march in Georgia sparked several days of anti-gay dem-

onstrations in Batumi. In many areas throughout Eastern Europe (and all over the world, for that matter), public sentiments toward pride events are so negative that LGBTI activists don't even plan them. Efforts are better spent on outreach and education.

Municipal authorities in Minsk gave LGBTI activists approval to have a public demonstration against homophobia, a first under the Lukashenko regime in Belarus, which had previously banned them. There have been some other rather surprising developments, as well. After a modest but successful EuroPride Warsaw last year in homophobic, very Catholic Poland, Krystian Legierski was elected to Warsaw's City Council. Krystian is not only black, but the first openly gay public official elected in Poland. And in Finland, where some churches are trying to create a more accepting environment, people leaving homosexual-intolerant churches is a growing trend. Clearly, in some places, action brings reaction.

Pride is more than a parade, a big party, or drinking beer at a ballgame. Increasingly, Prides are returning to what they once were: a demonstration of and for basic human rights, and as our visibility in hostile areas increases, so too does religious and political opposition.

InterPride has little power to do anything except write letters denouncing bans affecting the basic right to peaceful assembly and to support grassroots efforts as they occur. We do this on a case-by-case basis. Solidarity should be stressed by encouraging sister city relationships. Any "action" can only come from the field, from our individual members. We can provide the information, but members themselves must educate their communities regarding the state of human rights and conditions in other areas. The best time to do this is during our respective pride events. Pride is a visible tool for education and engagement, and we need to be doing more of both to support our brothers and sisters around the world.

2011

CALENDAR

UNITED STATES

ALASKA

ANCHORAGE

IDENTITY, INC.
ALASKA PRIDE
June 18 - June 26
Step Up & Step Out
www.alaskapride.org

ALABAMA

BIRMINGHAM

CENTRAL ALABAMA PRIDE, INC
June 3 - June 12
Central Alabama PrideWeek
June 11 > Mardi Gras Style Night
Parade
June 12 > Central Alabama PrideFest
www.centralalbamapride.org

MOBILE

MOBILE ALABAMA PRIDE, INC.
April 29 - May 1 > Mobile Alabama
Pride Fest 2011
www.mobilealabamapride.com

ARKANSAS

CONWAY

CONWAY PRIDE
June 5 > 8th Conway Pride Parade
& Festival
www.conwaypride.com

ARIZONA

SEDONA

SEDONA GAY PRIDE
September 17 > Sedona Pride Festival
sedonagaypride.org/cms/

TUCSON

TUCSON PRIDE, INC.
June 26 - Remembering Our
Past-Celebrating Our Future
October 14 > Pride on Parade
October 15 > Pride in the Desert
www.tucsonpride.org

CALIFORNIA

EUREKA

HUMBOLDT PRIDE INC.
Sept 10 > Humboldt Pride Festival
and Parade
www.humboldtpride.org

LONG BEACH

LONG BEACH LESBIAN AND GAY
PRIDE INC.
May 21 - 22 > Long Beach Lesbian
and Gay Pride Celebration
www.longbeachpride.com

PALM SPRINGS

GREATER PALM SPRINGS PRIDE
November 5 - 6 > Greater Palm
Springs Pride Festival and Parade
www.pspride.org

SAN FRANCISCO

SAN FRANCISCO PRIDE
June 25 - 26 > San Francisco Pride
Parade & Celebration
www.sfpride.org

CONNECTICUT

HARTFORD

CT PRIDE
Sept 17 > CT Pride Festival
www.connecticutpride.org

DISTRICT OF COLUMBIA

WASHINGTON

CAPITAL PRIDE.
June 2 - 12 > 2011 Capital Pride
Celebration
www.capitalpride.org

DELAWARE

REHOBOTH BEACH

DELAWARE PRIDE, INC.
September 17 - 15th > Anniversary
Delaware Pride Festival
www.delawarepride.org

FLORIDA

GAINESVILLE

PCCNCF
October 16 > Pride Picnic Gainesville
October 22 > Gainesville Pride Festival
www.gainesvillepride.org

PANAMA CITY BEACH

EMERALD COAST PRIDE, INC.
June 23 - June 26 > Emerald Coast
PrideFest 2011
www.EmeraldCoastPrideFest.com

ST. PETERSBURG

ST. PETE PRIDE
June 25 > St. Pete Pride Street
Festival and Promenade
www.stpetepride.com

TALLAHASSEE

THE FAMILY TREE
COMMUNITY CENTER.
April 9-16 > Tallahassee
PRIDEFEST 2011
www.tallahasseepride.com

GEORGIA

ATLANTA

ATLANTA PRIDE
COMMITTEE, INC.
October 7 > Atlanta Pride Official
Kickoff Party
October 8 - October 9 > Atlanta
Pride Festival
October 9 > Atlanta Pride Parade
www.atlantapride.org

AUGUSTA

AUGUSTA PRIDE, INC.
June 24 - June 26 > Augusta Pride
2011
www.prideaugusta.org

HAWAII

HONOLULU

HONOLULU PRIDE
FESTIVAL FOUNDATION
September 15 - September 17 > The
Official 22nd Annual Hawaii State
Pride Parade & Festival Events
www.honoluluuff.org

IOWA

DAVENPORT

QC PRIDE, INC.
April 22 > Cocktail Party Celebrating
the Arts
May 5 > QC Pride Scavenger Hunt
June 4 > QC Pride Fest 2011
www.qcpride.org

DES MOINES

CAPITAL CITY PRIDE -
DES MOINES
June 10 - June 13 > Stand Up for Pride
2011
www.capitalcitypride.org



ST. PETERSBURG



CHICAGO

ILLINOIS

CHICAGO

PRIDE CHICAGO
June 26 > Pride Parade & Pride Month
www.ChicagoPrideCalendar.org

INDIANA

FORT WAYNE

FORT WAYNE PRIDE
July 23 > Fort Wayne Pride
www.fwpride.org

SPENCER

SPENCER PRIDE, INC.
June 4 > 2011 Spencer Pride Festival
www.SpencerPride.org

KANSAS

WICHITA

WICHITA PRIDE INC.
June 24 - June 26 > Wichita Pride
Festival & Parade
www.wichitapride.org

KENTUCKY

LOUISVILLE

KENTUCKIANA PRIDE FESTIVAL
June 17 - June 18 > Kentuckiana
Pride Festival
kentuckianapridefestival.com

LOUISIANA

BATON ROUGE

BATON ROUGE PRIDE.
June 25 > Baton Rouge Pride
Fest 2011
www.BRPridefest.com

NEW ORLEANS

DESTINY FOUNDATION / PRIDE
NEW ORLEANS CELEBRATION
June 13 - June 19 > Pride New
Orleans Celebration
www.destinypride.net

MASSACHUSETTS

BOSTON

BOSTON PRIDE COMMITTEE
June 3 - June 12 > Boston Pride Week
June 3 > Flag Raising Over City Hall
June 4 > Pride Day @ Faneuil Hall
June 6 > King & Queen Pageant
June 8 > Pride Idol
June 11 > Boston Pride Festival
June 11 > Boston Pride Parade
June 11 > Club Sizzle Youth Dance
June 12 > JP Block Party
June 12 > Stuart Sreet Block Party
www.bostonpride.org

NORTHAMPTON

LGBT COALITION OF WESTERN MASSACHUSETTS, INC.
September 24 > QUEER CARNEVALE: Pride of Western MA
www.lgbtcoalitionwma.org

NORTHAMPTON

NOHO PRIDE
May 7 > Noho Pride LGBT Parade & Rally
www.nohopride.org

MARYLAND**ANNAPOLIS**

CHESAPEAKE PRIDE FESTIVAL
August 20 > 2011 Chesapeake Pride Festival
www.chesapeakepridefestival.org

MICHIGAN**DETROIT**

MOTOR CITY PRIDE
June 4 - 5 > Motor City Pride
www.motorcitypride.org

GRAND RAPIDS

WEST MICHIGAN PRIDE, INC.
June 18 > 23rd West Michigan Pride Festival
www.westmipride.org

MINNESOTA**ST. CLOUD**

ST. CLOUD PRIDE
September 24 - 26 > St. Cloud Pridefest
www.stcloudpride.org

MINNEAPOLIS

TWIN CITIES PRIDE
June 25- 26 > Pride Festival & Ashley Rukes GLBT Pride Parade
www.tcpride.org

MOOREHEAD (and Fargo, ND)

FM PRIDE
August 11 - 14 > Fargo-Moorhead Pride
www.fmpride.com

MISSOURI**ST. LOUIS**

PRIDE ST LOUIS
June 25 - 26 > PrideFest 2011
www.pridestl.org/pridefest.html

MONTANA**BOZEMAN**

MONTANA PRIDE NETWORK
June 17 - June 19 > 2011 Montana Pride Celebration
www.montanapride.org

NORTH CAROLINA**ASHEVILLE**

BLUE RIDGE PRIDE
October 1 > Blue Ridge Pride-Alive with Pride 2011
www.blueridgepride.com

NAGS HEAD

OBX PRIDEFEST
June 24 - June 26 > OBX PrideFest
www.OBXpridefest.com

NEW JERSEY**JERSEY CITY**

HUDSON PRIDE CONNECTIONS CENTER
August 27th - August 27th > Hudson Pride Festival and Parade
www.hudsonpride.org

CHERRY HILL/PENNSAUKEN

JERSEY LYFE, INC.
Sept 9-11 > Southern New Jersey Gay Pride Festival
www.JerseyLyfe.org

ASBURY PARK

JERSEY PRIDE, INC. - EST.
June 4 - 5 > NJ's Annual GLBTI Pride Celebration
www.jerseypride.org

NEW MEXICO**LOS RANCHOS**

LOS RANCHOS DE ALBUQUERQUE PRIDE / SINTRA DIVINE, INC.
June 5 > Los Ranchos Village Picnic
www.sintradevine.org

SANTA FE

SANTA FE HUMAN RIGHTS ALLIANCE AND SANTA FE PRIDE
June 18-26 > Santa Fe Pride and Arts/Cultural event
www.santafehra.org/

TAOS

TAOS PRIDE
August 19-21 > Taos Pride
www.taospride.com

NORTH DAKOTA**FARGO (and Moorhead, MN)**

FM PRIDE
August 11 - 14 > FM Pride
www.fmpride.com

NEVADA**RENO**

RENO GAY PRIDE
19-Aug-11 - 20-Aug-11 > Reno Gay Pride - 15th Annual Festival
www.RenoGayPride.com

NEW YORK**NEW YORK CITY**

HERITAGE OF PRIDE
June 18 - 26 > New York City LGBT Pride Week 2011
www.nycpride.org

FLUSHING

PRIDE ALLIANCE LONG ISLAND
May 6 > Out at Citi

JACKSON HEIGHTS

Queens L and G Pride - est. 1993
June 5 - - 12/31/1969
Queens Pride
www.queenspride.com

ROCHESTER

ROCHESTER PRIDE
Jul 16 - 17 > Rochester Pride
rochesterpride.com

OHIO**CINCINNATI**

GAY & LESBIAN COMMUNITY CENTER OF GREATER CINCINNATI
September 9 > Pride Night @ Kings Island
www.cincyglbt.com

COLUMBUS

STONEWALL COLUMBUS
June 17 - 18 > Columbus Pride 2011
www.columbuspride.org

OREGON**SALEM**

CAPITOL PRIDE
Aug 6 > 33rd Annual Capitol Pride 2011
www.capitolpride.org

EUGENE

PRIDE DAY EQUALITY PROJECT, INC.
August 13 > Eugene/Springfield Pride 2011
www.eugenepride.org

PENNSYLVANIA**ALLENTOWN**

PRIDE OF THE GREATER LEHIGH VALLEY
August 21
Pride in the Park
www.prideglv.org

ERIE

ERIE GAY NEWS
June 11 > Pride Picnic
August 27 > March/Rally
www.picnic.eriegaynews.com

HARRISBURG

PRIDE FESTIVAL OF CENTRAL PA
July 28 - 31 > Pride Festival Weekend
www.prideofcentralpa.org

PITTSBURGH

DELTA FOUNDATION OF PITTSBURGH - PITTSBURGH PRIDE
June 11 > 2011 Pittsburgh Pride/Pride in the Street
June 12 > 2011 Pittsburgh Pride Awareness March & PrideFest
www.pittsburghpride.org

PHILADELPHIA

PHILLY PRIDE PRESENTS
Sunday June 12 > "PrideDay" LGBT Pride Parade & Festival
October 9 > OutFest
www.phillypride.org

READING

READING PRIDE CELEBRATION
July 15 - 17 > Reading Pride Celebration
<http://readingpridecelebration.org>

RHODE ISLAND**PROVIDENCE**

RHODE ISLAND PRIDE
Jun 17 - 19 > 35th Anniversary PrideFest and Illuminated Night Parade
www.prideri.com

SOUTH CAROLINA**MYRTLE BEACH**

MYRTLE BEACH PRIDE
August 25 - 27
www.myrtlebeachpride.com

SPARTANBURG

UPSTATE PRIDE
June 4 > 2011 March / Festival
www.upstatepridesc.org

TENNESSEE**NASHVILLE**

NASHVILLE PRIDE - EST.
May 7 - Martinis & Jazz
June 12 - Nashville Pride Pageant
June 15 - Spirituality Night
June 14 - Pride Roller Disco
June 18 - Nashville Pride Festival 2011
www.nashvillepride.org

TEXAS**FORT WORTH**

TARRANT COUNTY GAY PRIDE WEEK ASSOCIATION - EST. 1981
October 1 - 2
Tarrant County Gay Pride Week
www.tcgpa.info



SAN JUAN

PUERTO RICO

SAN JUAN

COALICION ORGULLO
ARCOIRIS INC.

June 5 > Marcha de Orgullo 2011
San Juan

CANADA

ALBERTA

EDMONTON

EDMONTON PRIDE FESTIVAL
SOCIETY

June 10 - 19 > Edmonton
Pride Festival 2011

www.edmontonpride.ca

NOVA SCOTIA

HALIFAX

LAMBDA COMMUNITY FUND

March 18 - 20 > Region 7
Annual Conference

www.atlanticahotelhalifax.com

ONTARIO

TORONTO

PRIDE TORONTO

June 24 - July 3 > Pride Toronto

www.pridetoronto.com

MANITOBA

WINNIPEG

PRIDE WINNIPEG FESTIVAL INC.

May 27 - Jun 5 > Pride
Winnipeg Festival

www.pridewinnipeg.com

NEW BRUNSWICK

MONCTON

RIVER OF PRIDE
RIVIERE DE FIERTE INC.

August 17 - 20 >
Moncton Pride Days

August 21 >
Moncton Pride Parade & Celebration

www.fiertemonctonpride.ca

ONTARIO

OTTAWA

CAPITAL PRIDE FESTIVAL - PRIDE
COMMITTEE OTTAWA-GATINEAU

August 19 - 28 > Capital Pride Festival

www.capitalpride.ca



MONTREAL

QUEBEC

MONTREAL

MONTREAL PRIDE
CELEBRATIONS

August 9 - 14

Montreal Pride Celebrations

www.fiertemontrealpride.com

SASKATCHEWAN

SASKATOON

SASKATOON
DIVERSITY NETWORK

June 4 - 11

2011 Saskatoon Pride Festival -

"Come out, Come out, whoever you are"

www.saskatoopride.ca

ALBERTA

CALGARY

PRIDE CALGARY PLANNING
COMMITTEE

September 2 - 11 > Pride Calgary 2011

www.pridecalgary.ca

AUSTRIA

VIENNA

HOSI WIEN

18-Jun - 18-Jun > Regenbogenparade

www.regenbogenparade.at

BELARUS

MINSK

IDAHO BELARUS

14-May - 17-May > March for Equality

www.idahobelarus.com

BELGIUM

BRUSSELS

THE BELGIAN PRIDE - EST.

14 May 2010

The Belgian Pride

www.thepride.be

FRANCE

MONTPELLIER

LESBIAN & GAY PRIDE
MONTPELLIER
LANGUEDOC-ROUSSILLON

31 mai 2011 - 6 juin 2011

Gay Pride/Marche des diversités

www.montpelliergay.com

GERMANY

CONSTANCE

(and Kreuzlingen, Switzerland)

CSD KONSTANZ e.V.

16th July 2011 - 16th July 2011

The one and only bordercrossing Pride
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www.csd-konstanz.de

www.csd-kreuzlingen.ch

ATHENS



STUTTGART

IG CSD STUTT GART e.V.

July 22-31 > CSD Stuttgart 2011

www.csd-stuttgart.de

OLDENBURG

LUST e.V.

June 18 > CSD Nordwest

www.csd-nordwest.de

GREECE

ATHENS

ATHENS PRIDE

June 4 > Athens Pride

www.athenspride.eu

HUNGARY

BUDAPEST

RAINBOW MISSION FOUNDATION

June 11-19 > Budapest Pride

www.budapestpride.hu

ICELAND

REYKJAVIK

REYKJAVIK GAY PRIDE

August 4-7 > Hinsegin dagar -
Reykjavik Gay Pride

www.gaypride.is

NORWAY

OSLO

SKIEVE DAGER

June 17th - 26th

www.skeivedager.no

PORTUGAL

PORTO

PORTUGAL GAY PORTO /
PORTO PRIDE PARTY

July 9 > Porto Pride 2011

www.portoprider.org

RUSSIA

SAINT-PETERSBURG

LGBT ORGANIZATION "RAVNOPRAVIE" ("EQUALITY") - EST.

June 24 - 26 > 3rd Slavic Pride
2011, St-Petersburg

www.Spb-Pride.ru

MOSCOW

MOSCOW PRIDE

May 26 - 30

www.gayrussia.ru

SWEDEN

STOCKHOLM

STOCKHOLM PRIDE

August 1-7 >

Stockholm Pride 2011

www.stockholmpride.org

SWITZERLAND

KREUZLINGEN

(and Constance, Germany)

CSD KONSTANZ e.V..

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bordercrossing Pride from Kreuzlingen

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www.csd-konstanz.de and

www.csd-kreuzlingen.ch

ZURICH

VEREIN ZURICH PRIDE FESTIVAL

June 17-19

Zurich Pride Festival

UK

CALDERDALE

CALDERDALE PRIDE 2011

June 18

Calderdale Pride 2011

www.calderdalepride.org.uk

MANCHESTER

MANCHESTER PRIDE

August 19-29

Manchester Pride

www.manchesterpride.com

AUSTRALIA

VICTORIA

MELBOURNE

MIDSUMMA FESTIVAL INC.

January 16 > Midsumma Carnival and
T Dance

January 16-February 6 > Midsumma
Festival, Celebrating Queer Culture

www.midsumma.org.au

MELBOURNE

PRIDE MARCH VICTORIA

February 6 > Pride March Victoria

www.pridemarch.com.au/

INDIA

MUMBAI

KASHISH MUMBAI INTERNA-
TIONAL QUEER FILM FESTIVAL

May 25-29 > KASHISH Mumbai
International Queer Film Festival

www.mumbaiqueerfest.com

I'm From Driftwood continued...

I'M FROM HARLEM, NY BY JUSTIN HART

I remember this day so clearly: My oldest daughter, Isabelle, begged Trevor and me to allow her to have her friends over for dinner and a sleepover to celebrate the end of her basketball season. Traditionally, we disallowed visitors from Isabelle's conservative Catholic school for fear that Isabelle and her twin brother would be "outed" and therefore teased or tormented. But if she was ready to come clean to her classmates, who were we to tell her no?

The team arrived at our home, sleeping bags in tow. We greeted each parent and introduced ourselves ... actually introduced ourselves. We were not brothers, friends, or roommates. We were Isabelle's Dads. Four of the seven mothers decided not to allow their children to stay in our home. The remaining teammates ran through the house and eventually gathered in the kitchen awaiting the arrival of the evasive pizza delivery man. I have never been so proud as I was of what happened next.

"Isabelle, are both of those guys your dads?" one little girl started in. I rushed from the next room toward the kitchen to defuse the situation, but Trevor stopped me. He urged me to listen closely, but allow our daughter, who we raised, who we taught, who we loved, to handle the situation in whatever way she thought best.

"That's disgusting," one girl commented. "That's a sin," said another.

Isabelle responded in a matter-of-fact tone saying, "Some boys kiss boys, and some girls kiss girls ... deal with it."

The conversation was over and no one ever mentioned it as

I'M FROM MEXICO CITY BY VICTOR HOYOS

I remember I was around 16. One day, I was with my entire family eating dinner. My parents, my brother, my aunts, my uncles, everyone was there. Suddenly homosexuality came up in conversation at the table. I can't recall why, but I can recall this one comment an uncle said to everybody: "Thank God there's not one fag in our family."

The only thing I could think of was: "Prepare, bitches."
I came out a month later.

I'M FROM FAIRLESS HILLS, PA BY CHRISTOPHER CUTTONE

I was a really small kid, so people always thought I was a lot younger than I was—like, when I was 10 they thought I was 5. They also often thought I was a girl, I guess because I had a delicate, sort of pretty, face and kept my hair kind of long. It also didn't help that for a while I was obsessed with unicorns, so I had lots of T-shirts with unicorns on them, and the shirts were mostly pastel colors because only girls like unicorns, right?

One day when I was about 10 or 11 years old, I was wearing this sweet, baby blue T-shirt with a herd of unicorns running across the chest leaving a rainbow in their wake. On the back were fuzzy white iron-on letters spelling "I LOVE UNICORNS." I was at the grocery store by myself that day, getting a bunch of candy and plastic crap out of the gumball machines. Out of nowhere, another boy came up to me; I'm not sure if he was older, but he was definitely bigger and more physically mature. In my memory he's 13 or maybe even 14, but he was probably closer to my age—my real age, not the age I looked. Anyway, he rolls up to me on his bike and says, "I love unicorns too." I just stared at him, frozen, and couldn't say anything.

Looking back, it feels as if he could have been my first boyfriend if I had had the courage to talk to him. Sometimes I think he was, even if he didn't know it, and even though I never saw him again.

why be glad?

WATCHDOG:

GLAAD partnered with the NBA to send messages of support to LGBT people after Kobe Bryant used an anti-gay slur.

STORYTELLER:

Helped couple Brian and Anton get their story in national news, preventing Anton's unfair deportation under the Defense of Marriage Act.

ADVOCATE:

Working with the New Yorkers United For Marriage coalition to help straight allies speak out for marriage equality and share their stories.



glad.org/connect



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gladblog.org



words & images matter

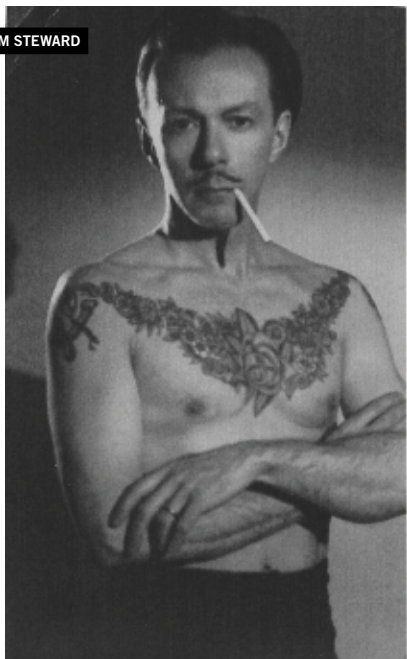
www.glad.org



FROM
ROUGH
TRADE
TO
FINE
ART

SAM STEWARD DIDN'T SET OUT TO BECOME THE FATHER OF GAY TATTOOING WHEN HE TOOK UP THE NEEDLE. HE WAS JUST LOOKING TO GET LAID. **TONY ADAMS** TRACES THE LINEAGE OF GAY TATTOOS FROM SAM STEWARD TO STEVIE MOON AND BEYOND.

SAM STEWARD



In his bawdy 1990 social history *Bad Boys and Tough Tattoos*, Samuel M. Steward, Ph.D., lists 29 motivations—mostly sexual—for getting a tattoo. His book is a singular glimpse under the skin of old-school tattooing, but there was one aspect of his career that he would not disclose in it: his own motivation for becoming a popular tattoo artist. For that, another 20 years would pass before Justin Spring brought him back to life in his dazzling biography *Secret Historian: The Life and Times of Samuel Steward, Professor, Tattoo Artist, and Sexual Renegade*.

Samuel Steward (1909–1993) wanted as much gay sex as he could negotiate, and he wanted to be sure that it was all carefully recorded in exquisite detail. He never seemed to wonder whether or not we would be shocked, appalled, or even interested in his appetite for sailors, thugs, ex-cons, and juvenile delinquents. He instinctively and without shame saw the value of sharing his extensive “stud file” with acclaimed sex researcher Alfred Kinsey, ushering him into the secret rooms of extreme

gay sex, and in the process making him a lifelong friend. Steward led an extraordinary life, transforming from university professor, poet, and novelist to sex diarist, tattoo artist, and pornographer.

Writing under a variety of names, the largely forgotten Steward popped up occasionally in Justin Spring’s research about the challenges faced by artists and writers before gay liberation. When Spring discovered an attic filled with Steward’s drawings, photographs, manuscripts, sexual paraphernalia, and effects, he was able to assemble the many identities of Steward into one amazing and finally lovable man.

When his oppressive life as a professor at a Catholic university began to conflict with his sexual adventuring, Steward left academia for the life of a tattoo artist, a move that increased his time with the type of blue-collar toughs who were the stuff of his erotic fantasies. Becoming a skilled artist whose work exceeded the ordinary boardwalk catalogue of flags, anchors, and hula girls and drew upon traditional Japanese and Maori designs was an unintended side effect of Steward’s real goal of constant sexual congress. (His plan to reward himself with a new personal tattoo for each hundredth sexual contact soon proved impractical.)

Spring is clear about Steward’s motivation. “In tattooing, Sam found a sexual outlet,” he said. “The dominant/submissive and sadomasochistic sides of his sexual personality surged in tattooing. The act of applying a tattoo is always a sexual activity, with elements of trust, aggression, passivity, marking of territory, and, of course, the delivery of a fluid by insertion. Many tattoo artists don’t want to talk about this, but Sam felt it strongly. This was his impetus for picking up the needle and becoming a great tattoo artist while gaining access to the underclass—and mostly heterosexual—men he preferred.”

Steward’s taste in men got him into

some serious trouble, all of which is documented in his voluminous sex diaries. Spring presents the facts evenhandedly and without judgment. “Sam had a taste for lowlife, particularly men who would engage in rough sex,” he said. “The more violent they were with him, the more of an adrenaline rush he got from the experience. The scary thing is that it was quite dangerous and often disastrous.”

But Steward’s adventures ultimately produced something enduring. While he lived to see his craft carried on by talented successors, he died without realizing how long his artistic line of succession would become. His influence in gay tattoo artistry can be traced even to artists at work today who are unaware of the Steward ink in the roots of their artistic family tree.

STEWARD’S SUCCESSORS

In the mid-’50s, Chicago police raided and shut down the seedy arcade housing the tiny kiosk in which Steward worked. He opened his own shop in a nearby storefront on South State Street in a building surrounded by vacant lots and scheduled for demolition. He named the shop Phil Sparrow’s Tattoo Joynt, explaining to friends that like a sparrow, a tattoo artist must peck to make his way in life. He walled off the rear of the shop as a convenient “backroom” for sex with customers.

In 1963, when Illinois made tattooing anyone under 21 illegal, Steward lost most of his client base and shut down his shop. He set up operations in Milwaukee, commuting every weekend accompanied by an intelligent young drifter named Cliff Raven who became his assistant, apprentice, and sometime sex partner. Having had enough of the Midwest and cold winters, Steward soon shut down this shop and, inspired by photographs in the article “Homosexuality in America” in the June 26, 1964, issue of *Life*, joined the gay migration to San Francisco, opening the Anchor Tattoo Shop in Oakland.

A young art student, Ed Hardy, visited the shop and became fascinated by Steward and the elevated style and artistry of his work. Hardy received his first tattoo from Steward and became his apprentice. He also became a student of Raven, who had relocated to California, set up shop in Los Angeles, and became a tattoo legend in his own right. Hardy eventually became one of the most commercially successful tattoo artists/designers in the world, and Raven has had a strong influence on future generations of gay tattoo artists. In 1990 Steward had high praise for his two students. "As designers it would be difficult to say that one is better than the other," Steward said. "Perhaps Hardy excels in Oriental designs, whereas Raven succeeds in outré originality."

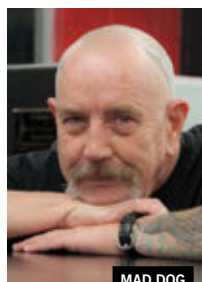
THIRD GENERATION:

ROBERT "MAD DOG" ROBERTS

Like Steward, Robert "Mad Dog" Roberts, having received an M.A. in music with a concentration in piano and harpsichord, decided he had had enough of academia. He and his partner moved to San Francisco in 1986. After Roberts' partner asked him to design

him a tattoo—two hearts pierced by a lock, with a blue flower and the phrase "true love"—Roberts began an informal apprenticeship with Raven.

Roberts became the manager of the leather shop in a bar called the Ambush where he sublet space in which to practice his new art. He developed an immediate following, and when the bar closed six months later, he applied for a position at a nearby parlor. "The owner of that shop didn't hire me because I was gay and he was afraid of AIDS," he said. "I said 'fuck you' and started my own shop, Mad Dog Tattoo. I had that shop for 21 years." In 1987, he demonstrated his artistry at the Rob Gallery in Amsterdam at the invitation of the owners, alternating with popular gay British piercing and tattoo artist Alan Oversby, known as "Mr. Sebastian" of London.



MAD DOG

Roberts reflected on how tattooing has changed since Steward's day. "In Sam's list of 29 reasons why a man might get a tattoo, one that he could

not have anticipated was AIDS," he said. "In the early years, when we were dropping like flies, I began to get requests for memorial tattoos. A man in his very early 20s asked me to give him a phoenix rising from its ashes. He wanted something that would carry him into his next life. He died very soon after I finished it. That is all I know about him, but I still cry when I think of him."

In 2006, Roberts was devastated by the loss of his partner of 21 years. After a painful year alone in the city they had shared, he felt the need to find someplace new. "Two things have happened to me in Palm Springs: I connected with the gallery in which I now work, and I met someone new," he said.

"I tell younger couples to love each other like there is no tomorrow, because there isn't. I also tell them that a tattoo is a good investment: You won't lose it in a divorce settlement, the bank can't throw a lien on it, and you can take it with you."

FOURTH GENERATION:

STEVIE MOON

If Steward, born in 1909, is to be considered the tattoo "father" of Raven (born in 1932), and therefore the "grandfather" of Roberts (born in 1947), his influence is felt as a "great-grandfather" to a younger generation of tattoo artists, including the extremely popular and in-demand Stevie Moon, whose studio in Fort Lauderdale is a magnet for those who seek custom tattoos that are original works of art executed by a master.

Steven Turney, as he was then known, was a pre-med college student whose plans were derailed by Juli Moon, who fascinated him with her tattoo artistry, anointed him with a new name, taught him her skills, became his muse, and was the first to receive his announcement at the age of 18 that he was gay. "She said, 'Oh my god, that is so cool. This is wonderful. Oh ... are you OK with it?'" he said. "My Colombian mother had a more difficult time with my com-



PHIL'S TATTOO JOYNT
ON SOUTH STATE STREET,
1956 OR 57

ing out. Over the years I have learned how time can change people. My mother is very accepting now and she just worries that I will always be taken care of and happy.” (Juli Moon has an Ed Hardy tattoo on her wrist, forging an early link between the tutelage of neophyte Stevie Moon and Hardy’s teacher Sam Steward.)

Moon is unique among the younger gay tattoo artists in his outreach to the older generation. “I have always sought my tribe. In 1995, I visited California and I contacted Mad Dog, who was receptive and friendly when I called. I was so excited to meet him. I spent a lot of time at his house that was filled with orchids, a flower I love to draw. He is a

wonderful and charismatic man, and he was connected to all the great tattoo artists in California. He said, ‘From now on, I’m your Uncle Dog.’”

The signature elements of a Stevie Moon custom creation are swirling and tumbling images, glistening droplets of water on flowers, glowing tiger eyes, luminous pearls, and brightly polished metal. Like Samuel Steward, Moon looks to classic art from other cultures for his inspiration. “My influences are Goya, Michelangelo, Bernini, Caravaggio, Velazquez. I’m an absolute whore for the Renaissance,” he said. “My linear work is free-flowing, but I also like the Japanese stuff that is much more restrained, and I admire the

19th-century Japanese artist Kawanabe Kyōsai, whose work changed after a stint in prison.”

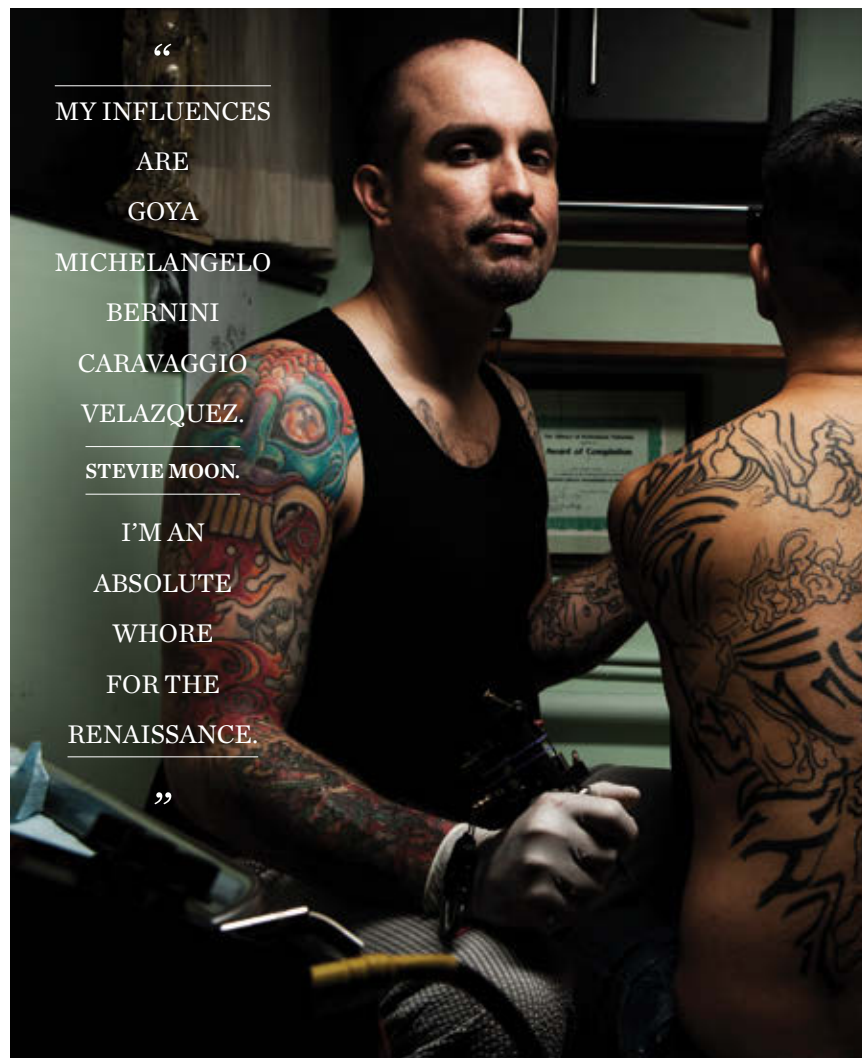
Moon also shares with Steward a skepticism about the direction of gay culture. Just as Steward felt that his cherished identity as a “queer outsider” was being swallowed up by the juggernaut of gay liberation, Moon does not look forward to assimilation. “We need to be really careful as we get our rights to things like same-sex marriage,” he said. “Look, I love drag queens and men in assless leather chaps, and everything in between. I love even the flavors that are not mine. We should not lose any of it. Why would you want to fit into a hetero world? We should love who we are.”

About what he calls the “gay effect” in the tattoo business, Moon recalls being featured in and photographed for a mainstream tattoo magazine. “On the set, I was in a black suit jacket and there was a fabulous naked drag queen wrapped around me. The shot was all about counterpoint,” he said. “The editors cropped that photo down to just a headshot of me in order to take the gay out of my profile. Sure, being gay is going to have an impact on your reputation as an artist, but I’m all about ripping up the labels.”

THE POST-STONEWALLERS

Moon—born in 1969, the year of the riots—may be the bridge between the Steward/Raven/Roberts gay tattoo tradition and the younger, post-Stonewall generation of gay artists, most of whom are only now discovering their roots through Spring’s biography of Steward.

Javier Eres Muñoz of Valencia, Spain, who has been tattooing as “Javier” since he was 18 years old, says he takes inspiration from “Kustom Culture,” with its celebration of the style of the ’50s. He may not list Steward or Raven or Roberts by name, but Javier has become a friend and admirer of Stevie Moon and will soon be an artist in residence at Moon’s Fort Lauderdale studio. In the lineage of gay tattoo-





ing, Javier, at 33, could be considered Steward's great-great-grandson. Steward might have admired Javier's general disinterest in being known as a "gay" anything. Typical of the post-Stonewallers, he does not have the sense of gay mission and soldiering that was operative in recent decades. "Do I have gay tattoo artist friends here in Spain? Maybe, but they are not known as such," said Javier. "They keep their work and private life separate. As for me, I am the same person everywhere I go. No excuses and no explanation needed. I'm very live-and-let-live."

Michael LaChapelle, another of the post-Stonewall artists at work today, adopted the name of the mischievous Norse god Loki to distinguish himself from the many other Mikes tattooing in the Boston area. Loki is typical of the youngest gay tattoo artists who are almost entirely disconnected from their "roots." He says he is preoccupied with his growing clientele and is mostly aware of the work being done by nearby artists. "It's sad, but I would not know a gay tattoo legend if he was standing in front of me," he said. "I tend to be more focused on my own stuff. I love many of Alex Gray's paintings for his colors. At the same time I like H.R. Giger for his dark, evil look. I also find more inspiration in classic art like Michelan-



gelo, Monet, and Dali than I do in other tattoos."

For Loki, "gay" is largely a non-issue, but he notes two reasons why a gay tattoo artist would soft-pedal his identity: generalized homophobia that might reduce his client base, and an uneducated fear of HIV or hepatitis. "There have been many times over the years when I have overheard a group of people waiting to get tattooed say that they would never get tattooed by a 'fag' for fear of HIV," he said. "People will say all sorts of things because they can't tell you're gay. They think they always spot us, but they can't, so I get to overhear a lot. So I tattoo them and then tell them I need to run and meet my boyfriend for dinner. That makes up for it."

Erik Rubright suspects that he is the only openly gay tattoo artist operating in Arkansas. He has developed a gay following in the region and finds that his out status has brought him a larger customer base. A newbie who has been tattooing for only five years, Rubright's style is still evolving. Unlike Loki, Rubright has read extensively about legendary artists, including Roberts, Raven, and Steward, but until very recently, he was unaware of the fact that they were gay. "It was never mentioned in the articles I read."

As is the case with most gay artists, Rubright's aim is clear: "I really hope my art is the main draw and that my being gay is secondary, but I'm still trying to figure that out."

THE MAN

WITH THE WINGED PHALLUS

Perhaps no one understands the difference between the pre- and post-Stonewallers more than Justin Spring, whose research for *Secret Historian* meant contact with Raven and Hardy.

"When I showed Ed Hardy the photos Sam took of some of his sex parties, he almost blushed and seemed to want to distance himself from the sexual Sam," said Spring. "Mad Dog and Hardy were devoted to Sam because he showed them the possibility of using fine art on a large scale as a source of tattoo imagery. That was the excitement they felt about Sam. Because sexual identity is less 'problematized' today, younger tattoo artists don't really identify as gay in their work, and they are not shocked by much in my bio of Sam. The older ones feel the drama of the oppression that Sam lived through."

"Sam rarely tattooed gay guys or used gay imagery. That changed during the '60s," Spring continued. "With Cliff Raven particularly, there was an outrageousness that flowered. The idea of outlaw imagery on the gay male body became something gay men wanted. Look at the heavily tattooed butch-drag hyper-masculine muscle numbers in today's gay porn. In the '50s, when Sam put a winged phallus on his shoulder, he was coming out. He was shouting, 'I am a homosexual. Read it on me!' It was his way of ending his academic career and aligning himself with outcasts. He was bold and far ahead of his time."

GAY TATTOO TIMELINE

- 1909 – Birth of Samuel Steward
- 1957 – Steward opens Phil Sparrow's Tattoo Joynt in Chicago
- 1963 – Steward meets Cliff Raven, who becomes his student
- 1964 – Steward relocates to California and opens Anchor Tattoo Shop in Oakland
- 1969 – Stonewall and the year of Stevie Moon's birth
- 1970 – Steward ends his tattoo career
- 1976 – Raven opens Tattoo Works in Los Angeles
- 1986 – Robert "Mad Dog" Roberts becomes a student of Raven and opens Mad Dog Tattoo in San Francisco
- 1987 – Moon starts tattooing in New Hampshire
- 1993 – Steward dies at 84
- 1994 – Moon opens his Fort Lauderdale studio
- 1995 – Moon visits San Francisco to meet Roberts
- 2001 – Raven dies at 69



The Lessons of Uganda

In the wake of David Kato's murder in Uganda,
LGBT activists in the United States wake up to a growing problem:
America is exporting—and now reimporting—hate.

BY ANNE-CHRISTINE D'ADESKY

The month of December in Africa is typically quiet. Government employees often request early leave—enough time to travel long roads to visit relatives in rural areas. Everyone knows that if you have a cause, no matter how important, it's a poor time to get people's attention.

That's one reason why, as gay eyes around the world focused on the unfolding drama over Uganda's infamous "Kill the Gays" legislation, someone quietly handed a bill to Malawi's president outlawing lesbianism in a country nicknamed "the warm heart of Africa." By the time U.S. and other global activists found out, early in 2011, it was late in the game to do much.

"We didn't know about this until late, late, late last year—late 2010—the same week that it came up for a vote in Parliament," said Julie Dorf, senior adviser at the watchdog Council for Global Equality. "It had been sitting in committee in Parliament for a year and a half, and no one in the gay movement knew about it! The local activists finally say something like, 'Hey, you know, we have a problem... this is passing in Parliament tomorrow.'"

Recounting the bill's advance, Dorf said there was "no grassroots organization on this.... There's no human rights campaign, no [International Gay and Lesbian Human Rights Commission], no one does any action." Instead, diplomats intervened: Germany withheld aid, followed by the United States, which blocked \$350 million promised in energy grants. "But by then, it's all too late. Everyone is focused on Uganda," Dorf said. Malawi's president signed the bill "without any fanfare." Initially, she conceded, "we missed Malawi."

As she and others see it, the big media focus on Uganda since its anti-homosexuality bill was introduced in 2009, made even greater by the murder in January of LGBT lawyer-activist David Kato, has overshadowed more anti-gay



A woman mourns during the funeral of activist David Kato (left), whose murder was preceded by anti-gay demonstrations (this page)

attacks. It's also concealed something bigger: an anti-gay campaign by U.S. religious extremists who are exporting their beliefs to other developing countries.

"Everyone knows about Uganda, but fewer people know about other places we are seeing this like Malawi or now the [Democratic Republic of Congo] where there are other connections between the U.S. right wing and anti-gay movements growing there," Dorf said. "It's so far beyond that."

The Rev. Kapya Kaoma, an African researcher and project director at Political Research Associates in Boston, went undercover in Uganda for six months to study the ties between U.S. evangelicals and emerging anti-LGBT groups there. In his eye-opening report, *Globalizing the Culture Wars*, Kaoma revealed a disturbing new "proxy culture war"—in which U.S. pro-family leaders found allies in African churches to promote their homophobic agenda and attack HIV-positive groups and women. "Everyone needs to connect the dots," he said.

After major international pressure, Uganda's bill was shelved in late

March—for the time being. (A government spokesman explained the Sexual Offences Bill already covered many provisions in the proposed bill.) But its sponsors are determined to win its passage: On May 13, Uganda's parliament adjourned without voting on the bill, but Bahati pledges to reintroduce it and anti-gay militants boast of a petition signed by 2 million people demanding that it become law.

And with fresh victories like Malawi behind the U.S. extremists, Kaoma sees a new tactic of the proxy war spreading. "They are not going to go away," Kaoma warned. "At PRA, we are very disappointed because I've said that what is happening in Uganda is really happening in Rwanda, and it's now happening in the Congo where conservatives are highly involved in trying to bring up the same kind of laws. Malawi, Zambia, Zimbabwe ... they are using the same kind of rhetoric." These same groups invited Africa's now-famous homophobes—like David Bahati, the member of Uganda's Parliament responsible for the "Kill the Gays" bill, and Pastor Martin Ssempe, who is leading a cru-



Before his murder, a newspaper printed David Kato's name and photo as part of its list of "top homos."

sade to "kick sodomy out of Uganda"—to the United States to inspire pro-family activists.

While here, the visitors may focus on American issues and might never mention Uganda's "Kill the Gays" bill by name, according to Evelyn Schlatter, a researcher at the Southern Poverty Law Center who monitors anti-gay hate in America. But she said pro-family groups are studying the strategies being used to build a broad anti-LGBT movement. "In this country, it's a lot harder to put legislation through any legislative body that says we should kill gay people that have homosexual sex," Schlatter said. "But having said that, a lot of larger and even smaller [churches] are looking at how they managed to do it in Uganda, what was the rhetoric behind it, how does it apply to situations like, 'Should we have gay marriage in our state?' or 'DADT [Don't Ask, Don't Tell]—should we repeal it?'"

AN EXPANDING FRONT

Small, landlocked Malawi, far off the radar of the average American gay person, is a very poor country where U.S. missionaries regularly do charity work, bringing clean water and food, building schools and homes. Many arrive to work in faith-based AIDS programs that promote abstinence and fidelity in a nation where the 2010 UNAIDS report estimates that somewhere between

10 percent and 30 percent of urban dwellers have HIV. As in Uganda, the epidemic has stoked anti-gay stigma but also increased the visibility of gay Malawians.

Like a lion patiently stalking hyenas in the tall yellow bush, U.S. evangelicals had been watching a gay drama unfold in Malawi and spied an opening. In December 2009, the announcement, and overnight tabloid coverage, of a traditional marriage ceremony between a transgendered woman—Tiwonge Chimbalanga—and a gay man—Steven Monjeza—led to denunciations by religious groups, which fueled public homophobia. The duo were quickly arrested, put on trial, and convicted of a maximum sentence of 14 years hard labor under Malawi's harsh sodomy law. There, as in Uganda, local pastors allied with U.S. evangelicals argued that gay marriage was a Western import and "un-African."

All this set the stage for what became a quiet strike during the downspeed days of December later that year: adding women to the law against same-sex relationships. "It's very rare that we have a country

that criminalizes lesbians for the first time, in this day and age," said Dorf, spying a trend. "It happened in Burundi ... and now in Malawi."

As of April, the International Gay and Lesbian Association listed 76 countries that outlaw gay sex; many criminalize male homosexuality but don't address lesbianism.

For evangelicals, after Malawi comes Moldova. This quiet Baltic country, with a name like a fancy tropical drink, marks the latest victory for the far right. Shortly after the Malawi win, Scott Lively, a U.S. pastor and lawyer who helped develop the Uganda bill, flew to Moldova this March. He'd just heard about the impending passage of

a nondiscrimination bill that included sexual orientation—one LGBT activists had long sought. Lively rallied the group Pro Familia to oppose the bill. Pro Familia has since created an online "black list" of Moldovan public figures who support gay rights. They also persuaded the government to ban a planned gay pride march in Moldova this year. With a string of anti-gay victories, the battlefield will only widen.

The Rev. Canon Albert Ogle is director of Integrity USA, a faith-based organization in San Diego with a chapter in Uganda. As he sees the proxy war developing in Africa, it's a win-win situation for evangelists on both sides. The African pastors gain visibility and money for their churches—even if it's notoriety, as in the cases of Bahati, who uses his political connections to organize Uganda's National Prayer Breakfast, or Ssempe, who sat beside Kato in a public forum held weeks before the activist's murder to declare support for the Uganda bill, winning the

76 COUNTRIES THAT OUTLAW GAY SEX

Afghanistan, Algeria, Angola, Antigua and Barbuda, Bangladesh, Barbados, Belize, Bhutan, Botswana, Brunei, Burundi, Cameroon, Comoros, Dominica, Egypt, Eritrea, Ethiopia, Gambia, Ghana, Grenada, Guinea, Guyana, Iran, Jamaica, Kenya, Kiribati, Kuwait, Lebanon, Lesotho, Liberia, Libya, Malawi, Malaysia, Maldives, Mauritania, Mauritius, Morocco, Mozambique, Myanmar, Namibia, Nauru, Nigeria, Oman, Pakistan, Palau, Papua New Guinea, Qatar, St. Kitts and Nevis, St. Lucia, St. Vincent and the Grenadines, Samoa, Sao Tome and Principe, Saudi Arabia, Senegal, Seychelles, Sierra Leone, Singapore, Solomon Islands, Somalia, Sri Lanka, Sudan, Swaziland, Syria, Tanzania, Togo, Tonga, Trinidad and Tobago, Tunisia, Turkmenistan, Tuvalu, Uganda, United Arab Emirates, Uzbekistan, Yemen, Zambia and Zimbabwe. In addition, gay sex is illegal in the Cook Islands (a self-governing democracy in free association with New Zealand), the Gaza Strip in Palestine, and Northern Cyprus, which is recognized only by Turkey.

wild cheers of a homophobic audience. The African conservatives also help to influence the positions on LGBT issues taken by their larger church on issues relevant in America, such as gay marriage or Don't Ask, Don't Tell. Kaoma's report details recent battles within the Anglican, Episcopal, United Methodist USA, and Presbyterian USA churches.

For their part, small ministries like Lively's Abiding Truth, often led by white men, gain legitimacy on global issues by having Africans allied with or representing them, and they gain an instant pulpit to preach to Africans, too. The religious airwaves of Uganda are filled with slots by American pastors.

"There are so many of these little churches here operating sort of under the radar," explained Ogle. "That makes it hard to know what they're up to." To him, the question now is, "What's our response going to be here?"

A U.S. MOVEMENT WAKES UP

Apart from the strong response to Uganda, frontline activists say not enough is being done to monitor and respond to the anti-gay right, or to educate and mobilize the American gay community to goings-on overseas.

Kaoma talks about "our need to work across boundaries" to monitor the right. "You may not be working on homophobia, you may be working on human rights, but at the end of the day we can meet somewhere. We need that corresponding between the groups." New voices in the proxy war are needed to make the case for gay rights.

As a heterosexual man of faith, and an African, Kaoma offers legitimacy that's hard for evangelists to wave off. His well-researched report on Uganda was based on videotaped interviews and footage of anti-gay rallies. Perhaps not surprisingly, the only critics of his report were American evangelicals. And when they tried to dismiss Kaoma as they do other U.S. activists—as a product of the West, as a colonialist, or a racist—the labels didn't fit. "How can

I be racist to my own people?" Kaoma asks, amused.

Kaoma makes a good proxy for white progressives, but an openly gay Ugandan could speak personally about living as a gay person there in a way even Kaoma can't. "I can tell you there are no books or anything written by LGBT-based persons telling their story. That's why the world does not hear their stories as much. There are only reported stories," he said, adding, "That in itself pushes them out of the narrative in terms of representing their voices the way it is supposed to be represented." Their experiences are written by non-African or Western gay people, fostering the false labeling of gays as white or Western. "We need their experiences to be known, to educate our own people," said Kaoma.

But even if Africa could find the right spokespeople, it may not discover who's funding the anti-gay war. Numerous tiny chapters of hate are tough to track, even for a pro like the SPLC's Schlatter. "It's difficult to follow the money out of European and African countries. I'm constrained by the U.S. side of it, where it goes, and how it specifically is spent overseas," she admitted. "I can't track that." Jim Burroway, a gay blogger at *Box Turtle Bulletin*—a kind of one-stop-shopping source for news on the Christian right—also finds it tough. "You have literally hundreds of churches here that are tax-exempt," he said. "We all want to be able to track the money, but reporting requirements being as they are, well, it's not an easy task." PRA's Kaoma agrees, and he suggests looking into international conferences to find some of the funding—"especially the American health conferences," he said. Kaoma noted a new rightist trend of "using what appears to be a public event" to spread homophobia.

Many activists credit reporter and author Jeff Sharlet for exposing the web and breadth of the "C Street Fel-

18 TO WATCH

The Southern Poverty Law Center listed these groups as among the worst of the radical right wing, even considering some for its list of hate groups based on "their propagation of known falsehoods"—claims about LGBT people that have been thoroughly discredited by scientific authorities—and repeated name-calling.

Source: SPLC Intelligence Report, Winter 2010, Issue Number 140

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|---|---|
| 1
Abiding Truth Ministries , Springfield, Mass., led by Scott Lively | 10
Faithful Word Baptist Church , Tempe, Ariz., Led by Steven Anderson. |
| 2
American Family Association , Tupelo, Miss., led by Tim Wildmon | 11
Family Research Council , Washington, D.C., led by former Louisiana State Rep. Tony Perkins |
| 3
Americans for Truth About Homosexuality (AFAH) , Naperville, Ill., led by Peter LaBarbera | 12
Family Research Institute , Colorado Springs, Colo., led by Paul Cameron |
| 4
American Vision , Powder Springs, Ga., led by Gary DeMar | 13
Heterosexuals Organized for a Moral Environment , Downers Grove, Ill., led by Wayne Lela |
| 5
Chalcedon Foundation , Vallecito, Calif., led by Mark Rushdoony | 14
Illinois Family Institute , Carol Stream, Ill., led by David Smith |
| 6
Christian Anti-Defamation Commission , Vista, Calif., led retired Army Gen. William Hollis | 15
Liberty Counsel , Orlando, Fla., led by Mathew Staver |
| 7
Concerned Women for America , Washington, D.C., led by Beverly LaHaye | 16
MassResistance , Waltham, Mass., led by Brian Camenker |
| 8
Coral Ridge Ministries , Fort Lauderdale, Fla., led by Robert Knight. | 17
National Organization for Marriage , Princeton, N.J., led by Brian Brown |
| 9
Dove World Outreach Center , Gainesville, Fla., led by Terry Jones. | 18
Traditional Values Coalition , Anaheim, Calif., led by Lou Sheldon |

85 COUNTRIES SIGNED ON TO A UNITED NATIONS STATEMENT DEFENDING LGBT RIGHTS

lowship,” a powerful network of U.S. evangelical and political leaders, also called “The Family.” It’s no coincidence that Bahati is a Family member. Sharlet’s book *The Family: The Secret Fundamentalism at the Heart of American Power* reads like a Nixon-era conspiracy tale but is solidly documented. With the Uganda hate bill exploding, Sharlet was invited to connect the dots on MSNBC’s *Rachel Maddow Show*. His exposés, coupled with Maddow’s serial “Uganda Be Kidding Me” investigation, propelled the issue into mainstream America’s living rooms and churches.

Sharlet says tracking little churches matters less than lobbying the mega-churches. When famed evangelical pastor Rick Warren of Saddleback Church finally denounced the Uganda bill, under pressure by many quarters, that made a difference, said Sharlet. Later U.S. embassy cables, leaked online, showed that Bahati felt deeply betrayed.

Sharlet said players like Warren backed away from Uganda’s “Kill the Gays” bill for reasons having less to do with gay rights and more with concern about labeling LGBT people as “un-African” and “pro-Western” in countries like Uganda with ethnic tensions. “They are aware of the possibility of genocide,” says Sharlet frankly. “They are concerned about the risk that everybody will be killed in terms of stopping the gay menace.”

That’s not to say pastors like Warren, who initially balked at condemning the Uganda bill and outwardly supported passage of Proposition 8 in California, aren’t also viewed as homophobic by many LGBT activists. But Warren’s public rhetoric on homosexuality is of a different stripe than Lively’s. Abiding Truth Ministries, which Lively leads, shows up on the SPLC’s list of 18 anti-gay U.S. “hate groups.”

In San Diego, Ogle feels the historic gap between secular and faith groups remains a problem. He’s been introducing LGBT groups to his colleague, Bishop Christopher Senyonjo, who is often

called Uganda’s Desmond Tutu. But it’s been hard to get the message across. Domestic LGBT groups are ideally poised to serve as progressive proxies on gay issues, but he’s found them to be wary of working with faith-based groups. He also feels many domestic LGBT groups fail to see international work as “their mission.”

“You have a disconnect here,” says Ogle. “I think it’s a real problem when people don’t see the connection between American-grown homophobia and the kind of [anti-gay] work that [Kaoma] and Jeff Sharlet have exposed. One of my jobs is to convince the domestic community and LGBT groups to take this one.”

TURNING THE TIDE?

Activists, old and new, are heeding the call. The Human Rights Campaign and the SPLC both had huge, unprecedented responses to recent campaigns highlighting the Uganda anti-gay bill. The International Gay and Lesbian Human Rights Commission, the longtime leader on worldwide LGBT issues, is stepping up its work to support LGBT activists in Africa and Eastern Europe. A new group, All Out, plans to use social media to organize online, encouraged by the pro-democracy activists in the Middle East using Twitter to do battle. In Oakland, Calif., the Global Forum on MSM and HIV has joined a counteroffensive to stop fresh efforts to criminalize HIV in Uganda, Kenya, and Lithuania. “The same groups keep showing up and pushing for criminalization,” said Krista Lauer, a policy associate with the global forum. “We have to support the activists in Africa to lead this fight, but give them the resources and funding they need.”

Albania, Andorra, Argentina, Armenia, Australia, Austria, Belgium, Bolivia, Bosnia-Herzegovina, Brazil, Bulgaria, Canada, Central African Republic, Chile, Colombia, Costa Rica, Croatia, Cuba, Cyprus, Czech Republic, Denmark, Dominica, Dominican Republic, Ecuador, El Salvador, Estonia, Fiji, Finland, France, Georgia, Germany, Greece, Guatemala, Honduras, Hungary, Iceland, Ireland, Israel, Italy, Japan, Latvia, Liechtenstein, Lithuania, Luxembourg, Malta, Marshall Islands, Mexico, Micronesia, Monaco, Mongolia, Montenegro, Nauru, Nepal, Netherlands, New Zealand, Nicaragua, Norway, Palau, Panama, Paraguay, Poland, Portugal, Romania, Rwanda, Samoa, San Marino, Serbia, Seychelles, Sierra Leone, Slovakia, Slovenia, South Africa, Spain, Sweden, Switzerland, Thailand, Timor-Leste, Tuvalu, Ukraine, United Kingdom, United States of America, Uruguay, Vanuatu, Venezuela, and the Former Yugoslav Republic of Macedonia.

Pressure does have an effect. When President Barack Obama and Secretary of State Hillary Rodham Clinton blasted the Bahati bill during a U.S. National Prayer Breakfast with leaders of the Christian right, they made the U.S. position undeniable. In March, 85 countries signed on to a United Nations statement defending LGBT rights—a big global statement. With that backdrop, Malawi’s president pardoned and released the LGBT couple who tried to marry, and his government has agreed to improve its human rights laws. In turn, the U.S. is releasing the blocked \$350 million of Malawi foreign aid.

While activists were caught flat-footed in Malawi, the movement is playing catch-up. Here, Kaoma suggests focusing as much on the proxy message as the messenger: Africans and faith-based activists, he finds, embrace “human rights” and “liberation” as core ideals, while remaining removed from

issues like gay marriage. “We have to tailor our message for different groups,” he stresses, sounding like ad guru Don Draper of *Mad Men*. The advice applies to U.S. gays, too. Your average Pride-goer may care more about getting legally hitched than what’s going down in Latvia or the Congo.

“I think our message is that, here in the U.S., we need in a much greater way to take responsibility for the exporting of homophobia,” said Dorf, charting the road ahead. “We also need to support our LGBT brothers and sisters. And we need to educate our community here, so they can begin making the connections and taking action.” The opportunities for battle are plenty. But so are the lessons of Africa. ■



WHEN YOU'RE HERE, YOU'RE HOME.

What's beautiful about the Islands is the spirit of welcome that extends to everyone – just as they are. It's what makes Hawai'i Hawai'i, and what makes us Hawaiian.





THE RISE AND FALL OF FABULIS

COULD THE STORY OF A FAILED SOCIAL
NETWORK BE A GOOD SIGN FOR GAY RIGHTS?

INTERVIEW BY **LUCAS GRINDLEY**

Jason Goldberg had already launched and sold two startups when he left a steady job to embark on a third dream—his most personal idea yet—for a gay social network he hoped his friends and their friends would fall in love with.

In the first three months after Fabulis.com went live in April 2010, more than 50,000 people joined, creating profile pages, scheduling events, and meeting gay people all over the globe. But it took five months for Goldberg's network to sign up the next 50,000, and the slow pace of new membership alarmed him. Only a year after launching the site, he wondered whether gay people were becoming so quickly and so widely recognized by straight society that his vision, and his business, were obsolete.

Not one to sit on his hands, or wring them in doubt, Goldberg shut down the site this March, announcing a new strategy that no longer targets gay consumers exclusively. But he refuses to see the shuttering as a sad story, not

for the gay community. If the world doesn't need a gay social network, then the world has come a long way, contends Goldberg.

"There is a great gay social network out there. It's called Facebook," Goldberg is now easy to quip. Coming from him, that's a bold statement.

Building a business out of nothing wasn't easy, and no one throws away tens of thousands of lines of programming code on a whim. To make Fabulis a reality, Goldberg had to find cofounders he could trust, he had to find office space that didn't double as his home, and he had to find money—lots of it. All of that implies that once upon a time, Goldberg believed deeply, and with his reflexively impenetrable air of confidence and sense of purpose, that gay people need a place of our own online.

THE CEO

When he met with potential investors, Goldberg had research to help make the pitch. "Very few people who took our surveys said they would want to share information about their personal gay life on their Facebook," he said, rattling off the findings of one of his habitual user surveys. "Very few said they would ever check into Foursquare at a gay bar. Very few said they would ever want their Facebook friends to know when they were at a gay pride festival."

Not only did he believe the original research, he was qualified to analyze it. The Stanford MBA had launched and sold an employment website, Jobster, and a social news site called Social-Median, which was acquired for \$7.5 million by XING, the European answer to LinkedIn.

Goldberg was working at XING in a steady job as chief product officer and living in Hamburg, Germany, when he was struck by his next big idea. It came to him because his partner lived on the other side of the ocean in New York City with their dog Rupey (a cockapoo named in honor of the many trips Goldberg's businesses have sent him on to

India). Hopscotching the globe to meet and spend time together was more difficult for a pair of gay men in love than it should have been.

"I kept thinking there has got to be a better way for gay men to figure out where to go and what to do and people to meet," Goldberg remembers. "The idea started formulating around what if there was a gay TripAdvisor and gay Yelp kind of service?"

Goldberg convinced many of the people who backed SocialMedian to reunite as Fabulis, eventually raising a total of \$3 million from angel investors and venture capitalists. Compared to the \$48 million Goldberg raised for Jobster, this was a much smaller venture. But Fabulis' ambitions were never curtailed. Goldberg promised investors that Fabulis, by targeting gay men primarily, would grow into a \$50 million to \$100 million business.

That vision is typical of the hard-charging Goldberg, who rarely wears a tie or skips a workout. He still works the long hours you'd expect of a startup CEO, beginning the day at 6 a.m. to collaborate with his team of programmers based in India and continuing until about 9 p.m. on projects with the rest of the team in their modern New York office space.

THE REALIST

There were anecdotal successes. Members began referring to themselves as "fabbits," adopting their moniker from the reputation-boosting currency that users traded on Fabulis. The staff got together to record an "It Gets Better" video that one commenter said inspired him to come out. And the stars of Fabulis' daily video series made the cover of a New York City alternative magazine, *Get Out*, which declared them the next "gay web celebs."

The series' one-man producer, editor, and host—the youthfully endearing Keith Edwards—had been lured away from radio by the guys at Fabulis, who

offered a “dream job” to spend every day creatively in front of a camera lens. Like everyone at Fabulis, Edwards said he fought a “never-ending battle with time” and worked 60-hour weeks, including weekends, to post a new video each day for members. “It was the most fun. I don’t think I would have been able to do it if didn’t love it,” Edwards said. He was sent on excursions to a cupcake bakery, a Broadway-dance workout class, and a cosmetic surgeon’s office, where he shrieked his way through a Botox injection.

Fabulis grew to 150,000 members, Goldberg said. But venture capitalists expect a tenfold return on their money, and that high bar means Fabulis needed millions of members, not thousands.

This February, a month before throwing in the towel, Fabulis made one last membership drive by promising to donate \$1 to gay youth charities for each new sign-up. The campaign delivered \$7,000 to GLSEN and the Trevor Project. But in the end, ingratiating itself to the gay community wasn’t enough for Fabulis to survive. Neither was a parade of new functionality. After trying to become the gay version of Facebook, Yelp, Foursquare, and Groupon, Fabulis’ founders conceded.

On March 1, Edwards lost his dream job—out of the blue. “It never actually did seem like things were changing,” he said. “It came to me, and not only to me but a big group of people, as a shock. They just basically brought me into the room and they said we were going in a new direction.”

Goldberg and cofounder Bradford Shellhammer posted an open letter announcing that Fabulis was shutting down immediately, its name had already been shortened to Fab.com, and the whole business would soon be reincarnated as a daily sample sales website in the vein of Gilt.com—the popular purveyor of flash sales on designer men’s clothing—but selling beautifully designed products, not fashion. And it would no longer only target gay men.



“WE DON’T NEED A GAY FACEBOOK OR A GAY YELP OR A GAY FOURSQUARE OR A GAY GROUPON.”

JASON GOLDBERG

The letter explained why: “This past year has been a monumental year for gay rights and acceptance. From the repeal of Don’t Ask Don’t Tell, to court victories over Prop 8, ‘Born This Way,’ the President walking away from the Defense of Marriage Act, and the impact of the It Gets Better Project, this has been an incredible year of progress. As we reflected on these developments, we realized that all of this progress has diminished the need for a gay-specific social network.”

Little more than a year had passed since Fabulis’ inception, but it was enough time for Goldberg to turn 180 degrees on his assessment of the market. “We don’t need a gay Facebook or a gay Yelp or a gay Foursquare or a gay Groupon,” he concluded in the letter. “The original versions are fantastic, and we are becoming more and more integrated into the mainstream.”

THE STRATEGIST

To the public, and to his investors, Goldberg’s analysis might have evolved quickly. Only five months earlier, Goldberg had written an impassioned post on the company blog declaring that

“there are two movements going on in America.” The first he dubbed “the gay acceptance movement,” and the second is what we know as “the gay rights movement.” Goldberg argued that acceptance by straight culture must precede equal rights. In shutting down the network, he had practically decreed the first half of the movement well on its way to being checked off the to-do list.

Although Goldberg sees Fabulis’ closing as a hopeful beacon for gay rights, he describes the decision more frequently on its business merits. “Our team is very good at taking the emotion out of it,” he assures, pointing to the fact that when his network shut down, his cadre of 21 developers were two weeks away from unleashing a “major product launch” with upgrades that he believes would have distinguished Fabulis from Foursquare, Facebook, and others. But the writing was on the wall, literally.

“We were in the middle of these considerations, and one of my board members sent me a message saying, did you see what Facebook did today?” As the board of directors was considering changes to the business plan, Facebook announced in February that it was adding “in a domestic partnership” and “in a civil union” to its list of relationship statuses. The board member told Goldberg that “your analysis is spot on, that Facebook is so embracing of being gay that you guys don’t need to do this anymore.”

Goldberg said that “for our investors, it was a 10-minute conversation” because “everyone got it.”

The members of Fabulis weren’t as forgiving. Shutting the network sent refugees to a Facebook group called “Former Fab.com SN Members,” and not everyone there understood the decision to close. “Screw Jason Goldberg and Bradford Shellhammer,” wrote tattoo artist Monty Herron from Portland, Ore., on the group’s wall. “What they did was crappy. I want nothing more to do with this.”

Another said he would “rather eat shit and die” than participate in the Facebook group, which was created as an olive branch by Goldberg himself. Most expressed a sense of confusion and dismay with the loss of Fabulis, exemplified best by George Wheeler, an interior design student from London who fits the target audience for both incarnations of Goldberg’s baby: “What I can’t understand is why Fab had to be put down, instead of just launching a separate site for design. With all my respect to the founder, but I think this was a stupid idea. I feel betrayed!”

Goldberg tried defusing the backlash by offering the former fabbitts a spreadsheet of contact information for their lost followers, and he made one last attempt to explain. “Hi everyone,” Goldberg responded in a comment string to one of several suspicious users who accused him of planning a bait-and-switch all along, merely using the allegiance of gay consumers to gin up support for a new product. “I hope you can believe me when I tell you that we had every intention of trying to make the old fab gay network work. It was sincere.” The businessman in him called upon the hard numbers, which showed traffic steady at a fraction of a percent of Facebook. “We did consider trying to keep the old site running but honestly there were not that many regular users,” and he said it would have “cost us a lot of money and time that we need to spend on the new focus.”

THE EVOLUTION

The “new focus” has almost nothing to do with social networking. For Goldberg, the transformation was a logical next step, and he wore it as a badge of courage as an entrepreneur who is willing to face the facts and change instead of clinging to an idea that isn’t working. But even his closest allies among Fabulis’ members were shocked by Goldberg’s rationale, his blaming the failure on the advancement of gay acceptance.

“I took exception to that,” said

Bikram Kohli, a college student in Washington, D.C., who used Fabulis so often that he won a nine-day Atlantis gay cruise to Barcelona, during which he met Goldberg and his partner. “Look at what happened in Maryland. If what they say was true, Maryland would not have had any problems passing the gay marriage act.” Kohli and other Fabulis members described meeting gay people who depended on the network to help combat feeling alone. “Living here in D.C. or in New York City, it is easy to say there is progress. But I talked to so many people, so many younger gay men on Fabulis, from places I never even heard of like Kalamazoo, and they were talking about how much it meant interacting with people from other cities.”

The Trevor Project launched its own social network, TrevorSpace, for that reason, helping people ages 13 to 24 reach out to each other, since so many callers to its hotline said they didn’t know any other gay people. TrevorSpace can claim more than one “rescue,” according to Ryan Lombardini, the site’s digital marketing manager, who says authorities were sent to members’ homes to stop “imminent” suicide attempts. How do you measure the value of a service like that?

The technology for TrevorSpace is a gift from the makers of Connexion, a social network for gay adults that launched in 2003 and has since signed

up fewer than 200,000 active users. Ladd Bosworth, director of marketing for Connexion, is one of its three paid employees. He confirms that less populous, more politically conservative corners of the country are prime targets for finding new members—but not many.

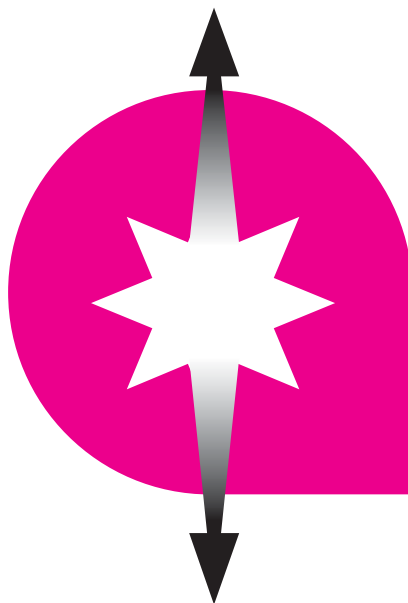
“We would love the site to grow into the millions, but to some extent we cater to a smaller niche of the gay community than other sites do,” Bosworth says, nodding to the popularity of dating sites. “We’re not in this to make a lot of money.”

Like Connexion, Fabulis was attempting to be something different in the world of gay social networking—something not about hookups. Goldberg said a disappointing analysis of behavior for the most active users of Fabulis showed they were using it like any other dating site, and the numbers suggested a more sex-obsessed Fabulis was where the traffic gold mine awaited.

That hasn’t stopped other entrepreneurs from going after gay consumers with Internet ideas. Professional networking has “dot429,” and “The Daily Hookup” is vying to become the gay version of Groupon. Dating sites have always been popular. Infamous mobile phone app Grindr is making a bid to surpass Manhunt, and DList is filled with photos of shirtless men, though it advertises itself as “the gay social network.”

Goldberg’s advice to those trying to pick up the Fabulis mantle: “Leave social to Facebook. Leave dating and hookups to Grindr and Manhunt and the like, and just focus on ways to provide value and selling unique products to the gay community.” In many ways, that’s what Goldberg plans to do with the new Fab. “We don’t feel like at all that we turned our back on gay people. We are gay people. We are running a different business.”

And in this latest retail remaking of his website, no customer is more fabulous than another. These days, everyone is fab. 



PRIDE IS BELIEVING IN WHO YOU ARE.

We take pride in holding true to the spirit of aloha that defines us –
right down to the complimentary meals, pillows and blankets we still offer.

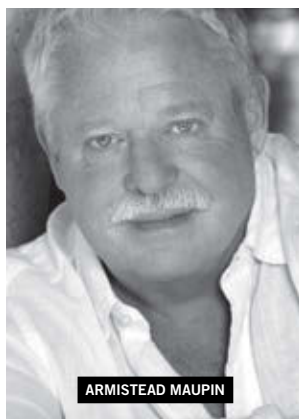


HAWAIIAN
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NO BLOGS IN YOUR BEACH BAG

This summer, get addicted to the printed page again with a reading list picked by four great gay authors of infamous 1978: Andrew Holleran, Edmund White, Larry Kramer, and Armistead Maupin.

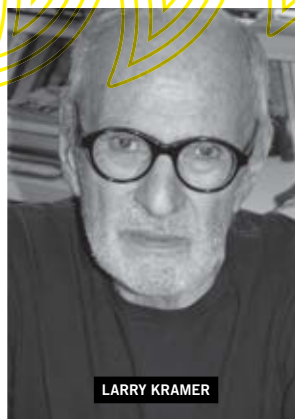
BY TONY ADAMS



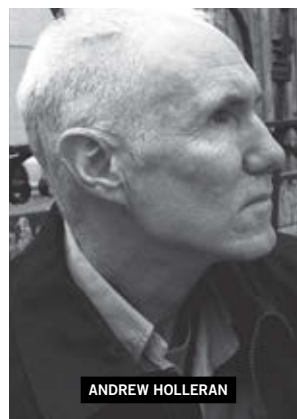
ARMISTEAD MAUPIN



EDMUND WHITE



LARRY KRAMER



ANDREW HOLLERAN

1978 was a wonder year of gay excitement. On Jan. 1 of that year, lifelong bachelor Ed Koch—who's never said he's gay, but that's never stopped the rumors—became mayor of New York City. On June 11, Anita Bryant, emboldened by her homophobic victories, was a candidate for the vice presidency of the 13-million-member Southern Baptist Convention at its annual meeting in Atlanta. While she serenaded the attendees inside a large auditorium, the city's lesbian and gay community gathered outside carrying signs saying "Out of the closet and into the streets" and "Anita, judge not that you be judged." She lost that election, but received a frightening 44 percent of the vote. Two weeks later, on June 25, the original eight-stripe version of Gilbert Baker's rainbow flag was debuted in the San Francisco Gay Freedom Day Parade. On Nov. 27, Supervisor Harvey Milk was assassinated by Dan White in San Francisco. That night, 30,000 people marched by candlelight from Castro Street to City Hall to mourn and honor him. ➔

In

1978, I became dissatisfied with the comforts of life in that posh walk-in closet called Connecticut, stealing into New York City for secret sex and trying to find my tribe. Four remarkable gay authors gave me the necessary map in the books they produced that year. I read aloud to my few gay friends from Andrew Holleran's gorgeous *Dancer From the Dance*. I sought out the discos, music, bars, baths, and beautiful men he described. I tried to draw important love lessons from Edmund White's elegant and mystifying *Nocturnes for the King of Naples*. I took careful note of the disenchantment of Larry Kramer's *Faggots*, convinced that it would help me find better where others found bitter. I felt destined to be adopted by the wonderful folks of Barbary Lane in Armistead Maupin's enchanting *Tales of the City*.

I have three reasons to pity the gay man alive today who has not read these writers: There is the beauty and craftsmanship of their words that transcend the time in which they were delivered; there is also the ignorance to be cured by looking through their four windows into the time in our gay history euphorically post-Stonewall and immediately pre-AIDS; and finally, unless you have read them, should you ever have sex with me or with any other silver daddy, there could be neither pillow talk nor breakfast.

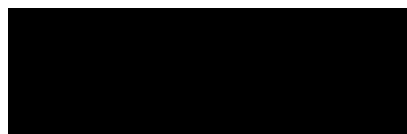
I was delighted that all four graciously accepted my invitation to talk about 1978, gay fiction, and what they are currently reading.

Andrew Holleran

makes a qualified assessment of 1978 as a special time for gay writers: "Was gay fiction of the '70s a sort of Eden? Only in the sense that I felt I had subject

matter that had not been described before, so there was sort of an anthropologist's thrill at describing a new tribe and new places. Of course, it had actually been described before by Vidal, Baldwin, Gide, and Proust. But yes, I felt a freedom at being able to write about gay New York at that time. Now, of course, there is no need to describe that milieu. Blogs and reality shows do that. In that sense, gay writers have lost their material. The sense of revelation and discovery seems to be gone. Blogs and online gay portals now cover urban gay life in a way only fiction did years ago. I don't think anyone in Kansas is still waiting for his next issue of *Christopher Street* magazine or *The Advocate*. The Internet has exploded all those barriers, though I still think there's a reality to gay life in New York City, or Fort Lauderdale or San Francisco or a small town in Kansas, that cyberspace and celluloid do not convey and that only the written word, the novel, can convey: the reflective, interior voice."

When I mentioned a passage in Edmund White's *City Boy*, in which White recalls being upbraided for



"Gay writers have lost their material.... Blogs and online gay portals now cover urban gay life in a way only fiction did years ago."

- HOLLERAN

suggesting that there was such a thing as gay fiction and gay sensibility and that gay fiction ought to be isolated from the mainstream and pursued by a gay writer, Holleran was clear about the impact that writing gay has had on him. "Was it a mistake for me to write gay fiction? Well, I never thought of my writing as gay fiction, to be honest, so I didn't see it as a trap. As it turns out, it was a trap, to some degree. The power of categorization, of branding by subject matter, proved to be enormous in this country. You end up confronting the problem Reynolds Price cited when he allegedly said, 'Nobody wants to read about homosexuals.' That is the dilemma now, in particular since the gay reading public has shrunk. For whom are we writing?"

Holleran recommends two books, the first from a small press and the second a mainstreamer. "I'm reading *The Two Krishnas* by Ghalib Shiraz Dhalla, which Don Weise is publishing at Magnus Books. It's about gay Indian Americans in Los Angeles. I recently read Colm Tóibín's *The Empty Family*, a collection of short stories."

Larry Kramer

known for his sweeping and absolute dismissals, did not disappoint: "There never was a strong market for gay stuff. I think gay people are not strong readers of books. Andrew Holleran and I were never big best-sellers. We sell in backlist. Mainstream reviewers don't pay attention to us and the gay press doesn't deal with gay culture the way they used to. *The success of The Normal Heart* [Kramer's 1985 semi-autobiographical HIV/AIDS tirade, which is currently being revived on Broadway] will always be its straight audience. Gays don't support their own artistically to the extent we wish they would."

Kramer is still at work on his 4,000-page history of the strife of homosexuality to be published in two

volumes by Farrar, Straus, and Giroux with the title *The American People*. He recommends the recent *My Queer War* by James Lord. “It’s a very moving and beautifully written autobiography about his being in the Army in World War II.”

Edmund White

describes himself apologetically as one of the least secure older gay writers at work today, but he is glad to report that he has retrieved what he calls his “inner device,” the mechanism that guides and empowers a gay writer. He worries about the migration of gay culture onto the Internet. “It’s not just the fact that most gay guys I know are hooking up online,” he says. “Things like Facebook that seem on the surface to provide a shared human experience really do not. Look at the Facebook info categories. You get nothing about what people are really up to. No one ever says, for example, ‘I got fucked four times last night and my hemorrhoids are bad today.’ We are living in an information age in which little is really disclosed. We are impoverished by this. That may be why we are now enjoying a period of great gay biographies full of revisions and disclosures.”

White had prepared a list of recent gay literature to recommend. “*The Silver Hearted* by David McConnell is a beautifully written and completely surrealistic novel about traders in an Asian port city. You’d be hard pressed to call it gay, but there are no female characters in it. I think McConnell is great. Then there’s *Passes Through* by Rob Stephenson, who is equally obscure and brilliant. He uses passages from his diaries to create a collage. It’s hard to know what is actually happening in both these books, but both authors prove that not all of gay literature is either banal coming-out stories or beach bunny dating manuals. There is Andrew Sean Greer, who is openly gay but he doesn’t really write about gay subjects much. I like his *The Story of a Marriage* and *The*

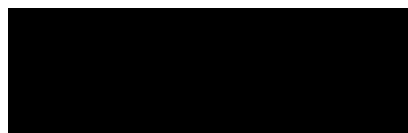
Confessions of Max Tivoli. You could say he is ‘post-gay.’ I also like Alex Chee, a Korean American who writes in a cool, simple style. His first book was called *Edinburgh*. It’s an interesting non-moralizing take on pedophilia involving an abusive Scottish choir director. His second novel will be called *The Queen of the Night*.”

White has a new novel, *Jack Holmes and His Friend*, to be released in January. “It’s about a straight man and a gay man who are best friends. I’ve never seen this explored yet. I’m also working on another memoir. This one will cover my friendships in Paris.”

Armistead Maupin

recalls that in 1978 he had the sense that being gay was significant. “San Francisco was besieged by journalists who were studying us as if we were some strange Amazonian tribe, and we were glad to be observed. The function of writing in those days was helping the reader to find his people. TV and movies did not do this. That is why in those days a gay writer was a hero. My goal from the beginning was to entertain, engross, and illuminate. I’ve always been proud of writing gay for gay people.”

Maupin echoes White’s admiration for Andrew Sean Greer. “He writes like



“We are living in an information age in which little is really disclosed. We are impoverished by this.”

- WHITE

an angel and weaves gay and straight characters into the tapestry. He moves me profoundly and he’s a very sweet guy to boot! I also recommend another San Franciscan, K.M. Soehnlein, who wrote *The World of Normal Boys* and *You Can Say You Knew Me When*. My own editor at HarperCollins is Rakesh Satyal, who wrote *Blue Boy*; he is a disgustingly witty and graceful writer who handles comedy brilliantly. I love Josh Kilmer-Purcell’s *I Am Not Myself These Days: A Memoir* about his life by day at an ad agency and by night as a drag queen. In *The Bucolic Plague* he writes about buying a farm in upstate New York with his partner. Very funny.”

Maupin is excited about the musical version of *Tales of The City* opening in May with a run scheduled to include Gay Pride Day in San Francisco. “I always cringed at the thought of a jukebox musical, but I trust the team of *Avenue Q*’s Jeff Whitty, Jake Shears and John Garden of Scissor Sisters, and the delightful Wesley Taylor as Michael. They have created something fabulous, original, and even better than my book. They are already behaving like a new family on Barbary Lane.”

In 1978 the firmament of Holleran, White, Kramer, and Maupin gave me more than just a roadmap out of the closet. Their refined depiction of gay sex and love was the finishing school I attended before my debut in the big city. They parted the curtains on a world of gay style, teaching me how to write, dress, speak, dance, be funny, be sexy, and be in love. It is gratifying that they are still among us and still writing and that the passage of 33 years has proven their influence to be classic.

Maupin nails the magic of 1978 for these gay writers and their readers: “It was really a very heady time, and I knew it. I knew how good we had it and I was aware of our position on the cusp of a new era, and it felt great that as gay writers we were giving shape to it and making a difference. It doesn’t get any better than that.”

EVERY LITTLE MOVE

As students of dance know, there are instances when the tilt of a hand
can convey more meaning than an entire ballet.
The work on these pages illustrates that the same can be said of visual art.
When the artist's eye is keen enough, power exists
in the simplest gestures.

BY AVRAM FINKELSTEIN



UNTITLED
(Antico [Pier Jacopo
Alari-Bonacolsi],
Bust of a Young Man
and Francis Harwood,
Bust of a Man), 2010
 16' x 44'

Image courtesy
 of the artist and the
 J. Paul Getty Museum,
 Los Angeles, from
 How Many Billboards,
 MAK Center for Art
 and Architecture

KEN GONZALES-DAY

Eloquence is a lot to expect of a single photograph, but eloquent is the only way to describe Ken Gonzales-Day's work. His recent suite, *Profiled*, says more about the history of art, the construction of race, the politics of exclusion, and the meaning of desire than any treatise, and Gonzales-Day achieves it with the simplest of rhetorical devices, juxtaposition. His *Erased Lynching* series removes the victims and the ropes from archival photos of hanging trees, shifting the focus to the terrible reality of the crowd below. *Hang Trees* reminds us that Native Americans, Chinese immigrants, and Latinos were also caught up in the dark web of the American soul. And if you think Gonzales-Day has nothing to offer on the question of

heterocentrism, witness his deft assemblage of late-19th- and early-20th-century photos of same-sex couples, cowboys, cross-dressers, and classical statuary depicting satyrs and hermaphrodites. Ken Gonzales-Day has shown at UC San Diego's University Art Gallery; Palais de Tokyo in Paris; Steve Turner Contemporary in Los Angeles; and White Columns in New York. An extension of his *Profiled* was recently featured at Las Cienegas Projects in L.A. The Los Angeles County Museum of Art will be publishing Gonzales-Day's monograph, *Profiled*, in June. His *Lynching in the West: 1850-1935* just went into its second printing and is available through the artist's website, www.kengonzalesday.com, and on Kindle.



SEAN GYSHEN FENNEL

Throughout social history, the veil has been both simple and complex, concealing and fetishizing. But in the hands of Sean Gyshen Fennell, it's revealing. In *Veiled* he invites us inside, to witness the strictures of gender firsthand. Fennell's interest in the performance of gender normativity is far from a colonialization. At 14, Fennell underwent a double mastectomy for gynecomastia, and its scars are not only the subject of much of his work, they are the foundation of his own queer identity. www.gyshen.com.

VEILED, 2007

Video installation, satin, silk, and chiffon
17' x 9'
Image courtesy
of the artist



ANNA SEW HOY

In every meaning of the word, Anna Sew Hoy is experimenting with surface. Her installations and performances combine the warmth and plasticity of the most rudimentary medium, clay, with the seductive power of the coldest aspect of contemporary culture, commercial production. Hoy fearlessly toys with the distinctions between the organic and the mass-produced, wrapping her sculptural vessels in dismantled denim, glazing them in rubber and flocking, draping them in gold jewelry and phone cords, and filling them with tangles of discarded sunglasses.

Hoy's work was included in the 2008 California Biennial, and she has exhibited at Sikkema, Jenkins, & Co. and Leo Koenig in New York, and the Hammer Museum and Peres Projects in Los Angeles. Her first monograph will be available at the end of this year, and in August, she will have a solo exhibition at the San Jose Museum of Art. In April, her ongoing collaboration with Eve Fowler, *Two Serious Ladies*, opened at Night Gallery in Los Angeles. www.annasewhoy.com.



LECIA DOLE-RECIO

Our greatest abstractionists develop their technique through the study of rendering. Take Mondrian's early trees, for example. This exercise not only helps an artist analyze the structure of things, it reveals the underlying pulse that gives shapes their power. Lecia Dole-Recio is a master of these rhythms. Her works are tone poems of composure, but through her layering of translucency with solidity, color with tone, and mass with detail, they crackle with intricacy as well.

Dole-Recio's work has been shown at the Whitney Museum in New York and the Museum of Contemporary Art and Hammer Museum in Los Angeles, and featured in *ArtForum*, the *New York Times*, and the *Los Angeles Times*.

UNTITLED, 2007

Gouache, graphite, paper, cardboard, and tape
40¾" x 39½"
Image courtesy of Richard Telles Fine Art, Los Angeles
Photo: Fredrik Nilsen

PREZISTA IMPORTANT SAFETY INFORMATION AND INDICATION

ABOUT PREZISTA

PREZISTA® (darunavir) is a prescription medicine. It is one treatment option in the class of HIV (human immunodeficiency virus) medicines known as protease inhibitors.

PREZISTA is always taken with and at the same time as ritonavir (Norvir®), in combination with other HIV medicines for the treatment of HIV infection in adults. PREZISTA should also be taken with food.

- The use of other medicines active against HIV in combination with PREZISTA/ritonavir (Norvir®) may increase your ability to fight HIV. Your healthcare professional will work with you to find the right combination of HIV medicines
- It is important that you remain under the care of your healthcare professional during treatment with PREZISTA

PREZISTA does not cure HIV infection or AIDS, and does not prevent passing HIV to others.

Please read Important Safety Information below, and talk to your healthcare professional to learn if PREZISTA is right for you.

IMPORTANT SAFETY INFORMATION

What is the most important information I should know about PREZISTA?

- **PREZISTA, together with Norvir®, has been observed in a small number of patients to cause liver problems which may be life-threatening. Your healthcare professional should do blood tests prior to starting combination treatment including PREZISTA. If you have chronic hepatitis B or C infection, your healthcare professional should check your blood tests more often because you have an increased chance of developing liver problems**

Talk to your healthcare professional about the signs and symptoms of liver problems. These may include yellowing of your skin or whites of your eyes, dark (tea-colored) urine, pale-colored stools (bowel movements), nausea, vomiting, loss of appetite, or pain, aching or sensitivity on your right side below your ribs

- **In a small number of patients, PREZISTA has been reported to cause a severe or life-threatening rash. Contact your healthcare professional immediately if you develop a rash.**

Can PREZISTA be taken with other medications?

- **Taking PREZISTA with certain medicines could cause serious and/or life-threatening side effects or may result in loss of its effectiveness. Do not take PREZISTA if you are taking the following medicines:**

alfuzosin (Uroxatral®), dihydroergotamine (D.H.E.45®), Migranal®, ergonovine, ergotamine (Wigraine®), Ergostat®, Cafegot®, Ergomar®, methylegonovine, cisapride (Propulsid®), piroxicam (Orap®), oral midazolam, triazolam (Halcion®), rifampin (Rifadin®, Rifater®, Rifamate®), sildenafil (Revatio®) when used to treat pulmonary arterial hypertension, indinavir (Crixivan®), lopinavir/ritonavir (Kaletra®), saquinavir (Invirase®), lovastatin (Mevacor®, Altoprev®, Advicor®), pravastatin (Pravachol®), simvastatin (Zocor®, Simcor®, Vytorin®), salmeterol (Serevent®), or products containing St. John's wort

- Before taking PREZISTA, tell your healthcare professional if you are taking sildenafil (Viagra®), vardenafil (Levitra®), tadalafil (Cialis®, Adcirca®), atorvastatin (Lipitor®), atorvastatin/amlodipine (Caduet®), rosuvastatin (Crestor®), or colchicine (Colcrys®). **This is not a complete list of medicines. Be sure to tell**

your healthcare professional about all the medicines you are taking or plan to take, including prescription and nonprescription medicines, vitamins, and herbal supplements

- Tell your healthcare professional if you are taking estrogen-based contraceptives (birth control). PREZISTA might reduce the effectiveness of estrogen-based contraceptives. You must take additional precautions for birth control, such as condoms

What should I tell my healthcare professional before I take PREZISTA?

- Before taking PREZISTA, tell your healthcare professional if you have any medical conditions, including allergy to sulfa medicines, diabetes, liver problems (including hepatitis B or C), or hemophilia
- Tell your healthcare professional if you are pregnant or planning to become pregnant, or are breastfeeding
 - The effects of PREZISTA on pregnant women or their unborn babies are not known. You and your healthcare professional will need to decide if taking PREZISTA is right for you
 - Do not breastfeed if you are taking PREZISTA. You should not breastfeed if you have HIV because of the chance of passing HIV to your baby

What are the possible side effects of PREZISTA?

- High blood sugar, diabetes or worsening of diabetes, and increased bleeding in people with hemophilia have been reported in patients taking protease inhibitor medicines, including PREZISTA
- Changes in body fat have been seen in some patients taking HIV medicines, including PREZISTA. The cause and long-term health effects of these conditions are not known at this time

- As with other protease inhibitors, taking PREZISTA may strengthen the body's immune response, enabling it to begin to fight infections that have been hidden. Patients may experience signs and symptoms of inflammation that can include swelling, tenderness, or redness

- The most common side effects related to taking PREZISTA include diarrhea, nausea, rash, headache, stomach pain, and vomiting. Other important severe side effects include inflammation of the liver or pancreas and increased blood fat levels.

- This is not a complete list of all possible side effects. If you experience these or other side effects, talk to your healthcare professional. Do not stop taking PREZISTA or any other medicines without first talking to your healthcare professional

You are encouraged to report negative side effects of prescription drugs to the FDA. Visit www.fda.gov/medwatch, or call 1-800-FDA-1088

Please refer to the ritonavir (Norvir®) Product Information (PI and PPI) for additional information on precautionary measures.

Dosing Information:

For adults taking HIV meds for the first time and for many adults who have taken HIV meds in the past: PREZISTA 800 mg (two 400-mg tablets) must be taken at the same time with 100 mg Norvir® **once daily every day**.

For some adults who have taken HIV meds in the past:

PREZISTA 600 mg/Norvir® 100 mg must be taken **twice daily** at the same time **every day** with food. Your healthcare professional can determine which dose is right for you.

Please see Important Patient Information on the next page for more information, or visit www.PREZISTA.com.

If you or someone you know needs help paying for medicine, call 1-888-4PPA-NOW (1-888-477-2669) or go to www.pparx.org.

 **PREZISTA®**
(darunavir) tablets
www.PREZISTA.com

ONCE-DAILY PREZISTA



EXPANDED ONCE-DAILY DOSING FOR PREZISTA

For adults who have not taken HIV medications before and **ALSO** for many adults who have taken HIV medications in the past

Once-Daily PREZISTA 800 mg (two 400-mg tablets) must be taken with Norvir® 100 mg and food at the same time every day, as part of combination HIV therapy.

Talk to your healthcare professional about your HIV treatment options and ask if Once-Daily PREZISTA is right for you.

Please read Important Safety Information and dosing information on adjacent page.

 **PREZISTA®**
(darunavir) tablets
www.PREZISTA.com

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IMPORTANT PATIENT INFORMATION

PREZISTA (pre-ZIS-ta) Darunavir

ALERT: Find out about medicines that should Not be taken with PREZISTA. Please also read the section “Who should not take PREZISTA?”.

Read this Patient Information before you start taking PREZISTA and each time you get a refill. There may be new information. This information does not take the place of talking to your doctor or healthcare provider about your medical condition or your treatment.

What is the most important information I should know about PREZISTA?

PREZISTA, together with NORVIR® (ritonavir), has been observed in a small number of patients to cause liver problems which may be life-threatening. Your healthcare provider should do blood tests prior to initiating combination treatment including PREZISTA. If you have chronic hepatitis B or C infection, your healthcare provider should check your blood tests more often because you have an increased chance of developing liver problems. Talk to your healthcare provider about the signs and symptoms of liver problems. These may include yellowing of your skin or whites of your eyes, dark (tea colored) urine, pale colored stools (bowel movements), nausea, vomiting, loss of appetite, or pain, aching or sensitivity on your right side below your ribs.

In a small number of patients, PREZISTA has been reported to cause a severe or life-threatening rash. Contact your healthcare provider immediately if you develop a rash.

Please also read the section “What are the possible side effects of PREZISTA?”

What is PREZISTA?

PREZISTA is a prescription anti-HIV medicine used with other anti-HIV medicines used to treat adults. PREZISTA is a type of anti-HIV medicine called a protease (PRO-tee-ase) inhibitor. PREZISTA is used with ritonavir and other anti-HIV medicines to treat people with human immunodeficiency virus (HIV-1) infection. HIV is the virus that causes AIDS (Acquired Immune Deficiency Syndrome).

How does PREZISTA work?

PREZISTA blocks HIV protease, an enzyme which is needed for HIV to multiply. When used with other anti-HIV medicines, PREZISTA can help to reduce the amount of HIV in your blood (called “viral load”) and increase your CD4 (T) cell count. HIV infection destroys CD4 (T) cells, which are important to the immune system. The immune system helps fight infection. Reducing the amount of HIV and increasing the CD4 (T) cell count may improve your immune system and, thus, reduce the risk of death or infections that can happen when your immune system is weak (opportunistic infections).

PREZISTA is always taken with and at the same time as ritonavir (NORVIR®), in combination with other anti-HIV medicines. PREZISTA should also be taken with food.

Does PREZISTA cure HIV or AIDS?

PREZISTA does **not** cure HIV infection or AIDS. At present, there is no cure for HIV infection. People taking PREZISTA may still develop infections or other conditions associated with HIV infection. Some of these conditions are pneumonia, herpes virus infection, and *Mycobacterium avium* complex (MAC) infections. Because of this, it is very important for you to remain under the care of a healthcare provider. Although PREZISTA is not a cure for HIV or AIDS, PREZISTA can help reduce your risks of getting illnesses associated with HIV infection (AIDS and opportunistic infection) and eventually dying from these conditions.

Does PREZISTA reduce the risk of passing HIV to others?

PREZISTA does **not** reduce the risk of passing HIV to others through sexual contact, sharing needles, or being exposed to your blood. For your health and the health of others, it is important to always practice safer sex by using a latex or polyurethane condom or other barrier method to lower the chance of sexual contact with any body fluids such as semen, vaginal secretions, or blood. Never re-use or share needles.

Ask your healthcare provider if you have any questions on how to prevent passing HIV to other people.

What should I tell my doctor before I take PREZISTA?

PREZISTA may not be right for you. Before taking PREZISTA, tell your doctor or healthcare provider if you:

- are allergic to sulfa medicines.

- have diabetes. Anti-HIV medicines, such as PREZISTA, might increase sugar levels in the blood.
- have liver problems, including hepatitis B and/or C.
- have hemophilia. Anti-HIV medicines, such as PREZISTA, might increase the risk of bleeding.
- are pregnant or planning to become pregnant. The effects of PREZISTA on pregnant women or their unborn babies are not known. You and your healthcare provider will need to decide if taking PREZISTA is right for you. If you take PREZISTA while you are pregnant, talk to your healthcare provider about how you can be included in the Antiretroviral Pregnancy Registry.
- are breastfeeding. Do not breastfeed if you are taking PREZISTA. You should not breastfeed if you have HIV because of the chance of passing HIV to your baby. Talk with your healthcare provider about the best way to feed your baby. The Centers for Disease Control and Prevention (CDC) recommends that HIV-infected mothers not breastfeed to avoid the risk of passing HIV infection to your baby.

Who should not take PREZISTA?*

Together with your healthcare provider, you need to decide whether taking PREZISTA is right for you.

Do not take PREZISTA if you:

- are allergic to darunavir or any of the other ingredients in PREZISTA
- are allergic to ritonavir (NORVIR®)
- take any of the following types of medicines because you could experience serious side effects:
 - alfuzosin (Uroxatral®)
 - dihydroergotamine (D.H.E. 45®, Migranal®), ergonovine, ergotamine (Cafergot®, Ergomar®), methylexgonovine
 - cisapride
 - pimozone (Orap®)
 - oral midazolam, triazolam (Halcion®)
 - St. John’s wort (*Hypericum perforatum*)
 - lovastatin (Mevacor®, Altoprev®, Advicor®), simvastatin (Zocor®, Simcor®, Vytorin®)
 - rifampin (Rifadin®, Rifater®, Rifamate®, Rimactane®)
 - sildenafil (Revatio®) when used to treat pulmonary arterial hypertension

Can PREZISTA be taken with other medications?*

Tell your healthcare provider about all the medicines you take including prescription and nonprescription medicines, vitamins, and herbal supplements. PREZISTA and many other medicines can interact. Sometimes serious side effects will happen if PREZISTA is taken with certain other medicines (see “Who should not take PREZISTA?”).

Tell your healthcare provider if you are taking estrogen-based contraceptives (birth control). PREZISTA might reduce the effectiveness of estrogen-based contraceptives. You must take additional precautions for birth control such as a condom.

Tell your healthcare provider if you take other anti-HIV medicines. PREZISTA can be combined with some other anti-HIV medicines while other combinations are not recommended.

Tell your healthcare provider if you are taking any of the following medicines:

- bepridil, lidocaine, quinidine, amiodarone (Cordarone®), digoxin (Lanoxin®), flecainide (Tambocor®), propafenone (Rythmol®)
- warfarin (Coumadin®)
- carbamazepine (Tegretol®, Carbatrol®), phenobarbital, phenytoin (Dilantin®, Phenytek®)
- trazodone (Desyre®), desipramine (Norpramin®)
- colchicine (Colcrys®)
- clarithromycin (Biaxin®)
- ketoconazole (Nizoral®), itraconazole (Sporanox®), voriconazole (Vfend®)
- rifabutin (Mycobutin®),
- metoprolol (Lopressor®, Toprol-XL®), timolol (Betimol®, Combigan®), lisdolol®, Cosopt®, Timoptic®)
- midazolam administered by injection
- felodipine (Plendil®), nifedipine (Adalat®), nicardipine (Cardene®)

IMPORTANT PATIENT INFORMATION

- dexamethasone, fluticasone (Advair Diskus®, Cutivate®, Flonase®, Flovent Diskus®)
- bosentan (Tracleer®)
- atorvastatin (Lipitor®), pravastatin (Pravachol®), rosuvastatin (Crestor®)
- cyclosporine (Sandimmune®, Neoral®), tacrolimus (Prograf®), sirolimus (Rapamune®)
- salmeterol (Serevent®)
- Methadone, buprenorphine, buprenorphine/naloxone
- risperidone (Risperdal®, Risperdal® Consta®, Risperdal® M-TAB®), thioridazine
- sildenafil (Viagra®), vardenafil (Levitra®), tadalafil (Cialis®)
- tadalafil (Adcirca®)
- paroxetine (Paxil®), sertraline (Zoloft®)

Tell your healthcare provider if you are taking any medicines that you obtained without a prescription.

This is **not** a complete list of medicines that you should tell your healthcare provider that you are taking. Know and keep track of all the medicines you take and have a list of them with you. Show this list to all of your healthcare providers and pharmacists any time you get a new medicine. Both your healthcare provider and your pharmacist can tell you if you can take these other medicines with PREZISTA. Do not start any new medicines while you are taking PREZISTA without first talking with your healthcare provider or pharmacist. You can ask your healthcare provider or pharmacist for a list of medicines that can interact with PREZISTA.

How should I take PREZISTA?

Take PREZISTA tablets every day exactly as prescribed by your healthcare provider. You must take ritonavir (NORVIR®) at the same time as PREZISTA.

- Do not change your dose of PREZISTA or stop treatment without talking to your healthcare provider first.
- Take PREZISTA and ritonavir (NORVIR®) with food.
- Swallow PREZISTA tablets whole with a drink.

What should I do if I miss a dose?

People who take PREZISTA one time a day:

- **If you miss a dose of PREZISTA or ritonavir (NORVIR®) by more than 12 hours, wait and then take the next dose of PREZISTA and ritonavir (NORVIR®) at your regularly scheduled time.** If you miss a dose of PREZISTA or ritonavir (NORVIR®) by less than 12 hours, take your missed dose of PREZISTA and ritonavir (NORVIR®) right away. Then take your next dose of PREZISTA and ritonavir (NORVIR®) at your regularly scheduled time.

People who take PREZISTA two times a day

- **If you miss a dose of PREZISTA or ritonavir (NORVIR®) by more than 6 hours, wait and then take the next dose of PREZISTA and ritonavir (NORVIR®) at your regularly scheduled time.**
- If you miss a dose of PREZISTA or ritonavir (NORVIR®) by less than 6 hours, take your missed dose of PREZISTA and ritonavir (NORVIR®) right away. Then take your next dose of PREZISTA and ritonavir (NORVIR®) at your regularly scheduled time.

If a dose of PREZISTA or ritonavir (NORVIR®) is skipped, do not double the next dose. Do not take more or less than your prescribed dose of PREZISTA or ritonavir (NORVIR®) at any one time.

What are the possible side effects of PREZISTA?

PREZISTA can cause side effects. The following is **not** a complete list of side effects reported with PREZISTA when taken either alone or with other anti-HIV medicines. Do not rely on this leaflet alone for information about side effects. Your healthcare provider can discuss with you a more complete list of side effects.

PREZISTA, together with NORVIR® (ritonavir), has been observed in a small number of patients to cause liver problems which may be life-threatening. Your healthcare provider should do blood tests prior to initiating combination treatment including PREZISTA. If you have chronic hepatitis B or C infection, your healthcare provider should check your blood tests more often because you have an increased chance of developing liver problems.

Talk to your healthcare provider about the signs and symptoms of liver problems. These may include yellowing of your skin or whites of your eyes, dark (tea colored) urine, pale colored stools (bowel movements), nausea,

vomiting, loss of appetite, or pain, aching or sensitivity on your right side below your ribs.

Rash has been reported in 10.3% of patients receiving PREZISTA. In a small number of patients, PREZISTA has been reported to cause a severe or life-threatening rash. Contact your healthcare provider immediately if you develop a rash.

Other relevant severe side effects were inflammation of the liver or pancreas, increased blood fat levels, diabetes, and changes in body fat.

The most common side effects include diarrhea, nausea, rash, headache, abdominal pain and vomiting.

Other side effects of PREZISTA include the following:

- high blood sugar (hyperglycemia) and diabetes. This can happen in patients taking PREZISTA or other protease inhibitor medicines. Some patients have diabetes before starting treatment with PREZISTA which gets worse. Some patients get diabetes during treatment with PREZISTA. Some patients will need changes in their diabetes medicine. Some patients may need new diabetes medicine.
- increased bleeding in patients with hemophilia.
- changes in body fat. These changes can happen in patients taking anti-HIV medicines, including PREZISTA. The changes may include an increased amount of fat in the upper back and neck, breast, and around the back, chest, and stomach area. Loss of fat from the legs, arms, and face may also happen. The exact cause and long-term health effects of these conditions are not known.
- immune reconstitution syndrome. In some patients with advanced HIV infection (AIDS) and a history of opportunistic infection, signs and symptoms of inflammation from previous infections may occur soon after anti-HIV treatment, including PREZISTA, is started.

Tell your healthcare provider promptly about these or any other unusual symptoms. If the condition persists or worsens, seek medical attention.

This medication is prescribed for your particular condition. Do not use it for any other condition or give it to anybody else. Keep PREZISTA and all of your medicines out of the reach of children. If you suspect that more than the prescribed dose of this medicine has been taken, contact your local poison control center or emergency room immediately.

This is a brief summary of information about PREZISTA for adult patients with HIV. If you have any questions or concerns about either PREZISTA or HIV, talk to your healthcare provider.

For additional information, you may also call Tibotec Therapeutics at 1-877-REACH-TT or 1-877-732-2488.

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Save me Sassy

This YouTube sensation could change the world, one hot mess at a time.

BY DUSTIN GARRETT RHODES

IF only everyone had a sassy gay friend, how many tragic haircuts, bad relationships, and lapses in good judgment could be avoided? It's one thing to seek wise counsel from a dear friend, but sometimes what we need is a crass, shrieking, mince-no-words admonition from a larger-than-life gay man in a tight sweater and bedazzled scarf who is on a mission to end world stupidity.

With his pithy advice and penetrating glances, YouTube sensation Sassy Gay Friend cuts to the chase for each misguided soul who needs his help. Some of the two-minute episodes have been watched more than 4 million times.

But when you ask Los Angeles-based actor Brian Gallivan why the character he plays is so appealing, he says he's bewildered.

"Everybody's relationships are always screwed up; it's also fun to poke fun at some of the most beloved relationships of all time: 'Oh, yeah, Hamlet and Ophelia were messed up, too, but I'm feeling OK!'" he said. "But that's a wild guess."

Each episode begins with a tragic heroine about to do something stupid. As if a superhero emerging from thin air, Sassy Gay Friend arrives to save the day, screaming, "What are you doing? What—what—WHAT are you doing?"

His advice to power-hungry Lady Macbeth: "Sister, you need a hobby or an orgasm, stat."

To Nina, Natalie Portman's ballerina character in *Black Swan*: "When you're going to diddle yourself, maybe glance around the room to make sure your



mom's not there! P.S., your technique is amazing."

He is part tough-love pop psychologist, part sweet-talking and sage country singer, minus the twang or singing. (Think the stepchild of Dr. Phil and Dolly Parton, if either had a habit of sending away fans with a tender "she's a stupid bitch.")

Sassy Gay Friend was born in 2004 as a character in a live show for the Second City in Chicago, an improv-based sketch comedy group. The character was such a hit with audiences that it reemerged six years later on the group's eponymous YouTube channel. And more is on the way—although Gallivan was way too sassy to divulge any secrets for upcoming episodes.

If no good deed goes unpunished, then it's equally true—if not more so—that no portrayal of a homosexual goes uncriticized. Some gays are disgruntled:

How dare anyone play an effeminate gay man in the 21st century! Asked what he thought of the criticism, Gallivan's response was sassy and insightful.

"I am a little tired of people who don't have a sense of humor. What's wrong with playing an effeminate man? Is that offensive? What's wrong with a proud-to-be-feminine man?" he said. "If someone says playing a feminine man is offensive, I think that's offensive to a lot of effeminate gay men. It's also offensive to women—as if femininity itself is a bad thing"

While gays might have once been content with any pop-culture coverage, these days we're fickle. Damned if you play it too gay, damned if we can even agree on whether such a stereotype exists.

"If I want to play a fun, effeminate, proud man, I don't think that's going to hurt anybody," Gallivan said. "When I first came out myself, I didn't want to be seen as the stereotypical gay man—but I think that was me dealing with my own internalized homophobia. I think a lot of these [critical] comments come from that."

Gallivan didn't try an improv class until he turned 30, fell in love with it, then got the guts to take a leave of absence from his job as a middle-school teacher. He and his alter ego are like third cousins—a couple of times removed.

"We're both judgmental, but he says it out loud. We're both interested in men who some might say are too young for us," Gallivan said. "But I do dress slightly better than he does."

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