



The Queer Foundation Scholar

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Gays in Fraternities

By **Daniel A. Carriveau**
Lakeland College

Smashing sorority girls, binge drinking, random hook-ups, dirty dancing, and wild parties are a few of the things that people believe are part of fraternity life. Where do gay people fit into this cluster fuck of preconceived notions? Being gay in a fraternity brings many positive outcomes but also does create negative issues that one will need to encounter straightforward.

In all honesty, there is a lot more to fraternities than what people have come to perceive over the years from the news exploiting cases, movies hamming up the scenes for effect, and stories/rumors that people tell. Each fraternity strives for something more than what these sources explain fraternity life to be like. My fraternity, Zeta Chi of Lakeland College, strives to fulfill our five cardinal virtues of service, strength, scholarship, spirituality, and mercy. These are our primary objectives, but none the less, as in any

fraternity, we are connected very socially through the fraternity and develop strong relationships with our brothers. This is where many of the negative issues and positive effects of being gay in a fraternity stem from. I certainly have encountered many of these mainly because of my extreme involvement and the fact that fraternities are very tight-knit groups of people in the social elements the group offers.

My biggest concern was to be accepted by my fraternity brothers. I waited until the semester after I had pledged to come out to my fraternity. I remember being extremely nervous and would not come out to everyone without my big brother present to help combat any negative responses. Needless to say, my big brother was not needed for this purpose. My brothers were all happy that I could feel comfortable around them. They had only

positive responses to me coming out. Afterwards, we had a small coming out party to help celebrate this acceptance.

Digging deeper into examining my fraternity brothers on the issue of accepting homosexuals, I have often questioned if they really do. It can be extremely easy to tell someone to their face that they accept someone because they are homosexual, they are okay with it, nothing changes between us, and all the other cliché responses. Based on the language and behavior from my brothers, a homosexual would be forced to question the validity of these responses. Many times I have heard distasteful comments involving gays from my brothers. Further, their actions prove my point even further. My brothers act very homophobic; intentionally not getting close to or touching another person. Who cares that in a tightly packed car, your leg is touching another person's leg? On a trip, I had to sleep in a completely separate room by myself. Another time when I slept in the same room as everyone else, it was specifically stated that I was supposed to sleep in a different room, again by myself. One roommate that I had on the trip decided to sleep on the floor in another person's room to avoid being in the same bed as me. I guess they are worried that I am going to hit on them or something just because I like other guys. The fact is, I am not attracted to them nor do I hit on them. After I restate the comment or describe the behavior I witnessed, a new light is shined on the issue and often clears the issue up.

Sometimes I feel singled out about issues of homophobia. What is okay for a straight person to do is not okay for a gay person to do. If the topic was not queer, my brothers would very intently listen. It seems like a one-way street where I must listen to heterosexual topic conversations while I

cannot have a homosexual topic conversation. My fraternity brothers can so quickly dismiss me in conversation because of the queer ideas that I bring into conversation, especially sex. There is only a select few people who I can talk to about relationships and my sexual profile. The others say that it makes them feel awkward, but how awkward do you think I feel listening to stories about slamming some girl's vagina while I am eating my lunch?

What makes things even more awkward is the difference in activities between homosexuals and heterosexuals. I certainly do not want to go to a strip club but have gone for the bonding experience with some of my brothers. I have invited my brothers to go to the local gay bar on multiple occasions, but have been turned down every time. On my 21st birthday, I went to the gay bar, but many of my 21-year old fraternity brothers decided not to attend because of the type of bar I was going to. I have even been dropped off by myself at a gay club while everyone else went to the local strip club.

There are many internal pressures and issues that gays in fraternities must deal with. There needs to be some boundaries set to avoid having to deal with pledges feeling as if they are being hit on or being asked to do something that makes them feel uncomfortable and inappropriate. Pledges cannot be looked upon as being attractive. Further, boundaries must exist as to not make current brothers feel pressured or awkward. It is kind of an unwritten rule for us that we should not date our fraternity brothers. The aftermath, if the relationship were not to work out, could affect the entire fraternity as a whole and destroy the success of the fraternity. If anything does happen between fraternity brothers, they are not really talked about and life

continues. Any issues are dealt with between the two people. This can be extremely hard sometimes, as we all have great connections and don't want this to happen. In time, hopefully after college, reconnections can occur and further options pursued. Dealing with many of the above issues can cause lots of mental stress. Personally, they have torn me apart staying up late thinking and dealing with them. I have beaten and battered myself into an unhealthy state of being trying to tend to the issues and just achieve acceptance from my fraternity brothers, the people who mean the most to me in college.

All in all, there are not just negative issues to deal with for gays in fraternities. Despite my sexual orientation, I am still a brother. My fraternity will always have my back in any trouble or fights that I get into. My brothers will still be there to listen if I need to talk about important issues I am facing. I feel as if by having me in the fraternity, the group has become and continues to be more diversified and accepting of people, little by little. I am able to provide a different perspective on topics of the fraternity's business. Most importantly, I am able to offer guidance and direction to people who have questions about homosexuality. I can answer many questions that my brothers may have about queer theory and homosexuality. This has helped a few of my fraternity brothers and allowed them to be more comfortable with themselves and truly discover who they are.

Considering the many challenges gays have already overcome before attending college, most will also be able to be prepared to face the additional challenges of life in a fraternity. We face more adversity dealing with the rest of society and life, in general. However, if I am able to make a difference within my

fraternity, imagine the difference I could make in the future to the rest of society. I know that the task does not resolve itself overnight, but requires much time and effort to make happen in the future. It is a continual process and always will be. My fraternity brothers have taught me a lot about how to engage myself in future endeavors in the fight for equality. Furthermore, I believe that I have made and continue to make a difference simply by being myself in an environment where I am not "natural." Fighting adversity straightforward is what makes the difference and develops a person and those around them into much better people.

About the Authors

Daniel A. Carriveau is a senior at Lakeland College in Sheboygan, WI. He is double majoring in resort management and accounting. At Lakeland he has been active in Campus Activities Board, Student Association, Habitat for Humanity, Resort Management Association, Mortarboard, and the Zeta Chi Fraternity. He also completes 200 service hours per semester for the local community. He is interested in employment in the hospitality field eventually leading to a position in resort management. Out and proud, he plans to continue making a positive contribution to the queer community.

Javon Smith is a senior at DePaul University in Chicago. He is majoring in Secondary Education: English, and minoring in African/Black Diaspora Studies, Theatre Studies, and LGBTQA Studies. At DePaul he is President of the DePaul Gospel Choir the Head Speech Coach of the Speech and Debate Society, a member of the DePaul Christian Ministries Leadership Team. He is also a Speech Coach at Thornton Township High School. He loves to write, sing, act, perform, and give back to the community in any way possible.

Democracy or Phallocracy: Marginalization, Communication, and Misconception of Transgendered Identity

By Javon Smith
DePaul University

Initially, I thought all trans-people were born in the wrong body just as I was taught. Now, I know identifying yourself as transgendered can include an array of people. These are people who defy what has been normalized into proper gender performativity. I qualify as a subject because my social location would not have allowed me such a progressive outlook on gender seeing that my family is composed of conservative African American Christians who still regard the demonization of homosexuality as moral and patriarchy as the natural family structure. Through my experience of the virtual absence of gender variance, I have concluded that there is an effective and unfortunate ostracization of any person who actively or innately delineates from the gender binary. In this paper, I will focus on the dichotomization of gender and its marginalizing effect on transgendered people, analyze gender as a communicative interaction, and recontextualize individual gender transgression as a political protest.

In order to properly characterize gender benders or gender transgressors, I must correct the socially accepted gender connotation which has roots in biological assumption. As Kate Bornstein states gender could be better situated as a compulsive action, much rather than a natural attitude (Bornstein 45). Gender defenders find safety and social security in their assimilation into what could normally be considered masculine or feminine. Gender cues such as manners, decorum, protocol, and deportment, textual cues such as histories, documents, names, associates, and relationships, mythic cues or a cultural archetype (Bornstein 23) limit the mobility and ability of any personality which leads to

general unhappiness. This unhappiness is the root of many gender benders' radical actions that defy social laws. Bornstein also asserts that Gender could be a mechanism in avoidance of full self-expression. Transgendered people may consider themselves born in the wrong body, but really they were just born in a wrong world.

Labeling has also limited the mobility and ability of transgendered people. There are people who choose not to conform to their initial gender assignment, but do not personally identify as transgendered. In *Genderqueer*, editor and contributor Riki Wilchins stated "In the meantime, butches, queens, fairies, high femmes, tomboys, sissy boys, and cross-dressers have completely vanished from civil discourse. They are never mentioned in any public statements by any major progressive organizations" (Nestle 63). "Transgendered" could be considered an umbrella term for these different identities, but that would only contribute to the limitation. These people deserve the representation and legitimacy an umbrella term does not give them.

Heteronormativity does not allow transgendered people the human rights and civil rights they are entitled to. The sociopolitical advancement of transgendered people seems impossible given their current legal standing. As pessimistic as it may appear, the reality of the fact is that the "T" has been invisibilized even in the LGBTQ political movements. If it was not, transgendered people would not currently be the most legally vulnerable after racial minorities, children, and sexual minorities. Trans-exclusion is even more shameful because

they are suffering a double jeopardy being excluded from the “straight world” and certain facets of the LGBTQ Community. Unfortunately, many transgendered people are silenced by their peers. There are several examples of this silencing such as the self-hating, self-contradictory ideal of lesbian separatists and the post-operative FTM’s tension with pre-operative FTM’s.

Arguably the most common misconception about transgendered identity is the incorrect conflation between transgendered and transsexuals. This is rooted in the social conflation between gender and sex. The problem is the medicalization of transsexuality which is just as narrow as gender assignment. This conflation, though, is the effect of making a community out of LGBTQ people. This community is separated as the abnormal when the normal should really be prompted by the abnormal to acknowledge their abnormality.

Moving from the social implications of being transgendered to the political implications, there is a statement that appears at the beginning of *Genderqueer* from ‘To fight AIDS, Swaziland’s King Orders Girls to Avoid Sex for Five Years,’ [*The New York Times* (September 28, 2001), “Wherever they go, Swazi girls now will be expected to wear a bundle of bright traditional tassels signifying celibacy. In addition, long pants will be forbidden for the young girls. ‘You should look like a girl, not a boy,’ said a government official” (Nestle 9).] This is a perfect example of gender as a system of security. Gender should never be so policed in America, but there are social codes that imply similar restrictions. For instance, from my testimonial, it was considered sinful for a woman to wear a pair of slacks to church. This policing would lead to either the marginalization of transgendered people or the imprisonment of such people.

There are political implications of transgendered people, but just who is doing the implying? Many contributors to the *Genderqueer* anthology would agree that the implying people would be misogynistic presumptive heterosexual men according to this statement, “Just because you lack the intellectual facility to look past genitalia to the person it happens to be connected to is no reason for you to presume to challenge my existence” (Nestle 129). There is freedom in disengaging the gender binary system as political activism, but this also creates a target out of gender benders for gender defenders to attack.

There are many people who are hermaphroditic or intersexual who carry gender non-normativity as a natural trait. Their immutability should not be questioned because it is more natural than the biological argument substantiated by chromosomal “evidence.” The people who are delineating from gender are considered gender terrorists, but the real gender terrorists would be the people who create, protect, and secretly adjust this gender system so that the majority may retain power. In the *Genderqueer* anthology, there is a quote by Michel Foucault from “The History of Sexuality, Part 1” in which he says, “Do not demand of politics that it restore the ‘rights’ of the individual, as philosophy has defined them. The individual is the product of power” (Nestle 53). People cannot retain political power they were never attributed the right to reserve. Transgendered people have achieved visibility, but they need to achieve acceptance so that they may be safely themselves wherever they may go. Genderism is the social disease, and trans-identity is not a psychological disease.

Unfortunately, transgendered people are still in a mode of survival unless they strike some fame like RuPaul or Christine Jorgensen. Homophobia and transphobia are deeply similar in that the hate is acted upon

usually by social men who feel the need to project their masculinity through violence. Bornstein stated, “We don’t deserve the ridicule, the stares, the fist in our bellies. We are entitled to our anger in response to this oppression: our anger is a message to ourselves that we need to get active and change something in order to survive” (Bornstein 81). I empathize for the struggles of gender transgressors are too real. I have always been different. I have shopped in the women’s sections; I have shopped in the men’s. I am very cautious about becoming lost in traditionalism or assimilate into my family. There is an outstanding warning in Genderqueer which states, “...The oppressed become the oppressor...” (Nestle 83). I know to take into consideration my male privilege because activism begins with personal responsibility. I can identify as transgendered because I vow to change gender—that’s the truth of the term anyways.

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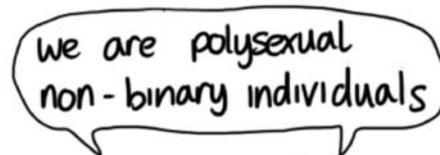
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we are a queer couple
able to reproduce



we are a queer couple
able to reproduce



we are a queer couple
able to reproduce

[All three posters found on tumblr without attribution. The editor.]

Alumni Notes

• After graduating from St. John's College, **Zachary Harrington** (2007-08) spent time "brushing shoulders with conservative elites like Bill Kristol, John Waters, and Justice Scalia," after which he set about wandering to reassess his future of "desk work and drudgery." After a couple of weeks in China, he ended up in the San Francisco Bay Area, first in Berkeley and then in East Oakland where, along with finding a boyfriend, he "promptly became a teacher of mathematics and English."

Specifically, he teaches mathematics in an after school support program at a Title I charter school. He focuses on grades 9-12, but also spends time with K-8. He has also taught remedial English. At the same time he says that he is still "struggling to find a more ultimate goal."

Zachary has promised that he will try to pen an essay or article about "the disconnect between my education and beliefs and the prevalent beliefs of the Bay Area,"

• **Geoff Mino** (2008-09) is a graduate of Brown University, completing his studies in the Modern Culture and Media Department. He entered a post-graduate management program last September 2012 at l'Institut Français de la Mode in Paris, although he writes that his "involvement in this field [after he graduates] remains to be seen.

In response to my inquiry for suggestions for a QF Scholar who wants to compose "the great American queer musical that eschewed clichéd," Geoff responded with this delightful suggestion: "I've been interested lately in hagiographics, and the idea of the queer divine interests me – a love story that does not merely pervert the law (or resists the law), but completes it – heterodox without necessarily being heretical. A re-entry into Eden through acts of faith and love,

inscribed within queer desire. I would love to see, for example, some third-gender nuns falling deeply in love."

On a lighter note, at the time Geoff was living across the street from the famous Père Lachaise Cemetery in Paris that, he wrote, seemed to take on a more eerie presence as Halloween approached.

• Attending summer sessions will allow **Skailer Qvistgaard** (2012-13) to graduate from Brown University in three years. At the same time he remains an LGBTQA activist, having recently joined the Board of Directors of GLSEN MA. His first assignment involved helping prepare for GLSEN MA's annual conference last month. The second week of March he also gave a presentation to the Northern California Doctor's Association, speaking about transgender issues in the mental health fields. The Queer Foundation, you may recall, hosts Skailer's transgender blog, *Trans Today*, where you can find more detailed information about this QF Scholar and transgender activist who intends to go to law school after obtaining his B.A. in English.

See, <http://queerfoundation.org/dir/index.php/blog/>

To all our alumni:

There's no harm in engaging in a bit of self-promotion. We'd appreciate it if you kept in touch, letting us know what and how you're doing at least once a year.

Ray Verzasconi, editor
rverzasconi@msn.com

The Director's Scratchpad

Arizona, California, Colorado, Florida, Illinois, Indiana, Iowa, Michigan, North Carolina, New Jersey, New Mexico, New York, Pennsylvania, Texas, and Washington—high school seniors in fifteen states recently submitted their work in The Queer Foundation's Ninth Annual High School Seniors English Essay Contest.

Thanks in no small part to the teachers and counselors in their local schools and communities, these talented young writers, like the ones in the eight preceding classes, are clearly enthusiastic about sharing their experience as teenagers at the vortex of some of the hottest issues of the day, both politically and socially. Yet their writing is rarely strident; reading it is more like a personal visit with them.

Having read their essays, I feel better educated on the issues, and believe even more firmly that these young writers have the potential, through their writing, to change readers' opinions, attitudes, or behavior and to positively affect the conditions of their fellow LGBT students and other queer youth.

Selected essays from past years appear on the Queer Foundation website at <http://queerfoundation.org>. Teachers and counselors are granted permission to reproduce and use them in their schools, for educational purposes only. Please give credit to the authors and to the Queer Foundation Effective Writing and Scholarships Program.

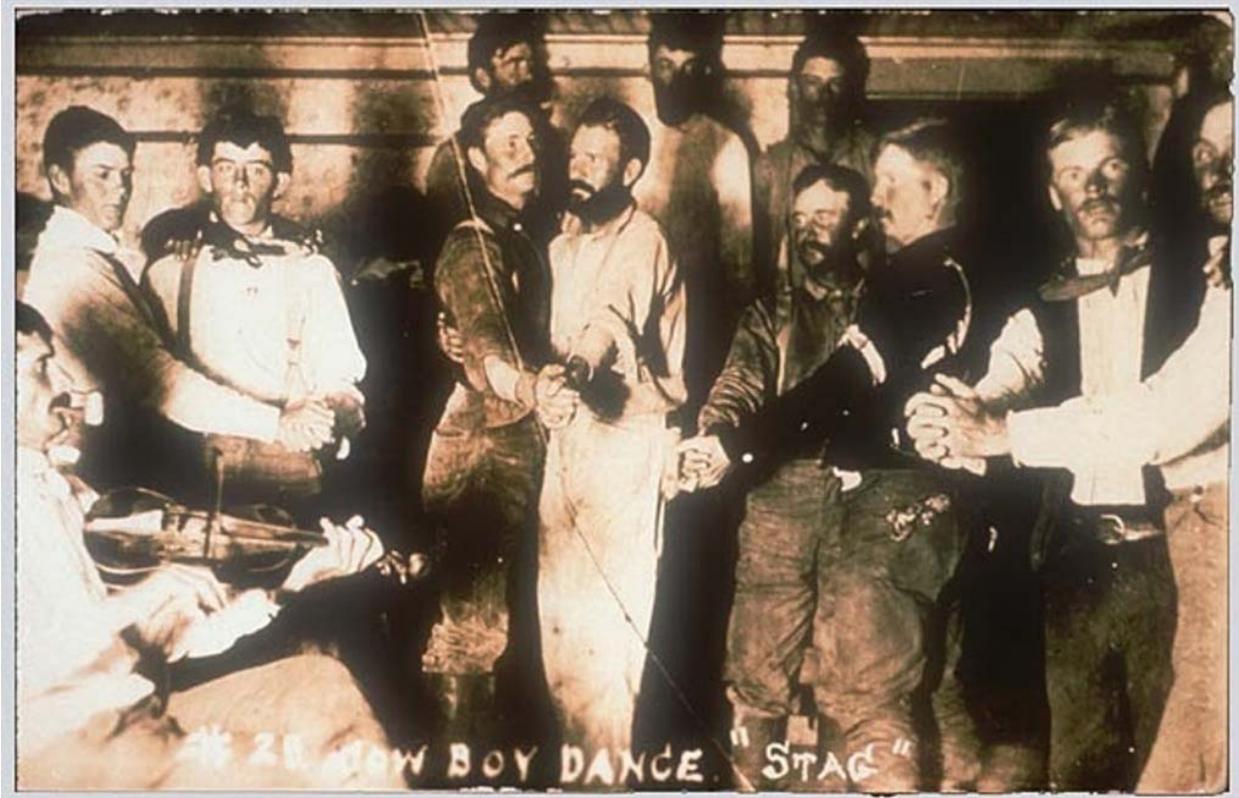
Please also consider joining the growing list of those supporting the scholarship fund (click on "Contributors"). Your gift will make a difference.

Joseph Dial

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From the editor's desk

● The Original Stag Dances.



Slowly the queer history of the West is coming out of the closet, the attic, and the barn as descendants of “great-grand-Uncle Joe” no longer hesitate to share the photographs he’d kept in a cigar box. This photographic gem, probably a daguerreotype, comes off the internet. It might have been taken in California in the 1850s or anywhere in the Far West where until the post-WW II period, the number of men greatly exceeded that of women. I can still remember successful farmers and ranchers sending east for school marms who were intended as future brides for their sons.

Every town, of course, had a brothel or two, and an “out-in-the-shed” young man or two for certain menfolk, and many towns had a saloon called “The Stag,”

which was the closest thing the town had to an exclusive all-male club and to a gay bar.

The Stag in Gonzales, CA (where I grew up) was built shortly after the town was founded in 1888. It was a typical western saloon (Spanish *salón*, meaning “big room”) with wooden floors and darkly stained walls. The swinging doors were replaced after WW II, when neon light advertising (beers) was also added. Except for a back room where men gathered to play pedro or poker, the saloon was always kept very dimly lit, and even in the 1950s it remained off-limits to wives and “respectable” women. For years it had been the haunt of the original settlers: the Mexican employees of the Gonzales brothers who inherited the Spanish land grant, and the Danish and Italian-Swiss dairy farmers.

Since it served food, even in grade school I sometimes accompanied my father there for lunch. Now anyone who grows up on a farm or ranch gets sex education at a very early age by observing farm animals. I do remember my mother lamenting having to put down a bull because it had absolutely no interest in cows. I suspect I witnessed the full spectrum of both sexual orientation and gender identity in our farm animals, even if we didn't then have nouns to describe them. I also suspect I saw almost the full spectrum at The Stag.

The only women allowed in The Stag were either the two or three prostitutes who were still plying their trade in the 1950s, and a few lesbian dykes...or frankly, they might well have been transgender men. My recollection is only that transgender women would have been driven out of town.

Like so many small western towns (in the 1950s Gonzales had a population of about 1,000), most of the town was "cleaned up" in the mid-1950s when the evangelical Christians who'd come to California from Arkansas and Oklahoma during the Dust Bowl years attained middleclass status and with it, political "power" in town. But The Stag remained a town fixture until the 1970s. Other than the fact it had become a fire hazard for the bank next door, I suspect it was done in by the gay liberation movement. Straight men didn't mind rubbing shoulders in a dark saloon with gay men, lesbians, and most likely trans men as long as that reality didn't creep outside of The Stag. Their wives wouldn't know and wouldn't question their manliness. The Stonewall Riots had their negative side. Uncle Willy and his partner had been together for 20 years. They'd bought a home together. The family knew; the town knew. They had no difficulty showing up at The Stag together. But the early 70s changed all that. Even my father turned his back on his younger brother. They had, in fact, been "openly hiding in view" and suddenly they were condemned. It split them apart.

Uncle Willy returned to his native Switzerland and, sadly, drank himself to an early grave. The town's best known and highly educated gay couple moved to the Monterey Peninsula, and commuted to their work in Gonzales. Only the town's several lesbian couples stayed put because they had never socialized in town, never ate out at one of the three cafes.

Dictionaries don't fully explain, incidentally, the meaning of "stag" in the west. It did refer to a male deer, specifically the largest and strongest, but also one that, during the mating season, showed no interest in females. Now, my father explained all this to me when I may have been eight or nine by saying the stag had unfortunately been castrated by an accident. It was only years later that I realized that "stag" was a code word for a male deer not interested in female deer and that castration by natural causes was just father's way of not wanting to explain to me what homosexuality was.

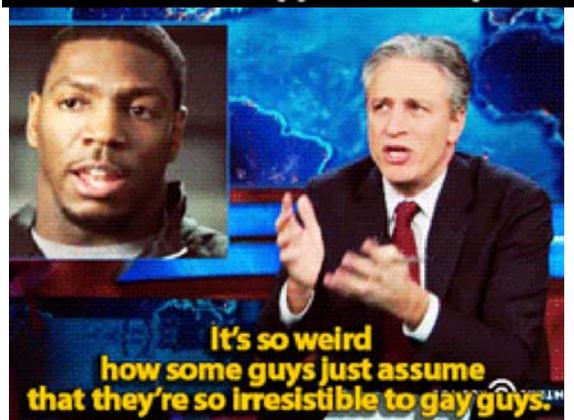
Fred Phelps, Sr.

I consider the Reverend Phelps to have been an opportunist and a homophobic fraud. I'll say more about that in the July issue of *The Queer Foundation Scholar*.

Is this guy for real?

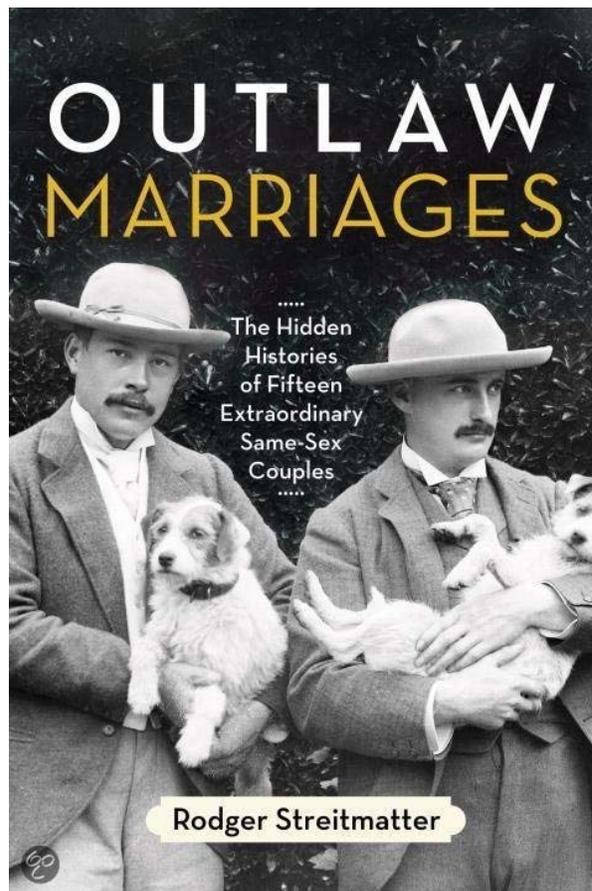


Imagine
if he's the guy next to me and, you
know, I get dressed, naked, taking a
shower...And it just so happens he looks
at me. How am I supposed to respond?



It's so weird
how some guys just assume
that they're so irresistible to gay guys.™

Good answer Jon, but you might have also pointed out that whenever guys start showering together (junior or senior high), they establish their masculine hierarchy by sizing up each other's penis size! How do we talk about stopping male bullying of boys in our schools without talking about this ancient and ingrained ritual? By an early age boys are hung up about penis size! So this NFL player is still afraid that a gay dude will look at his penis? And discover what?



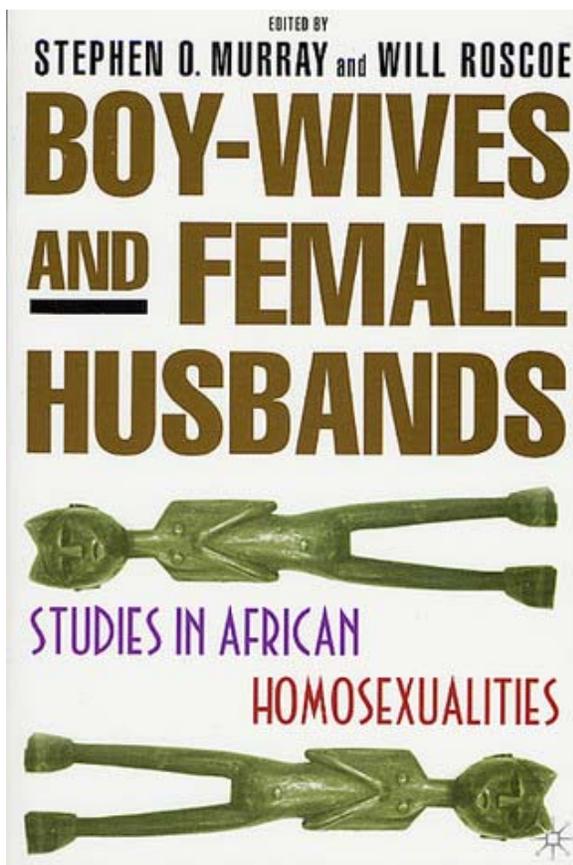
The hogfish is one of several species of *sequential hermaphrodites*. In some species they start out male and then become female. In one species only the largest male and the largest female in a school mate, and if perchance the female dies,

the male becomes a female and awaits the arrival of the largest male. It seems that nature or god likes to liven things up with diversity.

● **That's no bull!**

Thanking a group of bishops for supporting the anti-gay legislation her husband had just signed into law, Uganda's First Lady Janet Museveni was quoted as saying there can be no homosexual men because there are no homosexual cows. Maybe she meant bulls. She would still have been wrong, but at least her analogy would not have been entirely stupid.

Maybe she and her husband and the bishops who supported the anti-gay legislation would benefit by reading the research of many cultural anthropologists and a few archeologists who have studied the role of homosexuality in Sub-Saharan Africa prior to the arrival of Christian missionaries.



Unfortunately, religious fundamentalists generally despise archeologists and cultural anthropologists if their research in any way contradicts their own "truths." Europeans and Americans did not export homosexuality to Sub-Saharan Africa; European missionaries exported homophobia and that, in turn, helped them break the power of tribal elders. I may say more about that in a later issue as well.

Don't hesitate to let me hear from you.

I welcome questions and constructive criticism regarding *The Queer Foundation Scholar*. From feedback I've received, I know some of you read it. Thanks. Yes, I got rid of the ubiquitous pink. Yes, I continue to enjoy editorializing, meaning I don't have to cite research to support my opinion—which a few of you enjoy. I do try to cover the entire LGBTIQ spectrum when I can, but prefer to leave someone out rather than sound gratuitous. And no, I will not substitute "gay" for "queer." If I've learned to embrace the term "queer," anyone can. I went into that in one of the early issues of *The Queer Foundation Scholar*.

I want to express my appreciation to those of you who've contributed to the Publication Awards, and if you haven't yet and would like to, you can find more information here:

www.queerfoundation.org

Click on "Contribute."

College students, please see pp. 13-14 for the announcement of the 2014-15 Publication Awards. All students who participated in the QF's English Essay Contest for High School Seniors prior to this year and who are still enrolled in an accredited college or university are eligible to compete for \$500.00 scholarships. Other college students may submit entries for consideration for a QF Publication Award without stipend.

Questions to the email address below.

Ray Verzasconi, Ph.D.
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2014 Queer Foundation Publication Awards



The Queer Foundation again announces a minimum of four publication awards of \$500.00 for students who have participated in the QF's High School English Essay Contest prior to 2014. Other college/university students may participate for non-stipend awards (see next page).

For the fourth year the QF offers students an opportunity to put their writing skills to further use, all the while possibly making them eligible for a \$500.00 scholarship and giving their voice an audience that is now reaching readers throughout the U.S., as well as an increasing number in Canada and Europe.

To be eligible you must:

1. have submitted an essay to the QF's High School English Essay Contest prior to 2014.
2. be enrolled in an accredited American college or university during Fall Term or Semester 2014, at either the undergraduate or graduate level.
3. submit a manuscript as described below to the editor of *The Queer Foundation Scholar* **by June 15, 2014.**

Manuscript.

1. You may submit up to three **original** pieces for evaluation and possible publication. **However, only one award per student will be made.**
2. Your submission(s) must be unpublished material to which the QF has first refusal rights. [See Question 2 under Q&A on the next page.]
3. Your submission(s) may include poetry, short stories, mini-dramas, or literary essays (including op ed articles relating to queer topics), autobiographical pieces dealing with life as a queer student, or a summary of your own research relating to queer themes. It may also be your description of an artistic work you have produced, directed, or painted.
4. Each submission should generally not exceed 1500 words, although slightly longer submissions will be considered. Shorter submissions are welcome.

Publication.

1. The editor, working with the authors of the manuscripts selected for publication, may recommend changes. However, except for typographical errors, any changes will be at the discretion of the authors.
2. The editor will decide in which future issue of *The Queer Foundation Scholar* the award-winning submissions will appear.

Submission.

1. Submit your manuscript(s) using either MS Word or Wordperfect as an email attachment to rverzasconi@msn.com. Please put "QF Scholar" on the email subject line.
2. In the main email or a separate attachment, please provide:

- your name
- your current email address
- your current college/university mailing address
- the college/university in which you will be enrolled in the 2013-14.
- a brief biographical sketch (75-125 words) that the editor can publish if your submission is selected for publication.
- Do **not** put your name, address or other identifying information on the manuscript(s). A blind review process is used in determining scholarship recipients.

Q&A

1. **I wasn't a QF scholarship recipient. May I resubmit the essay I previously submitted.** Not unless you revise it substantially. You've been in college one or more years since you submitted that essay, and your writing and critical thinking skills have improved. We do maintain all the original essays on file, so if you do revise your original submission, please be serious.
2. **What do you mean by first refusal rights?** It means your entry has not been previously published with a copyright and is not currently submitted for consideration for publication in copyrighted form elsewhere. However, if the submission has appeared in a publication without a copyright, e.g., maybe a school or class project, it is still eligible. Incidentally, *The Queer Foundation Scholar* is currently not copyrighted, so even if your submission is accepted for publication, you may submit it for consideration for publication elsewhere after it appears in our publication as long as you credit the QF.
3. **I have a literary piece with some very strong language. Would there be a problem?** Not likely unless your intent is solely to titillate. Profanity, vulgarity, and sex have all been part of great literature for over 3,000 years. If the editor has qualms, he'll contact you.
4. **I'm graduating this spring. Am I still eligible for a publication award?** Not unless you are enrolling in a graduate program in the fall. Payment of these awards can only be made to a student account at a campus Financial Aid Office. **However, if you graduated earlier and have gone back to graduate school, you are once again eligible.**

If you have further questions, please contact the editor:

Ray Verzasconi
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- **Publication Awards Without Stipend**

Didn't participate in the QF English Essay Contest for High School Seniors or did but you have graduated from college and are in the work world? The QF offers several Publication Awards without Stipend. You may submit a manuscript at any time. Generally it should not exceed 1500 words, but slightly longer submissions will be considered. Shorter submissions are always welcome. We welcome poetry, short stories, short dramas, and both op-ed and research essays.

Questions to rverzasconi@msn.com