

# The Queer Foundation Scholar



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July 2013

## Meet the 2013-14 Queer Foundation Scholars

### **Kathleen Kinlin.**



Photo courtesy of Kathleen Kinlin

Ms. Kinlin graduated from the North East School of the Arts (NESA) on the campus of the Robert E. Lee High School in San Antonio, TX. She majored in musical theatre all

four years, and in her senior year minored in Creative Writing.

Among her acting roles at NESA, she played Sebastian in Shakespeare's *The Tempest*, Diana in *I Love You Because*, and Laurie in *Invisible Boy*. She was also a featured singer in *Songs For a New World*. With Zoe Windham, her scene partner, she received a second place duet acting award from the Las Casas Scholarship Foundation.

For her poetry she received a Silver Key Award from the San Antonio Scholastic Writing

Awards in 2013.

At school she was active in the GSA, serving as Publicity Chair. She was also a class representative and then Vice President of NESA Representative Forum (student council). Off campus she volunteered as a baby sitter at her mother's church.

Ms. Kinlin received an AP Scholar Award for her AP test scores, and recognition as a Commended Scholar for her PSAT score.

To continue her academic career, she will be attending Columbia College in Chicago, where she will study comedy writing.

Long term she hopes to be writing and performing her own material either for The Second City SNL or doing freelance stage and screen writing. She plans to continue being active for LGBTQIA rights through comedic or serious writing. She also hopes to participate in professional theater in Chicago, do volunteer work for activist groups, and find a woman who is passionate about the same things she is and who she can marry.

Essays of all three QF Scholars can be found at [www.queerfoundation.org](http://www.queerfoundation.org)

## Ciara Suggs.

Ms. Suggs graduated from Erie High School in Erie, Colorado. QF's first "ally" scholarship recipient, her essay "April" reveals her own transformation from a daughter puzzled and hurt when her father announced that he was transgender and was transitioning to become a woman to the day she accepted her father as the woman she now knows and loves as April.

Suggs was active in and committed to her high school's GSA. "April" was also the basis of a speech she delivered to her AP English class, and her teacher praises Ms. Suggs for winning her classmates over with her honesty and bravery.

Interestingly, two of her teachers also praise her for being well organized all the time, while a third describes her as being the artistic type who is often harried. That suggests a well-rounded individual!

Among her extra-curricular activities, Ms. Suggs has been volunteering at a local animal shelter.

She will be attending Front Range Community College in Westminster, Colorado, in the fall, and hopes that once she gets her basic requirements completed in two years, she will know whether she will want to pursue a career in veterinary science or in art.

## Zachery Taylor.

Mr. Taylor came out in high school with the full support of his family, but not all of his peers. At the suggestion of one of his supportive friends, he applied and was accepted to the Oklahoma School of Science and Mathematics in Oklahoma City.

Taylor assumed that his fellow students at a two-year, public boarding school that *Newsweek* has ranked among the top ten public high schools in the nation would be so busy studying that they'd ignore a gay peer. That wasn't true. One of his teachers reports that he stepped on campus, guns a-blazing so to speak, letting everyone know that he was gay. Returning to school after one vacation, he was wearing an earring and was promptly told by a fellow student to remove it or else. Since he ignored the demand, the student

ended up calling Mr. Taylor's mother whose reaction was, "So?"

Although he will be attending the University of Chicago to major in International Studies with the intent of joining the Peace Corps after graduation and spending his life working for a non-profit in Northern Africa, Taylor still managed to excel in the high school's rigorous math and science curriculum.

This past spring he had an internship with the Cimarron Association, the activist voice of Oklahoma City's LGBTQ community. He was establishing a data-base of queer-friendly businesses in the city. Many of those he called merely hung up on him; others rudely told him never to call back before hanging up. Nonetheless, his supervisor indicated that he was never discouraged.

## Publication Awards

2013-2014

The next three issues of *The Queer Foundation Scholar* will be devoted to the poetry, short stories, and essays of the 2013-14 recipients of the QF Publication Awards. Each of the following individuals will receive a \$500.00 scholarship for the 2013-14 academic year:

**Daniel A. Carriveau**, a senior at Lakeland College.

**Natalie Marie García**, a junior at Colorado State University.

**Skailer Qvistgaard**, a sophomore at Boston University.

**Javon Smith**, a senior at DePaul University.

You will learn more about our award winners when we publish their works.

*Ray Verzasconi*, editor

## From the Executive Director

Since its beginnings not quite nine years ago, The QF has awarded \$22,000 in scholarships to first-year college or university students, the top essayists in the annual high school seniors English essay contest. In addition, awards totaling \$3,200 have gone to students beyond their first year in college whose writings have been accepted for publication in the *Queer Foundation Scholar*, the quarterly newsletter of The QF. The funds are important to these gifted and talented writers in helping them meet their college or university expenses.

But perhaps equally important to them is the knowledge that their writing is finding readers and having an effect on readers' thinking and on the choices they make, possibly also on the thinking and behavior of their readers' conversation partners.

In a nutshell, this describes the purpose of The QF's Effective Writing and Scholarships Program. Consider the changes that have taken place since 2004 in the public discourse around issues affecting the lives of LGBTQ individuals and the LGBTQ community itself. Consider also the growth over this time period in the public's recognition of the LGBTQ community as a valued participant in the business and social life of many cities, towns, and neighborhoods. The QF Writers have been an active part of this sea change. The QF is proud to recognize them for their contributions.

The QF's achievements are possible only because of the dedicated efforts of numerous volunteers. I want to thank them all—the contest judges, mentors, Advisory Board members, donors, and, not to be forgotten, the many high school teachers, guidance counselors, and parents or friends who supply the necessary encouragement for the students to write and submit their essays in the annual contest.

The next contest, the ninth, has already been announced. Rules are included on the application form, which you can access on The QF's website at [www.queerfoundation.org](http://www.queerfoundation.org). The deadline is February 14, 2014. Please encourage all to enter. The eligibility requirements are simple: (1) not yet graduated from high school and (2) intending to study at an accredited U.S. college or university in 2014-15. Applicants need not be U.S. citizens or residents.

Please write and let me know how I can help you help the members of your community to know more about the important work of The QF and how they can be involved.

Joe

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## From the editor's desk....

### Matrimony or marriage. An essay on words

*What's in a name? That which we call a rose,  
By any other name would smell as sweet.*  
Shakespeare, Romeo and Juliet

I'll let others comment on the significance of the Supreme Court rulings, as many already have. As a language teacher, I thought I'd engage in a bit of linguistic retrospective (or digression if you prefer), looking at the original meaning of Latin *matrimonium* (matrimony) and *maritus* (marriage).

Back in May, Catholic League president Bill Donahue ridiculed the idea that love had anything to do with marriage. He insisted it had always been about making babies. He should have gone back and studied his Latin. There is a reason why we say "holy matrimony" but not "holy marriage," and conversely, why we say "common law marriage," but not "common law matrimony."

The Roman *matrimonium* was a pre-nuptial contract, often signed by the fathers or legal male guardians of the future bride and groom. The matrimony spelled out what the bride and future mother (*mater*) was expected to bring to the civil union and to the patrimony. Most often one of her responsibilities was to produce a male heir (or an heir and a spare), thereby ensuring the continuation of the patriarchy in a legitimate male heir who would inherit all of his father's wealth (the patrimony).

Latin *sponsare* (from which we get "sponsor") meant "to join" and a matrimony joined two landed families together for whatever purposes were set forth in the matrimonial contract. Love was rarely involved. But there are numerous examples of Roman men who joined with a wife in matrimony without any expectations that she produce children because a former wife had given him the legitimate heirs he wanted. Often he was only interested in the wealth or political contacts she would give him through her father. That seems to be the case of the conservative and twice-wed poet and philosopher Cato the Younger, who appears to have divorced his second wife to join her in matrimony to a powerful and wealthy politician who had wanted to take

Cato's youngest daughter, then twenty, as a wife. Cato, of course, apparently preferred young male prostitutes and complained bitterly that they cost too much.

On the other hand, thrice-wed Ovid, who in his *Ars Amatoria* tells us "I like boys, but I prefer women," wed his third wife for love, the only woman he tells us he ever loved. Unfortunately, he was sent into exile shortly after they were joined in matrimony and they never saw each other again.

In *Same-Sex Unions in Pre-Modern Europe* (1992), John Boswell also provides documentation of matrimonial contracts between same-sex couples from the Republican era of Rome to the Late Middle Ages in Christian Europe.

Since the vast majority of Christians owned nothing, a matrimonial contract was superfluous. St. Augustine (354-430) spoke for them when he wrote, "A man and woman who make a commitment to each other are united in the eyes of God." In other words most Christians "shacked up" for well over 1800 years since, even after the Church Fathers turned matrimony into a holy sacrament at the 4<sup>th</sup> Lateran Council (1215) and developed a nuptial rite, the majority of Christians had no reason to sign a matrimonial contract.

The annals of the 4<sup>th</sup> Lateran Council can be found online in English translation. They make it clear that the Church Fathers were interested in tapping into wealth of a still very small, but emerging middle class. Three centuries later Martin Luther would criticize Rome for creating holy sacraments in order to tax that artisan middle class, but neither he nor Calvin nor any of the other Protestant reformers eliminated that source of income. So much for the sanctity of matrimony.

As for the word “marriage,” its derivation is through French *mariage* from Latin *maritus*: the popular term for the male donkey. It was also applied to the male of all animals and to men who, like beasts, took women at will and without the benefit of a matrimonial contract. *Marier* in French and *to marry*, therefore, originally meant “to shack up.” The aim of the *maritus* (it also became *marito* in Italian and *marido* in Spanish—which now mean “husband”) was simply to satisfy male lust as implied in Spanish *macho*, another term derived from *maritus*. The *macho* is still the popular term for the male donkey, the male of all animals, and human male who takes women at will (implicit, of course, that he satisfies them!). Unlike the Spanish Don Juan who depends on his charms to woo women, the *macho* simply “takes” what he wants. Although the lowerclass *macho* may find a degree of self-worth in the number of sons he sires, he cares

not if they are legitimate or not because he has no patrimony.

The Catholic Church, I suspect, will stop talking about “marriage.”

[http://www.huffingtonpost.com/2013/06/28/marriage-holy-matrimony\\_n\\_3517019.html](http://www.huffingtonpost.com/2013/06/28/marriage-holy-matrimony_n_3517019.html)



### So is this traditional marriage?

As the commencement speaker at Southern Virginia University, a Mormon institution of some 730 students, Mitt Romney offered the graduates this sage advice: go forth and as quickly as possible have “a quiverfull of kids.”

<http://blog.sfgate.com/hottopics/2013/05/02/mitt-romney-to-college-grads-quick-get-married-make-a-bunch-of-babies>

What’s in a quiver? Arrows which here are symbols of both male sperm and the young men that the Mormon Church sends forth two by two in an effort to convert the world’s

middle class. He might well have just openly boasted that his sperm had produced five sons. Of course, he had to remind the women present that god owned their bodies and god expected them to make lots of babies. Once again, we are back to a breeding war and in this case, a sermon intended only for Mormon ears.

Several pundits criticized Romney for not mentioning that he and his wife were able to hire help. Did either ever change a diaper or wake up in the middle of the night to comfort a crying infant or a sick child? The pundits missed the significance of Romney's telling the graduates that they should forget about making lots of money instead of making babies because most of them would never get rich.

The Mormon faith can be appealing to white, middleclass capitalists because one of the faith's underlying beliefs is that the distribution of resources is determined by god, a belief partly influenced by the concept of predetermination and partly by that of American self-reliance. Mormons do not like government hand-outs because they prefer to help each other and because by providing government assistance to the poor, the government is undermining god's will. The belief frees Mormons of the guilt and shame that many Catholics, other Christians, and Jews feel when they confront real poverty. Mormon missionaries proselytize in middleclass neighborhoods, leaving the world's slums to Catholics and evangelical Protestants.

## Two Traditional Matrimonies

I never knew my paternal grandmother. She died of a broken heart (on her death certificate) two months after burying a 16-year-old daughter, and seven years before I was born. Auresta Aurelia (her name reminds me of a character in Gabriel García Márquez' *One Hundred Years of Solitude*) was not yet an adolescent when her oldest brother arranged her marriage to his best friend. My paternal grandfather came to California in 1880 at the age of eighteen. His best friend had arrived a year earlier. A matrimonial contract was signed a few years later. Auresta Aurelia was my lucky grandmother.

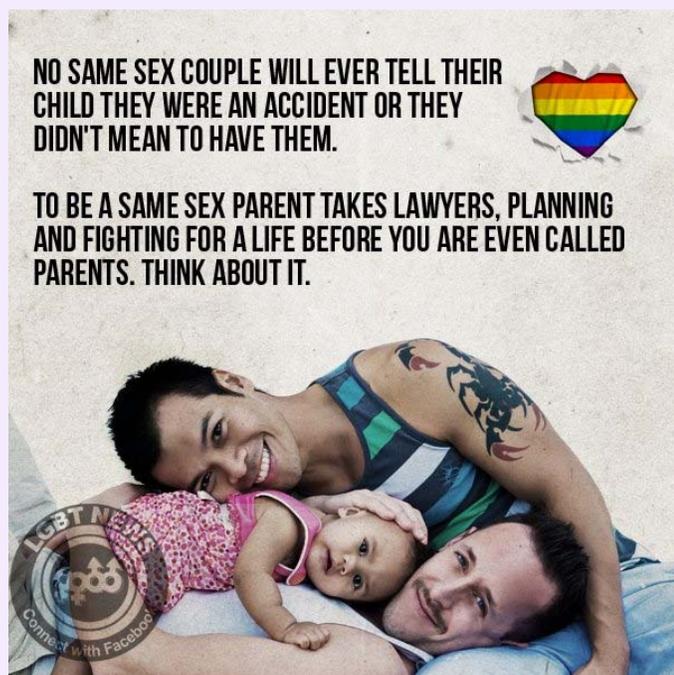
My grandfather returned to Canton Ticino, Switzerland, in 1904. He was 42 and his bride-to-be, 28. She was four when he last saw her! Their civil union took place some two weeks later. Auresta Aurelia was my lucky grandmother.

Angelo returned with enough money to buy roughly 40 acres of prime agricultural land and to build his wife a new home, completed in 1906. Between 1905 and 1920, they had eight children, but they would no doubt have had more if grandfather had not twice returned to California (1910-1913 and 1917-1919).

Although she did not marry for love, Auresta Aurelia was my lucky grandmother. In a village of some 450 people, she was one of five or six women who lived in relative comfort and who could occasionally hire help to assist her in raising eight children. With financial help from her three brothers in California, all eight of her children finished the 8<sup>th</sup> grade—which made them part of an elite at the time.

I was twelve when I met my maternal grandmother in 1950. She frightened me. Even in California in 1950, Italian and Italian-Swiss women had abandoned wearing widow's weeds, including a black veil, and then I was not used to the bitter tone of her voice or her overbearing manner. To our mother's chagrin during our four-month sojourn in Ticino, my older siblings and I did everything we could to avoid our grandmother.

Angiolina was twelve when her mother was killed by lightning. Her Jewish father soon remarried a Catholic woman who converted her three stepchildren to Catholicism. When Angiolina was 16, her stepmother arranged her matrimony to a 41-year-old Italian. Together they had eleven children, virtually one every 11 or 12 months. Only four of the eleven survived to adolescence. Angelo, my grandfather, was also a violent man, once throwing his wife into a lit fireplace, burning off her hair and disfiguring her face. My mother, the youngest of the 11 children, was born in 1907. Soon afterwards, Angiolina took my mother and a daughter not much more than a year old and fled to Nancy, France. In 1914, they would flee Nancy just ahead of the invading German army, walk to Marseille, take a boat to Genoa, and then walk back to Switzerland. Somewhere along the way, my mother's sister died and was buried in a shallow grave. My mother was too young to remember where, and it tormented her all her life. Love in Angiolina's matrimony? Not likely at any point in her life.



## The Middleclass Cover-up

If love in marriage is a 19<sup>th</sup> c. poetic construct, and the biggest lie the Grimm Brothers added to the folktales they collected was that the prince and princess always lived happily ever after, the Christian

middleclass in the U.S. helped their European cousins turn familial lies into a virtue.

Moral values in the U.S. have been on the decline? Or do we have better record-keeping? It is shocking that almost 50% of marriages end in divorce? Frankly, I'm amazed that slightly more than 50% of the first-time marriages last until one partner dies, even if many of those involve about as much love as one can find in a teaspoon.

"Until death do us part" certainly meant something very different but a half-century ago than it does today, let alone 200 or more years ago. When I was growing up in a small town in rural California in the 1940s and 1950s, the local weekly newspaper put announcements of a couple's 25<sup>th</sup> or 30<sup>th</sup> wedding anniversary on the front page. Today, they get relegated to a brief announcement on a back page. The authors of the "bible" couldn't have imagined that a majority of the population would live past 70! Even 200 years ago life expectancy was about 21 for women and 28 for men. That meant that about half the population died between childbirth and age five. It also meant that very, very few people lived past fifty.

Leave aside as well that WW II uprooted many Americans from their ethnic ghettos, and threw young people together on the edge of the battlefield where old taboos fell. More than 150,000 GI's brought home European war brides and more than a million others married women not of their ethnicity or religion, and none had a compass to the very different problems they would face making marriage work – which largely explains why the divorce rate first began to climb in California in the late 1940s. Love (which was really lust) conquers all until the disagreements begin, disagreements not just about religion or politics, but about more subtle differences such as food (even if she tried to learn to cook like his mother, she never could get it right!) or the use of time and space.

And then, government has become more intrusive, giving us a skewed view of the past. After his visit to the U.S., Alexis de Tocqueville wrote, among other things, "that Americans change religion as often as they change their hats." In the westward movement, later arrivals in already established towns often converted to the religion of the town's ruling elite. But De

Tocqueville missed that many men in that westward movement changed wives as often as their hats or religion. Men frequently abandoned their wives and children (if they ever married) simply by moving a town or two west. There were no government agencies to track down men and garnish their wages or charge them with bigamy or polygamy. Divorce was *de facto* if not *de jure*.

Middleclass morality provided the cover for marriages that never occurred; for husbands who deserted their wives and children; for LGBTQ members in the family who, if not driven out of town, were provided cover (with the typical “he’s never married because he’s had to take care of his mother,” or “because her fiancé was killed in the war”); or a cover for the child of incest (there was always the orphaned “relative” one took in because one’s sister or niece had died in childbirth); and for the unwed and pregnant daughter (who went on “an extended vacation” either to give her child up for adoption or the have a clandestine and dangerous abortion). One study conducted more than 30 years ago found that slightly more than 2/3rds of Puritan women were pregnant by age 15—before they were married. [The Puritans, of course, were anything but the sexual prudes they’ve been made out to be. One need only study the history and purpose of the trundle bed, which the Puritans invented, or their punishment for the husband who did not sexually satisfy his wife at least three times a week to realize that folklore has given them a bum rap.]

The middle class, having proclaimed itself by the 16<sup>th</sup> c. to be morally superior to their peasant ancestors and to the aristocracy, ended up telling lies that no one in town believed anyway; no one except perhaps those who told them because it diminished their sense of guilt and shame.

Immigrants always leave their real past behind them. Everyone starts with a clean slate. Until as a nation we became totally wired, neither government agencies nor technologies made it easy or inexpensive to delve into a person’s past. But once people put down roots, the lies began. As suggested above, it certainly wasn’t just LGBTQ people who were in a figurative closet or only the “h” word that was never spoken.

Anyone who has done genealogical work, and done so honestly, knows we all have skeletons in our familial closets. But merely mentioning any can still get one in trouble with family members. How well I know, as someone who became fascinated with

genealogy at age 22, and now maintain records for both my families and my ex-wife’s families.

## Frazil Ice

I’d never heard of frazil ice until friends sent me this video of the spring thaw in Yosemite National Park. I find it a fitting natural metaphor for the LGBTQIA quest for equality, not just in the U.S. but in the entire world.

[http://www.youtube.com/watch\\_popup?v=9V9p4mFEYXc&vq=medium#t=15](http://www.youtube.com/watch_popup?v=9V9p4mFEYXc&vq=medium#t=15)

**Prom 2012.** Told she could not attend senior prom, the young woman on the left organized an LGBTQ prom on her own. Today’s path finders and trail blazers.

## Short Takes

- The discussion that needs to be taken beyond academia and Queer Studies Theory:

[http://www.huffingtonpost.com/larry-womack/sex-gender-and-the-greater-truth-forgotten-in-the-marriage-equality-debate\\_b\\_3495323.html?utm\\_hp\\_ref=gay-voices](http://www.huffingtonpost.com/larry-womack/sex-gender-and-the-greater-truth-forgotten-in-the-marriage-equality-debate_b_3495323.html?utm_hp_ref=gay-voices)

- Writer and director John J. Caswell, Jr.'s *God Hates This Show: Shirley Phelps-Roper in Concert* will be opening at the Progressive Theatre on Broadway sometime in October – of possible interest to those of you in the NYC area.

Equality House, across the street from the WBC compound, continues to thumb its nose (politely, of course) at the Phelps clan. First, a six-year-old girl sets up a lemonade stand on the front lawn to raise funds for Equality House, and apparently Shirley Phelps-Roper tried to get the city to shut her down. Failing at that, a Phelps family member posted a “Fags will still go to hell” sign on their signboard. The girl had a steady stream of customers all day long, and received more than \$10,000 in donations—a good deal of it from military personnel. Wonder why!



Then a lesbian couple held a formal wedding ceremony, with about 30-40 guests present, on the Equality House front lawn.

- *Hit & Miss* is a new British TV series on the Sky Atlantic channel and six episodes are available from Netflix. It stars Chloe Sevigny as Mia, a pre-op transgender woman who is a contract killer. Mia's life is turned upside down when she receives

a letter from a former girlfriend dying of cancer, who tells her that she fathered a son, now eleven. Before long she is struggling to keep her professional and private lives separate, while trying to raise her son and three of his siblings, establish a relationship with a man in the village where she has moved, and juggling her own maternal instincts.

- The poll data that many of you may have missed given all the fanfare over the Supreme Court rulings on the DOMA and California's Prop 8:

**Most Now Say They Would Not Be Upset If They Learned Their Child Was Gay or Lesbian**

Reaction if your child told you he or she was gay or lesbian ...	Dec 1985	June 2000	March 2004	May 2013
	%	%	%	%
Very upset	64	36	33	19
Somewhat upset	25	37	27	21
Not upset	9	23	36	55
Don't know	3	4	4	5
	100	100	100	100

PEW RESEARCH CENTER May-1-5 2013. Q63. Figures may not add to 100% because of rounding. 1985-2004 from Los Angeles Times.

None of the many other Pew Research Center polls on changing attitudes toward homosexuality or marriage equality mean nearly as much as the sea change here. Real equality won't exist until most parents embrace all their children equally—when sexual orientation and gender identity simply won't matter anymore. That day may still be long off, but it is coming, and it is what really frightens the religious right with its simplistic notion of male and female.

- For those of you in Pittsburgh, PA, area: the Pittsburgh Opera has scheduled Gregory Spears' *Paul's Case*, based on Willa Cather's short story, in its 2013-14 season. QF Scholar Brandon Lambert, who saw the production with a friend when it premiered this past April at UrbanArias in Arlington, VA, highly recommends this tragedy of a gay teen in early 20<sup>th</sup> c. Pittsburgh.

- Italian director Pappa Corsicate produced a film for the Palermo Gay Pride. It's a message about change and hope in traditionally Catholic and conservative Sicily.

[http://www.youtube.com/watch?v=0wT1\\_6v6Dfk](http://www.youtube.com/watch?v=0wT1_6v6Dfk)

- Alas it seems that the venerable Campus Crusade for Christ is also involved in spreading homophobia to a number of Sub-Saharan African nations.

[http://www.huffingtonpost.com/wayne-besen/what-is-the-endgame-of-the-anti-gay-movement\\_b\\_3314442.html?utm\\_hp\\_ref=gay-voices](http://www.huffingtonpost.com/wayne-besen/what-is-the-endgame-of-the-anti-gay-movement_b_3314442.html?utm_hp_ref=gay-voices)

In Zimbabwe, the president is running for re-election promising that he will send all homosexuals “straight to hell.” In an interview with the Ugandan Minister of Ethics & Integrity, British actor/director Stephen Fry asked the man if Uganda didn’t have a much greater problem than whether or not two men engaged in sex. He wanted to know if the minister was doing anything to stop the gang rape of young girls. The minister reportedly replied that the rape of girls is natural, good rape! After all, those white “Christian” ministers have convinced him that homosexuality is a white man’s disease that if not stomped out will decimate the Black population. White “Christian” ministers whose disdain for President Obama departs from the color of his skin are once again “saving” Africans. It’s hard not to question their motives. Seeing that the days of their particular religion are numbered in the U.S., are they planning another take-over of Sub-Saharan Africa?

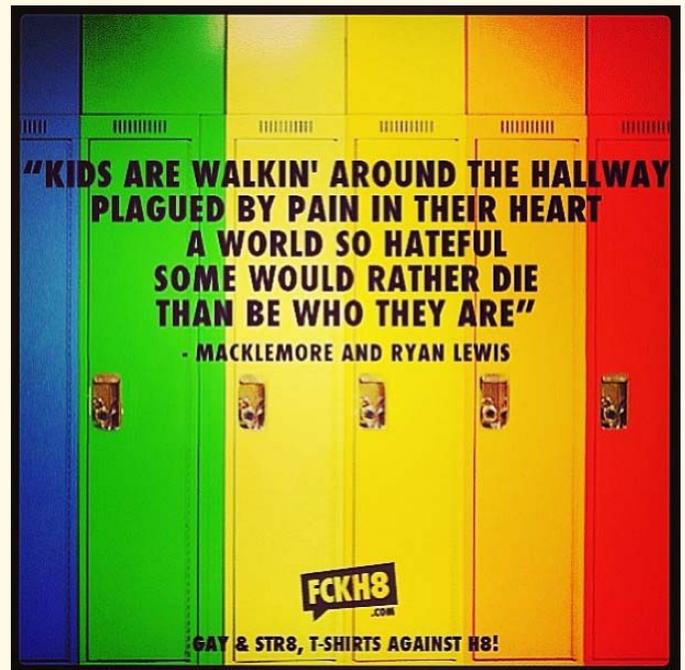
As Bishop Tutu once said, when the missionaries first came to Africa, “They told us they would teach us about the bible. They said ‘Let us pray,’ so we closed our eyes and prayed, and when we opened our eyes we all had a copy of the bible and they had all the land.”

A second film has emerged citing the plight of gays in Uganda.

[http://movies.nytimes.com/2013/06/14/movies/fighting-ugandas-anti-homosexuality-bill-in-call-me-kuchu.html?nl=movies&emc=edit\\_fm\\_20130621](http://movies.nytimes.com/2013/06/14/movies/fighting-ugandas-anti-homosexuality-bill-in-call-me-kuchu.html?nl=movies&emc=edit_fm_20130621)

- The frightening stranglehold of religion on some gays in the U.S. is the subject of Jeff Chu’s *Can Jesus Really Love Me? A Gay Christian’s Pilgrimage in Search of God in America*.

<http://www.boxturtlebulletin.com/2013/04/15/55383>



- I tried to write a piece about Jadin Bell and teen suicide prevention, but I found myself having invested emotionally too much in finding out about the lives of eleven young Oregon and Washington teenagers who took their lives after being relentlessly bullied either last year or earlier this year. Jadin’s story went viral because he had very supportive parents. And now, Jadin’s father, Joe Bell, is dedicating the next two years of his life to bringing more attention to the negative impact of bullying.

[http://www.huffingtonpost.com/2013/05/03/joe-bell-cross-country-walk- n\\_3209300.html?utm\\_hp\\_ref=anti-bullying](http://www.huffingtonpost.com/2013/05/03/joe-bell-cross-country-walk- n_3209300.html?utm_hp_ref=anti-bullying)

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