

Fighting Homophobia: Initial Efforts to Create Institutional and Systemic Change at
Lafayette College to better the Environment for the Gay Community 1993-2000

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In 1993, Lafayette College was listed as the number one most homophobic college or university in the United States by the Princeton Review (LGBTQ dates in Lafayette College History). In the years following this article, members of the Lafayette community made efforts to change the reality of this review by creating a student club now known as Quest, educational programming known as Safe Zone, fighting for same-sex partner benefits, and an establishment of a faculty and staff association advocating for the gay community. The efforts made by students and faculty on Lafayette's campus to increase the support, awareness, and education of the gay community aided in starting to combat homophobia on campus. These efforts provided began to change the community at the individual, systemic, and institutional levels.

Without people, society and institutions would not exist. So it follows that individuals hold power within society and institutions. There are three level of change that happens within a society: individual, systemic, and institutional change. All levels of change are intertwined, and complicated. Individual initiatives and change are made to make strides within society and culture for both the systemic and institutional level. However, in order for individuals to make a change-- awareness, willingness, and support of change must come from other people as well. What complicates this system is that individuals give institutions power, and society meaning; however, groups are determined and defined by both society and institutions. The structures of society dictates people and their behaviors. Naturally, the people already in power in society and institutions hold the most power and influence to change society and institutions. In history, changes are made in society when support is given from those in power, which in western culture are typically white, upper-class, heterosexual men. For instance, the support for LGBT rights needs the support of allies, or rather those who are not at a disadvantage in the power system.

This power system in particular contains the heterosexual/homosexual binary, in which heterosexuals are at an advantage. Institutional and systemic change is slow because of deeply rooted and developed societal functions and patterns. Institutions and society rely on the current power systems. Institutional change can help lead towards systemic change and vice versa based on a variety of factors not limited to location, the institution, politics, and social movements.

Lafayette College is an institution that was founded in 1867. The college educated mostly white men until 1970 when the college first admitted women. As mentioned earlier, white, heterosexual men hold a significant amount of privilege and power. They hold the most power in society and are dominant in the male/ female binary. Lafayette College also has a rich and lengthy history of greek life being prevalent at the school. Greek life is known to create heterosexist, homophobic, and male empowering environments. The pretences for which Lafayette existed allowed its culture and institution to hold a stance on issues that gave power to white, heterosexual men. Men are rewarded by the confines of masculinity to be involved with greek life organizations. These factors created a defunct homophobic environment that individuals in the community recognized as an issue, raise awareness, and start to fight in the mid 1990s. The homophobic environment was stated to be a “legend” or simply a known fact of the college (Kelleher).

Analyzing works by Foucault tells us that the institutions empower the community by rewarding people on certain behaviors. By nature, Lafayette favored white heterosexual men. In order for change to happen and for the power dynamics to shift people cannot be silent as the individuals are the ones who hold the power. And why would individuals change the institution and culture if they are being rewarded by their behavior? It isn't within human nature; however,

people must operate about a level of unearned privilege and recognize and help those who are oppressed by society. There was an established history and pattern of a requirement to be heterosexual to fit into the community. Claiming to be straight can include means of homophobic slurs and attitudes that reaffirms one's sexual identity and either femininity or masculinity. Further, the community does care about changing their homophobic behavior because power is awarded to those who identify as straight and is reinforced with homophobia. Sexual minorities and awareness for the gay community challenges that reward and power. Therefore, the community and institution feels threatened and rattled. Sexual minorities and acceptance of them are a threat to the power the heterosexual community to societal stereotypes and definitions of masculinity and femininity. Homophobia prevalent on Lafayette's campus proves the community and institution cares about sexuality. Further, it proves the institution acts as the community wants and vice versa. Institutions can prompt change within culture; however, on the flip side institutions struggle with change and can also lag behind cultural change.

Although men hold a significant amount of power and privilege in western society this also comes with extreme confines of masculinity. Society is harsh, and although there is a lot of reward for men that are able to prove their masculinity if one fails the consequences are extreme and humiliating. If a man is not heterosexual or simply appears to be not heterosexuality he breaks the strict confines of masculinity and immediately falls below the binary line and is stripped of the privileges of heterosexuality and masculinity. To be masculine a man must want to pursue a woman and be seen as a "man." Different types of masculinities do exist. However, one that does not is that of acting gay or rather feminine. Failure to operate within society's confines of what is deemed to be masculine results in punishment from society that often comes

in the forms of homophobic slurs of use of the word gay in a negative way to police gender. The policing of gender reinforces the hetero/homosexual binary. Lafayette in its history fosters an environment that reinforces these binaries leaving it to be historically homophobic.

It can be assumed that the Princeton Review article from 1993 had a negative impact on the viewpoint of the school, which indicates that Lafayette as an institution and culture was lagging behind the rest of society. So, now what? The college must attempt to play catch up on both regards if and only if it is prompted to by an interest to the college and its community or other external forces. Luckily, some students and faculty believed it to be and began organizations to raise awareness and combat the homophobia at the college.

Following the Princeton Review article, students established the Friends of Lesbians and Gays club, known as FLAG, and held its first meeting. In an article titled "Gay awareness group forms" by Brian Robb in the February 5th, 1993 issue of the *The Lafayette*, the official Lafayette College Student Newspaper, states the first meeting of FLAG was held on Monday February 1st, 1993. This club is the first established initiative to be established at Lafayette with direct intentions of aiding the gay community. The club, "looking to rally support and find leadership for the new program. More than twenty students and 28 faculty showed interest in the group," (Robb). According to the article, the formation of the club occurred after students attended a brown bag on homophobia in the fall of 1992, and the objective of the club is to raise awareness and provide education about sexual minorities at the college (Robb). The goals of FLAG were to change the climate of the community. No specific goals are identified for changing policies of the college, simply the awareness and the attitudes of the students to try to make life better for gay students at Lafayette. However, the community starting an organization on campus for gay

awareness partly because of the Princeton Review article shows the power dynamics of society. Individuals were prompted by outside institutions and those who hold significant power in society when recognized that a current state of the campus is no longer current with the rest of society. It indicates an outside support, which means additional power for minorities, for the establishment of LGBT organizations.

Being the first organization with such goals for the lgbt community means that the silence from the community on the topic was finally broken. This club is the first attempt to raise awareness and tolerance in the form of an organized group at the college. Without such an organization the college could not begin to change its attitudes towards sexual minorities. Michel Foucault argues that silence is speech. Silence holds power, and silence means one is content or complacent with the current state of society and institutions. The silence from the community, specifically the allies to the obvious minority, means that the institution and majority holds a significant amount of power over the minority. LGBT issues were not talked about on campus, simply not discussed (Kelleher). The lack of acknowledgement of such issues provides a very homophobic environment. Such homophobia includes physical actions but more significantly attitudes and pure exclusion from the main community, (Keough). The college's failure to acknowledge the gay community in any positive regard until the formation of the club shows an overwhelming and dangerous power dynamic of the college. The invisibility of the community to this point is critical in analyzing Lafayette College's past. The students and faculty efforts to bring awareness is the first step towards a less homophobic environment. Foucault also argues that institutions create definitions and kinds or groups of people. With the lack of a gay-friendly organization, the institution hereby lacks outwardly gay friendly people. Although, accepting and

tolerant individuals at Lafayette must have been present their silence only gives power to the institution to oppress the minority further.

The creation of FLAG received positive, negative, and neutral responses from the community. The club was viewed by some as quite radical as evidence from various opinion pieces in *The Lafayette* clearly show. In the March 5th, 1993 issue of *The Lafayette* David Krugler confronts and questions why the community attitude appears to not be ready for an organization like FLAG in an opinion piece, "I have repeatedly heard from around campus that Lafayette is 'not ready for it,' 'not the right place for it,' 'doesn't need it,' etc," (Krugler). Krugler references the attitudes from the Lafayette community that show clear opposition to the club. There is a clear pushback from the community for systemic change in regards to homophobia and welcoming the gay community. Krugler references the Princeton Review article ranking Lafayette as the #1 most homophobic school in the country as reasoning that "we need an organization exactly like F.L.A.G., right here, right now," (Krugler). Kugler's reasoning argues for systemic change and identifies that in times such of this change must be need and recognized as necessary. The creation of FLAG just began to change the environment on campus and the immediate pushback from the community shows the uphill battle that the gay community faces systemically. People must become aware that homophobia is an issue at the college and it starts with FLAG. Additionally, the pushback from the community provides proof to support the Princeton Review's claim of Lafayette's homophobia. There was clear recognition that homophobia exists and is too overwhelming from the campus to be open to gay organizations. Lafayette's community feared such an organization and viewed it as radical. The positive side to

Krugler's editorial is that there are individuals in the community starting to recognize the need for change and that there is an obvious problem with the school's environment.

Sometime between the spring of 1993 and the fall of 1994, FLAG changed its name to FLAG-B and sometimes referred to as FLAGB, the B standing for bisexuals in order to be more inclusive (Gay, Lesbian, and Bisexual Issues). This name change provides evidence to support discourse of sexuality. A name change could not occur without prompt, therefore interest from individual(s) must have been present. Further, a name change shows that the community is being educated to some extent because awareness was raised for lesser known group within the gay community. This stride, though small, shows an overall trend in culture within and outside the Lafayette community for continued awareness and discussion of the gay community. Foucault argues that proliferation will create new identities, so it is proven that the community cares deeply about sexuality as it is being talked about so much as for more identities to arise. Perhaps in an attempt for individuals to not be categorized on the less powerful side of the binary, nonetheless these minority identities will be pulled into the binary of heterosexuality/homosexuality. The idea that homosexuality is simply not talked about is false as can be seen by the rise of new identities.

In the October 14th, 1994 issue of *The Lafayette*, Marshall Tawney writes a letter to the editor in which he strongly opposes the physical closet structure in fairnon that FLAGB created to try to have heterosexuals see what it might be like to come out, (Tawney). The attempt is to give heterosexuals a perspective on their privilege for being straight. Further he compares FLAGB to the KKK citing that the group should not be mistaken for a radical political group, (Tawney). Tawney argues that one's personal life should stay private, which includes that of

exposing one's sexuality. However, to say the gay community must remain hidden is silencing them completely. The attempt to silence the gay community shows the continued oppression of them. FLAGB confronts the oppressors to the gay community by continuing to try and be outspoken. The refusal to stay silent shows that the FLAGB members understand the complicated power dynamics of society and that education and awareness is needed to the heterosexual community to show the need for change and recognition of the group and the amount of privilege one has for being heterosexual.

In the same October 14th issue of *The Lafayette*, there was an staff editorial piece titled "Reaching Goals," to critique FLAGB,

"We think it is great this group has organized, and intends to increase awareness of gay and lesbian issues... Unfortunately, the organization is forced to deal with Lafayette students who need more education and information on the topic of homosexuality before these students can be asked to reveal their preferences or even show support," (*The Lafayette Staff Editorial*).

Firstly, it should be recognized improvement that some individuals do support the group being present on campus, which shows attitudes starting to shift in the positive direction. However, the claim of needing further education for the students shows the underlying homophobic environment that exists on the campus. Support of the group exists but is hesitant and not outspoken. Actions by heterosexuals must be made in order for the climate to change for the gay community.

In response to both pieces in the October 14th issue, a letter to the editor on October 28th, 1994 was written by Alison Mehr '98, a member of FLAGB. She listed and argued against the editorial that many educational programs have been held. It is clear here that the individual efforts put forth by advocates for the ga community are seldom recognized apart from the

creation of the FLAGB club, (Mehr). The lack of recognition shows limited change within the community. As there is overwhelming homophobia on the campus it is expected that the response is this way given that systemic change takes a great deal of time. The topics that society has strong opinions for is where the power and privilege in society is given out. Society cares if one is heterosexual thus great power and privilege is given to those individuals. Clearly, what is needed is continued education to the community about sexual minorities to continue to gain support for advocating for the inclusion of the gay community. Responses to what is happening in the community breaks the silence on the issue to start to change the climate and attitudes of the society. FLAGB is doing what it can to change the climate of Lafayette. The efforts of the group do have an impact and do matter. Though perhaps going mostly unnoticed, the efforts have an affect on the community and continue to start the conversation.

On June 6th, 1995 there was an article titled "Lafayette fights homophobia" by Christopher Keough published in *The Express-Times*. The article cites the infamous Princeton Review rating of homophobia for Lafayette and the efforts by FLAGB and alumni to "help create a more inclusive environment on College Hill," (Keough). "But change is slow, FLAG-B Chairman Peter Theodore said. Life for gays on campus is not much better today, but the groundwork for a more tolerant atmosphere is in place, Theodore said," (Keough). In the article, Theodore is also states that homophobia is being recognized by as a problem by the school and faculty. This statement by Theodore is evidence of individual change and movement towards systemic and institutional changes.

"FLAG-B has brought speakers to campus to educate students about gay rights and increase awareness and tolerance. This year the group built a closet in front of the student center on national Coming Out Day to give heterosexuals a taste of what it's like to be afraid to 'come out,'" (Keough).

The initiatives by FLAGB are being noticed by those outside of the Lafayette community. This recognition is important because it emphasizes the importance of groups like FLAGB and keeps the college accountable. Further, this article shows that the college is still behind the rest of society as it seems Lafayette is more homophobic than the rest of the area at the time. This article contributes to the needed conversation in order to continue to change the culture.

Additionally, an alumnus Ted Rosenberger who was working to build initiatives for gay alumni of Lafayette talks about the prevalence of homophobia “‘particularly among male students,’ ... Rosenberger agreed with Theodore calling homophobia an attitude more than a physical reaction,” (Keough). These points provides evidence to support the underlying causes for the homophobic campus environment. On June 24th, 1995 the *Express Times* gave a Trophy, “To Peter Theodore and Ted Rosenberger, for seeking tolerance of homosexuals at Lafayette College,” and cites theodore as leader of FLAG and rosenberger as organizing gay graduates to become involved in alumni functions, (“This Weeks Turkeys and Trophies”). The recognition of these two individuals in the local community outside Lafayette shows that Lafayette is behind the cultural and attitude towards the gay community changing. This recognition is important because it provides individuals with support and means that their efforts do in fact matter.

Although being a private institution, the college has certain obligations as an institution to allow for freedom for its students and is held accountable by means of comparison to other schools. This fact means that institutional change is possible and can be a leading force of systemic change by simply allowing for FLAGB and other related programming and initiatives to exist on campus.

The director of alumni affairs in 1995, Debra Lamb “said the college is not in the position to endorse a lifestyle choice, but is obligated to provide its students with as many resources as possible . . . Herman Kissiah, dean of students at Lafayette, said the school has made strides over the last five or six years to improve conditions for gay students. He said programs with college counselors and the chaplain’s office are promoting the idea of acceptance of alternative lifestyles.” “he said any changes are not a response to that report” in reference to the Princeton Review article (Keough).

The power of the college to control the initiatives of students is limited to the freedom of the students to choose to initiate programs on their own. Institutional change has been claimed to have occurred, but and systemic change is very slow to begin to form to change the climate of the school. Students are working with the institution; therefore, a lot of the oppression is systemic and coming from other members of the community. The positive response from the article shows that the direction of Lafayette was the right one which shows that society outside of the college was ahead of the college in regard to awareness of homophobia and LGBT issues.

At the end of 1990s, FLAGB loses interest and undergoes efforts to restart the group. On September 18th, 1998, *The Lafayette* writes about the club’s lack of interest and name change. In an attempt to gain more support from the heterosexual community FLAGB changes its name to the Gay Straight Alliance also known as GSA (McRorie). The change is in an attempt to attract allies to help support the gay community and to make people feel more welcomed, (McRorie). As mentioned before, heterosexuals hold overwhelming privilege and power in society compared to homosexuals. In order to create change in society the oppressor must have support from the groups doing the oppression. Support from allies is necessary for the gay community to try and change the climate of the campus. If there is not support than the campus continues to be dominantly homophobic including those who are silent, take no stance, or have no problem but are not outspoken. The individuals making efforts for the club understand the power dynamics

and that support is necessary from those who are not in the gay community. The attempt to gain more support fails as on November 5th, 1999 *The Lafayette* reports that GSA has disappeared from campus due to little interest and that the homophobic environment of Lafayette to live on in infamy (Kelleher).

Despite the failed attempt to rally support, the club undergoes another name change to QUEST, Questioning Established Sexual Taboos, in February of 2000 (Kelleher). In an article titled "Gay Straight Alliance seeks to reavluue gay awareness at Lafayette" by Caitlyn Kelleher Kelleher mentions the unfriendliness on campus toward gays as a legend and that the animosity questioned due to lack of gay awareness club (Kelleher). There was quite and anonymous response to the state of the club and the usefulness of a group was questioned by students (Kelleher). A lack of awareness for the gay community was prevalent during this time, however there seemed to be a slight attitude shift from the mid 1990s,

"Most students spoken to said that homosexuality is generally not discussed on campus. Some said they believe it is not discussed because the student body is close-minded... Other students believe that the lack of discussion is because of the fact that sexual orientation is not a typical topic of discussion... These comments were almost always qualified with a statement that there was nothing wrong about homosexuality....Anonymously, most students said that a group of this type is not going to make a difference," (Kelleher).

The attitude change seemed to shift from overwhelming outward homophobic to potentially more of a silent tolerance if even. James Krivoski Dean of Students was interviewed and asked about homophobia at Lafayette "Truly homophobic people are in the minority but the majority of people don't want to speak about it," (Kelleher). People are choosing to not speak about the issue. This silence is speech and gives power to the current state of the society and institution. The lack of speech indicates an environment that is not supportive of the community. Silence

from the majority aids the homophobia to prevail. In order to combat the homophobia, support must be given from those in power, which in this case is the heterosexual community. However, although there are claims for tolerance, tolerance is not support. The overall slight attitude adjustment of the community indicates systemic change to some degree. Society cannot be expected to change when faced with its wrongdoings immediately as that is unrealistic; however, it must be held accountable for the individuals unwilling to change or speak up. The silence gives power for the society to remain fixed and constant in its current state. Additionally, the students who believe that such a group would not make a difference lack an understanding of systemic change and do not realize the power and privilege they have. Although, most likely none of the students referenced would see themselves as homophobic their attitudes are borderline tolerant of sexual minorities. Wishing to remain anonymous shows a fear of association and ridicule for one's stance and perspective. The fear of association is homophobic in its nature to exclude these individuals from their lives. It is a harsh, passive version of homophobia. Anonymity also promotes silence on the issue, which as discussed before gives power to the majority, the institution and current state of the culture to remain the same.

The original goals of FLAGB were mostly focused on systemic and cultural change needs, which indicates a cultural lag behind LGBT issues. To Lafayette's credit, there appears to be no obstacles or appearance of discrimination in the attempt to create the club or receive funding, which means the institution was open to groups to an extent. When GSA was renamed QUEST in 2000 the group's focus altered to, "The group is designed to 'support people that are homosexual and bisexual and those people with issues, and to be there for those people who don't understand the reasoning or issue.' Beth Roseau '01," (Kelleher). This is a change from the

initial goals to raise awareness for the gay community. Though the language is slightly different, the goals are similar but the purpose of the group remains the same. The language changes as the community evolves to form different attitudes. The rules of the institution allows for students to create clubs. The change in the goals of the club and the wants of the participants of the club to institutional change provides evidence that the culture is changing and the college is now lagging behind the change. This is not to say that homophobic attitudes don't exist anymore on campus but to say that the culture has improved where new initiatives and goals are now being brought on. Further, institutional change does not guarantee systemic change and vice versa. Depending on the situation it varies whether institutional change comes before, after, or at relatively the same time as systemic and cultural change.

The rise in initiatives and interest to bring awareness to the LGBT community was significant in the mid-1990s. The faculty at Lafayette led initiatives as well increase awareness. On November 9th, 1994 a group titled Faculty and Staff Association on Gay, Lesbian, and Bisexual issues started to form (Gay, Lesbian, and Bisexual Issues). The goals of the association were in short to provide support, make recommendations, research equity issues, and provide educational support for and to gay, lesbian, and bisexual community and issues (Gay, Lesbian and Bisexual Issues). There is continued documentation of the association until around 1996. On May 25th, 1995 memo written by Susan Basow to June Schlueter from the psychology department, "Group of faculty who are interested in developing a gay and lesbian studies course as well as in helping other faculty integrate gay and lesbian material into existing courses," (Basow). Although the interest was there in the mid 1990s it is unclear what led after that time to when the first gay studies course was taught in the Spring of 2010 (Source). This shows

pushback from the college as an institution to answer the wants of faculty and students. Although institutional change was occurring faster than systemic change at this time it was not present in course studies until 2010.

On August 25th, 1996 Jeff Bader wrote an email to June Schlueter regarding same-sex partner benefits. Reasoning for the program included evidence that in a survey with responses from 23 peer colleges, “21 (91.3%) currently have a benefits plan that includes domestic partners, (Bader).” These efforts to obtain benefits for same-sex partners shows a need for institutional change. Lafayette was clearly behind other institutions in its effort for change to benefit the gay community. The reasoning for the benefits utilizes other institutions in power in order to gain support for the cause. The lack of benefits for same-sex partners is discrimination and identifies heterosexist environment that favors those who are heterosexual. The oppressed speak to the institution asking for these benefits also shows the power dynamics of institutions and its members. The prior silence on the issue from the institution before this point shows the power the institution holds over its members. In 1998, Lafayette added same-sex partner benefits for its faculty, (Gay, Lesbian, and Bisexual Issues). This addition is an example of institutional change brought on by the influence of alike institutions and individual initiatives to take the time to fight for such a cause. Additionally, the success of granting same-sex partner benefits shows institutional change brought on by the efforts of individuals at Lafayette with the support and use of other college institutions. However, just because benefits were eventually rewarded it does not mean that the discrimination ceases to exist. Workplace discrimination could still be prevalent, simply the underlying on paper discrimination improved. As Foucault argues, a law does not change the viewpoints of a society and institutional change does not mean systemic change.

In efforts to increase the education and awareness of the gay community a program called Safe Zone program was initiated by FLAGB at Lafayette in 1996. Safe Zone held its first program on March 26th, 1996 and was open to both students and faculty at Lafayette (Gay, Lesbian, and Bisexual Issues). In a message to the Associates of the Faculty and Staff on Gay, Lesbian, and Bisexual Issues by Lori Gruen,

“The program is designed to make the campus a safer and more accepting place for gays, lesbians, and bisexuals... will consist of a series of workshops to provide information and raise awareness of gay, lesbian, and bisexual issues... supporters will receive a SAFE ZONE sticker to place on their dormroom/apartment/ office door which will act as a visible symbol of support for the program,” (Gruen).

The program provides a specific educational expansion from FLAGB. Additionally, the presence of a sticker is important because it signals a voice against the climate at the college. This program helps break silence and identify allies to the gay community, which can continue to make systemic changes at the college. The ability for the program to be established also shows institutional support for the gay community.

The first mention of safe zone in *The Lafayette* is in April 4th, 1996 issue in the list of distinctions for Ross Gay '96, a Pepper Prize Nominee (“Ross Gay Pepper Prize Nomination”). There was no mention of the program when it was first created when it held its first programming on March 29th, 1996. The reasons behind this could vary but given *The Lafayette* never reported on the program through the years it is not one of heightened importance to the community, which shows that despite the occasional reporting of FLAG that the importance of educating the Lafayette community on LGBT issues and becoming an ally was limited. That's not to say the program was not welcomed by the community; however, the newspaper not reporting on the program shows a lack of initiative and interest of students to partake and such a

program. The lack of interest is silence by the majority who fail to recognize their privilege of being heterosexual. The next reference to the program was involved in an article in the fall of 1996 then in 2015. However, a program like Safe Zone makes clear markers for those who support the marginalized gay community. This support is needed because in past claims to have no issue with homosexuality it provides outlets for the gay community to have known allies. It provides a way for students and faculty to support the gay community by outwardly participating in an educational based program. The presence of allies shows a change in the individual level as more silence has been broken. These individuals are no longer as complacent with society and giving power to the homophobic climate of the campus. It is unknown whether the program has been run continuously from 1996 to the present day. However, one could assume given documentation in 2002 that the program was continuous. The program continues to be developed and to span into different sectors of the Lafayette community.

Institutional and systemic change takes time. The efforts made from 1993-2000 have made a difference; however, the reality is that homophobia still exists. The climate may have improved from that time because of the efforts of individuals to form groups with specific goals. Power is successful because it is embedded and diffused everywhere. Individuals that are silent towards minorities maintain power for the institutions and others to continue to suppress the minorities. What people fail to realize is that within an institution everyone has some amount and level of power. It is their choice whether to be complacent or to attempt to enact institutional and cultural change. Accountability and education is needed to have individuals recognize their privilege and aid those who are oppressed. Silence is power in the sense that it gives power to the culture and institution to remain the same. The institution and culture play off of each other

with input from individuals. Institutions pulls culture one way and culture can also pull institutions. Both rarely work in full sync due to the many complicated power dynamics and structures of society. From this history one can learn that their individual voice matters, and that there is a need to recognize privilege to change society for the better. Further, the institutions and people in power must be utilized in order to enact change and to make it real. Individual must recognize of the binaries in society and the power dynamics in order to identify the many faults institutions and society hold.

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